

DUPLICATE.

THE JAN 17 1884

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so
Truth be among them we need not fear. Let her and Falsehood grapple:
 who ever knew her to be put to the worst, in a free and open encounter?
 —Milton.

JANUARY, 1883.

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No. 1.

EDITORIAL NOTES.

A LETTER FROM REV. W. W. NEWELL, JR., on the visit of Messrs. Moody and Sankey to Paris, will be found on another page of the present issue. It will gratify the many friends of our dear brother to learn that his health, which was very poor at the time of his departure for Europe, and for months after, has begun to improve decidedly, and that he is now able to engage with regularity in the McAll work, especially at the station of La Villette.

THE FRENCH WALDENSEE COLONISTS IN ALGERIA.—The following extract of a letter of Pastor Krieger, of Oran, written to the *Témoignage*, will be read with interest by those who have followed the Waldensee emigrants with their sympathy and prayers to their new home on the African coast:—

“The Lyons Committee allotted to each of the Vaudois families of *Les Trois Marabouts* (they number eight) a sum of four thousand francs, scarcely sufficient to start them. They were lodged at first in wooden huts; but these dwelling-houses are altogether insufficient and dangerous for health. Accordingly, at the suggestion of the local sub-committee, the Lyons Committee decided upon the building of two rooms for each family with stone masonry. These rooms cost on the average 1,500 francs. The lots of ground for the vineyards have been altogether made ready. The lots for the cultivation of grain, if not fully broken up, have been at least freed from bushes, which permits their being sown in part. Each colonist now has his plough (last year there was only one plough for every

four colonists). There are but two carts for the whole company, which is to be regretted. It is of the greatest importance that the settlers should be able to bring their land into cultivation at once, but the funds are wanting. The settlers have their seed wheat; they will soon be provided with the quantity of barley and oats which they will need. They are only awaiting the rain to put their hands to the plough. Last year they were only able to sow very late, in January and February; which caused their crop to be a very indifferent one, while all around them it was magnificent.

"After the meeting of the committee, we went on foot to *Les Trois Marabouts*. We went from house to house, and noticed with satisfaction that the new houses are in progress. Some of them are already finished. We noticed especially how urgent a matter it was to replace the wooden huts by stone habitations. The good Waldenses always give the ministers the most hearty welcome. Their conversation is characterized by a deep religious sentiment. They work with confidence in God. We addressed to them words of encouragement, and were called on to comfort some of them—for already three deaths have taken place within the year that has elapsed since the arrival of the Waldenses. One was of a little child; but there was also the death of a father who left a widow and some little children, and within a few days Mrs. Arnaud, who was a village teacher, died after a short illness. In the evening we separated. Mr. Eldin, a student, had to leave for Tlemcen, to hold service there on Sunday. Mr. Eldin, senior, was to return to Oran, where he was to officiate; and I went to the village of Rio Salado, where there are about thirty Protestants, all of Alsatian or German origin. I preached there on Sunday the 15th. At this place a pretty little church and a manse have lately been built. But the majority of the inhabitants, who are Roman Catholics, want no curate and they have none. Neither do they want a Protestant pastor. They have no other religion, say they, than the religion of work, of liberty, of progress, etc. Nevertheless, I had several Roman Catholics among my hearers; the Protestants were all there."

PRIESTLY CALUMNIES AND LYING WONDERS.—The Church of Rome will never give up her hold of the superstitious masses without a desperate struggle. To expect her to do so in France, will only be to lay in store disappointment for ourselves. Not only will that apostate church exert herself to the utmost in legitimate ways, but as usual, she will, if necessary, resort to barefaced falsehood to accomplish her end. In illustration, we mention an incident that occurred last summer in a little village in the Department of the Basses Alpes. This place had had for its curate a priest between whom and his flock some trouble had arisen with regard to

funds which he was accused of having misemployed. To prevent further investigation, he had induced the bishop to transfer him to another charge. The prevailing dissatisfaction with him had led to some enquiry respecting Protestantism, and there were a number of persons inclined to listen to the preaching of the Gospel. Under these circumstances the curate resolved to make use of his last opportunity, in a farewell discourse, delivered on Sunday, July 23d, 1882, to indulge in a tirade against the Protestant evangelist which our readers will agree with us in regarding as not unworthy of being placed by the side of the priests' and friars' sermons in the days of the Reformation. He said:

"I leave you with regret, my dear parishioners, because I am grieved to have seen heresy climb even our peaceful mountains. Who is this man that thus comes to disturb our peace and tranquility, and some persons in this commune, no better than himself, go to listen to? What is this doctrine? It is the doctrine that has been condemned by our Holy Father the Pope and by the Councils, a doctrine of the devil, of whom this man is the servant. For, be apprised of the fact, at Oraison (a neighboring town) he was driven away disgracefully. There, too, he attempted his criminal acts. He wanted to make some Catholic children commune, and for that purpose he manufactured some wafers in a stable, through fear lest he might be seen. But the rascal did not succeed. An ass—yes, an ass that happened to be there, ate up, without his noticing it, all these little cakes of hell, as fast as he manufactured them. You see, my good friends, how God by means, of an ass, defeated all this man's diabolic plans. Moreover, when the parents of the poor children whom he wished to ruin for eternity learned what a miracle God had made use of, to preserve them from so terrible a misfortune, their Christian zeal was enkindled. They drove off the impostor, the heretic, this pest of hell; and this good work done, went to be present at a mass for thanksgiving. In order that you may not forget the great truth which I have just announced to you, and which perhaps many of you have not understood because of their not understanding French, I am going to repeat it for you in your own beautiful mother tongue."

Hereupon he repeated what he had said in the *patois*, or dialect of the region, and then continued as follows:

"I am happy to be able to announce to you that this man will not come back to disturb you. That is my consolation; for at this present day he is scouring the world. However, should he return, do as did the inhabitants of Oraison—drive him away. You will do a good work. Amen."

Such was a sermon of a Roman Catholic priest, and such the "lying wonder" he recounted, not six months since, in the very heart of Christendom. The incident is vouched for by M. Roth, in a letter in the Bulletin of the "*Mission Intérieure*." Can we wonder that Romanism is everywhere the enemy of truth, and that in pagan lands its priests are the greatest obstacles encountered by the missionaries sent out to evangelize and enlighten the ignorant?

CHURCH AND STATE IN FRANCE.—A very interesting and important discussion took place in the French Chamber of Deputies, on Monday, November 13th, involving the whole question of the relation of the State to the Roman Catholic Church. The fact is that, although a great part of the friends of republican government are pretty well convinced of the evils flowing from the union of Church and State, they are not so clear with the regard to the time and manner of extricating their country from the embarrassment which is part of the legacy left them by the monarchy and the empire. In spite of the understanding that the general question was not to be raised at present, when the ministry submitted for adoption the budget for the Department of Public Worship, M. Jules Roche, a member of the extreme left, made a motion looking decidedly toward disestablishment in the near future. This proposal was to cut down the appropriations to the figures adopted when the Concordat was first made between France and the Pope. In a very able speech, he gave a history of the successive additions made at the demand of the clergy. The record is a valuable and significant one. In 1802, the first budget under the concordat appropriated a little more than 1,200,000 francs a year (\$240,000) to the support of the Roman Catholic Church. In 1813, the annual amount had swollen to 17,000,000 francs (\$3,400,000), but at that time there were, on account of the annexation of parts of Switzerland, Italy, Netherlands, and Germany, not less than 130 Departments. But, after the restoration of the Bourbons, and when, through the restoration of the annexed territory the number of Departments had been reduced to 86, the budget gave the Romish priesthood 35,000,000 francs (\$7,000,000). Still the appropriation went on increasing. Under Napoleon III, it reached the neighborhood of 50,000,000 francs (\$10,000,000). Now it is 53,000,000 francs (\$10,600,000), and of this sum only about the one-ninth part is due by reason of the existence of the Concordat. Nor is this all. To the 53,000,000 francs given by the national government must be added some 17,000,000 francs given by municipalities, and 74,000,000 francs placed to the credit of the Romish Church by the Departments; making 144,000,000 francs, or about \$28,800,000 in all. So much for money grants. But, as M. Roche showed, the value of church buildings given by the government, for the single city of Paris, is 220,000,000 francs, for Lyons 30,000,000 francs, and for all France probably 4,000,000,000, the interest upon which sum would be 200,000,000 francs annually. Including the salaries of teachers in schools, etc., M. Roche estimated that the government every year furnished the Roman Catholic Church the enormous sum of 450,000,000 francs, or, in round numbers, \$90,000,000.

After having listened to this remarkable array of statistics, the Chamber was so far persuaded of the injustice of allowing such a state of things to be perpetuated, as actually to cut down a few of the particular amounts

and to strike out some items altogether—as for instance the appropriation toward the expense of maintaining the establishments of French cardinals, etc. But the deputies, after all, had no clear idea of what they could and ought to do. After adopting, without much discrimination, a number of the proposed amendments, the Chamber, when it came to passing upon the changes as a whole, rejected them by a majority of four in a total of 484 members voting! This inconsistent action is said to have been due to a fear on the part of many that the present ministry would feel itself compelled to resign, should their programme not be fully carried into operation. So the extravagant grants to the Church of Rome are continued for another year.

AN UNBELIEVING PROFESSOR.—Never has the necessity of a speedy reparation of Church and State been more clearly demonstrated than by a scandalous incident which occurred on Tuesday, the 7th of November last, in the city of Paris. Our readers are perhaps aware that, before the Franco-German war, the French government sustained two theological seminaries—the one at Montauban, in southern France, for the training of young men for the ministry of the Reformed Church, the other at Strasbourg, for candidates for the ministry in the Church of the Confession of Augsburg, or the Lutheran Church. The latter seminary was broken up when, by the terms of the treaty of peace, Alsace was annexed to Germany. The Church of the Confession of Augsburg was thus left for several years without any theological school,—an inconvenience which the government undertook to remove, four or five years since, by establishing in Paris itself a Theological Faculty that should answer for both of the Protestant denominations sustained by the State—part of the professors being drawn from the one, and part from the other church. From the very beginning of the new school, it has been deplored by the friends of evangelical truth that the government made such selections of instructors as to give a decided preponderance of influence to the liberal wing. They did not, however, dream that a scene was in store for them like that to which reference was made above. It is customary, as in most theological seminaries throughout the world, to open the scholastic year by a public discourse delivered in rotation by the several professors. On the present occasion it was the turn of Professor Maurice Vernes, one of the younger members of the faculty, whom we find set down in the scheme of studies of last year, as lecturing in the preparatory course, twice a week, on the History of Philosophy. To the surprise of probably every one in the crowded assembly that had come to hear him, the speaker in his address distinctly denied the reality of a Divine Providence, or of any “conscious direction” of the affairs of this world; while he declared that morality is noth-

ing but "the laws of the body social developed by heredity," and that conscience is not God's voice within man, but the product of the accumulated experiences of the generations that have preceded us. There was no one present, whether orthodox or liberal, who did not afterwards express disapproval of what under the circumstances was a scandal and an insult to the religious views of all Protestants; and there is no question but that the young teacher who was evidently in quest of notoriety, will either at once resign his chair or be promptly removed by the government. But the very circumstance that a person with such views, layman though he be, could be introduced into the faculty of a theological school, is only another evidence that the church can be reasonably safe only when the entire supervision of its seminaries for the training of young men for the gospel ministry shall be entrusted to its own ministry.

RELIGIOUS PERSECUTION IN PORTUGAL.—Our readers will remember the case of Corporal Taquet, who, a year and a half ago, on Corpus Christi Day, 1881, having refused to kneel in adoration of the Romish Host, because of his conscientious scruples as a Protestant, was sentenced to imprisonment. (See CHRISTIAN WORLD, for August, 1881, pp. 228, 229). A somewhat similar and still more aggravated instance of the interpretation of a want of conformity to the Roman Catholic Church, as an act of disobedience to a superior, and its punishment as a violation of military law, is reported from Portugal. Again, it is a Protestant corporal who is the victim. His alleged offence was that having been commanded to go to the confessional, he refused to do so, on the grounds that he attended Evangelical worship. On complaint of the Romish chaplain of his regiment, the corporal, Manuel Joachim by name, was tried in the city of Oporto and sentenced to eighteen months imprisonment.

WHY ROMANISM IS HATED IN NOMINALLY ROMAN CATHOLIC LANDS.—There were some very pertinent remarks made on this point by the London *Christian World*, in connection with the controversy aroused by M. Kegan Paul's article referred to in our last number. We quote them because they so well describe the state of things especially in France, where frequently, if not in the majority of cases, it is the priest's conduct that accounts for the desire of the people to learn of some better religion than he has to offer them. The remarks are these:—

It is not, strictly speaking, for its religious teaching—for its doctrine of Christ, or its view of immortality—that the Church of Rome is hated in nominally Popish

countries; it is because it interferes with this world and, in its endeavor to introduce a type of sanctity above what is natural and healthful for man, saps the foundation of social morals, and introduces that old serpent called the devil into the very hearts of domestic Eden. It is on account of her celibate priesthood and system of confession, far more than on account of theology, that the Church of Rome is looked upon in Roman Catholic countries with furious wrath. There really is no plausible ground for alleging that these things are based upon Scriptural precept or example. They must be allowed by all candid reasoners to be products of ecclesiastical manufacture. They are part of the machinery whereby the Papacy brings into subjection, and holds in subjection, the minds of her votaries. In Protestant countries they are comparatively harmless, because placed under the argus eyes of Protestant public opinion. But in Roman Catholic countries their tendency is to turn the men into women, and the women into fools. A Protestant pastor, dependent for his position and influence on his personal qualities—his moral worth, his intelligence, his information, his tact, his friendliness, his capacity to lead in philanthropic and educational movements—is, in a very considerable proportion of cases, a blessing in a locality. An unmarried priesthood and a Jesuit-worked confessional are exquisitely adapted to make life not worth living, at least for married men. Here, then, we directly confront and rebut Mr. Paul's argument. Whether Liberal Christians can answer all the objections of scientific men to the Bible miracles or cannot, they, at least, are in harmony with the main tendencies of modern civilization, and the Protestantism they profess lends help to that robust morality on which the health of society depends. It exalts no virtue at the expense of natural affection, and casts no slur on sanctity of married life.

POPULAR PROTESTANT LITERATURE FOR FRANCE.—Our brethren across the water, it seems to us, are awaking more and more to the absolute necessity of reaching the masses of the people. No thorough and successful regeneration of France is possible that does not begin far down, in the stratum of society which the highly educated and the wealthy affect to despise. It has been the misfortune of Protestantism that it has seemed to confine its exertions so much to the class in which, by reason of its appeal to an enlightened private judgment, it flourishes most naturally and easily. A month or two ago, we showed how private and personal compassion for the lost had made the beginning of an effort to preach from the walls of houses, on the crowded thoroughfares of Paris, and from the cabin of the boat lying at the wharves of Rouen. We call attention now more particularly to the cheap papers that have recently been multiplying, and of which the object is to reach the poorer people, not much accustomed to reading anything, and quite likely to be deterred from looking at any journal of a formidable size. One such periodical lies before us—a monthly of only sixteen pages, barely six inches by four, and in large type. The whole is not only written, but actually set up by a Protestant minister, Pastor Seitte of Montluçon, in the Department of Allier, and the price of a number is only one cent of our money. It is not therefore a publication that

will very severely tax the purse of the poorest peasant. The contents, also, is of so simple and direct a character as to be intelligible to the most illiterate and unintelligent. We cannot give a better idea of this paper—" *Le Petit Messager Evangélique*," as it is called—than by translating the leading article in the issue that lies before us. The article is entitled:—

"LES BRISEURS DE CROIX"—"THE BREAKERS OF CROSSES."

"Some irreligious fanatics have overturned crosses at Doyet and Villefranche, in the arondissement (district) of Montluçon.

"The enemies of the Republic curse the government and hold it responsible for these lamentable excesses.

"The Republicans accuse the hostile parties of fomenting these troubles.

"Excommunications are hurled on either side, while the judicial authorities are pursuing their enquiries; and the evil that afflicts us is in no wise cured by these mutual anathemas.

"This disease—egotism—has sent its roots deep among us, and the question is asked how can it be cured.

"To inscribe on public monuments *Liberty, Equality, Fraternity*, is all very well; but if these virtues be not practised, the inscription, though excellent in itself, becomes a lie. The Romans were right in saying: '*Acts and not Words.*'

"To await the political, social and moral regeneration of our country by legislative acts, is to wait too long; and one runs, in such case, after deceptions, because it is not the laws that form manners and morals, and while they have their share of influence, they cannot go beyond their bounds.

"In order to succeed, there must be personal efforts, the progress of the individual, to form a truly prosper society.

"That is what ought to be said, that is what ought to be preached upon the housetops, instead of excommunications.

"Mutual abuse of parties, delicate ridicule and coarse violence exercised against Roman Catholicism, do no good.

"Workmen, my good friends, you have something better to do than to follow this or that declaimer. Such men compromise your cause, which is a sacred one.

"Leave the crosses standing, and go to Christ and His Gospel. Draw inspiration from the sacred and abundant fountains of the Word of God. They are within your reach, and you will attain to moral emancipation first; and successively to all other forms of emancipation. Christ has done more for the liberty of the people than all the passionate and violent declaimers; and the saying of the Gospel will always be true:

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Men repeat to you, ironically: Those that talk to you of heaven, seek to make merchandise of you on the earth. Unhappily the best things have been abused, and this profanation has taken place. But it is folly to reason from particular instances to general truths. Those who speak to you of heaven and of Christ as a Saviour are your friends. May their number increase, and may God save you from falling into the hands of the atheists."

A REBUKE TO ATHEISM IN THE FRENCH SCHOOLS.—We referred a few months since, to the atheistic sentiments which some of the persons chosen

to distribute the annual prizes in the communal schools of Paris had taken the opportunity to express in the presence of the assembled scholars and their friends. These persons seem to have supposed that because the public school instruction of the country had been completely secularized by virtue of the law of March 28th, they had acquired the right to declare all religion to be a sham and the very existence of the Almighty to be a myth. We are glad to see that this pretension was promptly called in question in one of the very first sessions of the new Chambers, when M. Fournier requested an explanation from the Minister of Public Instruction respecting the atheistic utterances of August last. In reply M. Duvaux, in behalf of himself and his colleagues, disclaimed all responsibility for the obnoxious speeches referred to, which emanated not from teachers in the employ of the State nor from public officials, but from men holding no administrative position. He went on further to state that the government was firmly resolved to enforce the most absolute neutrality, on religious matters, in all the schools placed under its authority; and added that measures would be taken to prevent the possibility of the repetition of such incidents as those that called forth M. Fournier's enquiry.

This is a step in the right direction, but it will require firmness on the part of the government to secure Protestants, and indeed members of all Christian denominations, their rights under the law. Already a disposition is manifest to interfere with them. The law very properly suspends scholastic exercises on Sundays and Thursdays, in order not only to permit religious worship on the former, but systematic religious training on the latter. Of late, however, as we learn from the columns of the *Signal*, "in certain cities, in Paris, for instance, the children are loaded down with supplementary studies on Thursday, such as drawing, gymnastics, etc. To Sunday are assigned military exercises, certain theatrical representations intended for the scholars (!), etc." The evil is a growing one, and should be promptly and vigorously resisted.

MESSRS. MOODY AND SANKEY IN PARIS.

(Letter of the Rev. W. W. Newell, Jr., to the CHRISTIAN WORLD.)

What could these Americans do among the French of whose language they knew absolutely nothing? This question was asked over and over again.

Croakers asked it, of course. Timid ones asked it.

Yes many warm friends asked it. And Mr. Moody himself asked it. Asked it so questioningly that he could only consent to come and hold services in English, leaving it to be decided whether on the second week

he should presume to speak to the French through an interpreter. Many of the French were not so sceptical; and there was one man whose whole heart was set upon these services for the French—that was, dear Mr. McAll. The French Pasteurs knew that much had been already done to reach their countrymen by foreigners who knew very little or nothing of their language. But Mr. McAll knew this better than any one; for with little command of the language even to-day, yet for ten years he had been God's instrument in giving the gospel to more Frenchmen than any Pasteur in all France. The burden of arrangements and expense fell heavily upon Dr. Hitchcock and the American Chapel. But our good Pastor and his little flock were prompt to accept the charge.

Special preparatory meetings were held. These services were well attended, and of an earnest spirit. The one petition of the Rev. Mr. McAll was: "O God, lead Mr. Moody to reach the French."

Hand-bills were distributed in the hotels, and large posters placarded along the streets, announcing that "Mr. Moody and Mr. Sankey, the American Evangelists, will hold a series of religious services in Paris from Oct. 8th, to Oct. 22d. A Bible Lecture in the afternoon in the American Chapel, and a religious address in the evening in Pastor Bersier's church. The singing will be led by Mr. Sankey, assisted by a chorus choir. All are cordially invited."

Of course that first service on Sabbath afternoon crowded the American Chapel to its utmost capacity.

The first prayer was led by the Rev. Mr. McAll—a simple, earnest petition for the power of the Holy Ghost. What unspeakable blessing it is, or rather what secret of the marvellous blessing attending the labors of Mr. McAll, is his childlike simplicity added to his almost omnipotent faith. And when he prayed: "Holy Spirit, come, for without Thee we can do nothing—come, for with Thee we can do all things," one could but think of the prophet in the midst of the priests of Baal—who, having made all things ready, still knew that all were vain except fire come from Heaven. And we were sure that this baptism of fire would come. Mr. Moody's first words were "More than twenty years ago, in the city of Boston, I used to hear my pastor the Rev. Dr. Kirk, pray every Sabbath for this American Chapel in Paris. You can, therefore, understand the feelings with which I stand here to-day. Many of those prayers have been answered in the years past; and God is ready to answer them to-day."

The Rev. Dr. Pressensé followed in an earnest prayer in French.

And thus blessed by the prayers of the past and of the present, of America and of France, these services commenced. Throughout the week the audiences were large; the majority of those attending remained to the after-prayer or inquiry-meeting. A spirit of consecration seemed kindled in many a Christian; and night after night, souls were brought to Christ.

Still the question remained what services will Mr. Moody hold for the French? Yielding to the earnest request of Mr. McAll, seconded by the French Pasteurs and Christian workers, Mr. Moody gave notice that for two evenings, Monday and Tuesday, Oct. 16th and 17th, services would be held in the Oratoire, where his addresses would be interpreted by Pasteur Theodore Monod.

It was an interesting moment, an experiment in the divine science. At the very first, unbelief was rebuked by the attendance. This grand old Protestant Temple, the Oratoire, was crowded; the immense audience-room, the first and second galleries, everywhere that one could sit or stand, it was one throng of humanity.

For the first time Mr. McAll had given up his services, and here were the workmen in their blouses side by side with the most cultured Protestants in France. Here, Pasteurs Bersier, Pressensé, Monod, M. Réveil-laud and many others of the ablest leaders were in hearty co-operation with the crudest worker converted but yesterday at some mission-station and eager to lead his fellow to Jesus.

Mr. Moody spoke a few sentences, which was translated by Pasteur Theodore Monod, than whom none could be better qualified. Converted and educated in America, a thorough Bible student, full of zeal and ripe in experience, having already devoted much time to the work of an Evangelist, known and loved by the Church of France and of America, it was fitting that he should catch this voice that came from America and speak it to his own.

And it was deeply interesting to watch this great audience listening so attentively to these simple but forcible expoundings of God's word, the necessity of repentance, and other most profound doctrines illustrated so strikingly that all could not only understand, but feel.

Then came the after-meeting. Those who wished for a word of conversation, and those who were ready to speak that word—the audience—stayed. They came again the next evening. And then the question was put to the people themselves, Shall these services continue during Wednesday, Thursday, and Friday evenings? The whole audience rose in prompt affirmation. After that evening it was necessary to close the doors at an early hour to keep away the throng—the house was already too full. The interest deepened; from eight till ten and eleven o'clock at night this multitude stayed—hungry for sympathy, for instruction, for all that the gospel meant for them. It is believed that many accepted the salvation shown to them.

The afternoon meetings at the American Chapel were also thronged. And earnest words were spoken not only of purer Christian life and more entire consecration to Christian work, but the gospel was preached, and prayer offered here, also, and souls brought day by day to Christ.

It was a touching sight, one afternoon, to see in one corner of the chape 1

thirty people whom a Christian friend had brought all the way from Meaux, thirty miles distant. It was the first service of the kind that some of them had ever attended. While there was much in this English service that they could not understand, yet their leader took good care that they should receive the spirit of the meeting; and afterwards Pasteur Cook and others talked and prayed with them personally, and it is hoped that divine light shone in hearts that before had only known the dim candle-light of the Church of Rome. As we walked down the Champs Elysées we saw this little company, *en route* to their home, crossing the Place de la Concorde. And as the dread shadow of the Guillotine seemed to fall upon them in that place, the past desperate struggle for liberty without religion, without God, with its carnage and death found bright contrast in the new joy of this little company of seekers after Christ. And the prayer arose "Now the Lord bring this nation into the glorious liberty of life through Christ Jesus."

The visit of Messrs. Moody and Sankey has been a blessing, a blessing of rebuke to many who imagine that they can do nothing for Christ in a foreign land, a blessing of quickening to new consecration, to new searching of God's Word, to new zest in winning souls. Sabbath School Teachers, Mission Workers, Evangelists and Pastors have returned to their charges with new unction and tender pointedness that must tell a blessing of salvation to many souls, some of them whose family names are dear throughout our whole communion and some who, till this visit never heard the gospel, and who but for this visit might never have heard—might never have been saved.

The curse of Babel met its counterpart of blessing at Pentecost. And though we have not the gift of tongues, yet the last words of Jesus are true to-day: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." And in America, in Asia, in Africa, in Europe, those who are filled with the Spirit have overcome even this impossibility, and are winning the world to Christ.

Mr. Moody himself said: "In all our experience Mr. Sankey and myself have found no more promising field of labor than Paris. Instead of two weeks, we wish that we could stay here two months."

And M. Réveillaud, in an article which you may have already read, writes: "The too short sojourn of Messrs Moody and Sankey in Paris cannot but be a grand benediction to France. In spite of the obstacle of a foreign language, in no religious reunion have we ever received such a profound impression. It was a spectacle impossible to see without being moved, and impossible to forget after having seen. In view of the results of this visit we would say to him: Brother Moody (as his fellow citizens

call him) blessed be God who has sent you among us; and blessed be you for all the good that you have done, and which will surely have its echo through all eternity."

LETTER OF THE REV. JOHN R. MCDUGALL.

FLORENCE, ITALY, OCT. 27, 1882.

(IN MEMORIAM.)

A very valuable life in the Italian Mission has suddenly closed. The Rev. Professor Henderson, of the Roman College of the Free Italian Church, died in Liverpool on Tuesday afternoon, 17th October.

Many friends were aware that he had had a sharp attack of Roman fever this summer, but no one knew how serious were the complications of the malady. Disease of the liver and pleurisy gradually reduced his strength, until he passed away from all his severe sufferings, in full consciousness and in entire resignation to the will of God, in the midst of his sorrowing relatives, at the early age of forty-eight.

This is a heavy blow and sore discouragement to the friends of Italy, and especially to that young Native Church, to which he consecrated so heartily the strength of his Christian manhood.

Of Mr. Henderson's earnest piety and theological attainments, Dr. Oswald Dykes, Dr. Marcus Dods, and others of his distinguished fellow students, will no doubt speak in due time.

In Coatbridge his unwearied pastoral labors and genuine kindliness of heart won for him the affection and confidence of his flock.

In Rome again, where he has so greatly enjoyed his professional work these last six years, many Christian travellers gratefully remember his genial help and hospitality.

In the great effort of his later years Professor Henderson may truly be said to have lived to purpose, for already quite a number of young men are laboring for Christ, who have caught his spirit of devotion to the Master, and looked up to him as a father, as well as a most able expounder of Scriptural truth.

The *Little Messenger*, the monthly organ of the Free Italian Church, is full of most touching expressions of affection and regard for his memory, from his fellow professors, students and other co-workers. No one, least of all himself, could have imagined the hold which he had secured on the hearts of all with whom he came in contact, by his consistent life, unassuming bearing, and great force of character.

To a man of his intellectual breadth and liberal sentiments regarding

Christian work in Italy, it was doubtless a great trial to be coldly treated by that spirit of narrow sectarianism, which has so blighted the Italian Mission ; but he bore it all with Christian meekness, and with that charity which hopeth all things.

May the gracious Lord raise up a worthy successor to this able, faithful and laborious missionary, John Henderson.

THE THIRTEENTH GENERAL ASSEMBLY OF THE FREE ITALIAN CHURCH

was opened at Florence, on the 10th inst, with a most elegant evangelical discourse by the Rev. Alessandro Gavazzi, from Ps. cxxvii: 1, "Except the Lord build the house, they labor in vain that build it."

Thirty-four Deputies presented credentials from thirty Churches, Signor Gavazzi was re-elected President, with Signor Stagnetta as Vice-President, and various working Committees were nominated.

Seasons of special prayer and humiliation inaugurated each session of Assembly, in connection with the illness of Professor Henderson, whose subsequent death is so greatly mourned, the inundations in the North of Italy, the King and Queen of the land, the efforts of Mr Paterson of Fraserburgh and other friends, the difficulties in the work of Christianizing Italy, and above all the prolonged trial of faith to which the Lord is subjecting the Free Italian Church in the loss of so many of its best supporters.

The various reports were listened to with pleasure, indicating Christian progress in the Schools, College, and fund for Aged and Infirm Ministers, their Widows and Orphans, while the Deputies to other lands, the Historical Research Committee and Examiners of Church and Committee Books had encouraging facts to communicate.

A good deal of time was devoted to the arrangements connected with the representation of churches, and the license and ordination of Ministers ; while at each gathering two churches were selected by lot to read their reports, so that all the circumstances were fully canvassed of the work at Fara, Venice, Bari, Rivoil, Genoa, Spezia, Belluno and Florence.

A patient hearing was given to the requests of the brethren and their churches, for the better on-going of the Mission ; while a very hearty reception was accorded to the official Deputy, from the Wesleyan Church, Signor Moreno, as he expressed the thorough sympathy and co-operation happily existing between the two churches.

One of Professor Henderson's promising students, Dr. Mazzetti, after preaching before the Assembly with great acceptance, on a text given by the Moderator at the opening Diet, was duly licensed to preach the gospel ; the new Committee of Evangelization was appointed in the persons of Signori Gavazzi, Lazomarsino, Borgia, Stagnetta and Graziosi, and the labors of the Assembly were brought to a close with the celebration of the Lord's Supper.

The chief feature of the 1882 Assembly was the earnest attention given to the finances of the Mission. Through the removal of excellent friends, the loss by fall of exchange, and the withdrawal of the Church's agent in America to another field of Christian labor, a severe strain had been put on the faith of the Treasurer and the Ministers of the Church. The many earnest supporters of the work had most nobly responded to the pressing wants of the crisis, and yet retrenchment and economy were felt to be justly called for. The Committee of Evangelization had led the way, and the Assembly followed. Each item of expenditure was minutely scanned, and whenever possible, without detriment to the Lord's work, eliminated; the Assembly decided to meet only once in three years, so as to avoid unnecessary outlay; and best of all, the Churches not only promised but solemnly stipulated to double their gifts for the Sustentation fund, even though this involved, in their oftentimes deep poverty and persecution, the lessening of their efforts in the helping of their poorer brethren, and in other directions.

No nobler proof could have been given to the searching character of the tests supplied in the opening sermon, as to whether the Free Italian Church had been founded by God, and was being built up by God, and was seeking in all things the glory of God, as its chief end.

May the Lord prosper her more and more in the salvation of many, many souls, through the word of God, as Signor Gavazzi felicitously said, and the whole word of God, and nothing but the word of God.

JOHN R. McDougall.

THE SOLDIERS' EVANGELICAL CHURCH OF ROME.

(Translated for the CHRISTIAN WORLD.)

[The following account of an important work, connected with the Wesleyan Methodist Church, of Rome, was published in the *Semaine Religieuse*, of Geneva. It is none the less interesting because written early last year.—EDITOR CHRISTIAN WORLD.]

The "Chiesa Evangelica Militare," ("Soldiers' Evangelical Church") founded in Rome in 1872, celebrated on Good Friday its tenth anniversary. Two hundred old members belonging to all branches of the army, and fifty-two newly inscribed, took part in the festivities. This result is so much the more remarkable, as in the previous autumn the whole garrison of the capital had been changed. The total figure of the members of the church are at present 827. Many letters from all parts of the peninsula, and all expressing to the founder of the community the affectionate gratitude

of the soldiers for the benefits he had conferred upon them, greatly contributed to heighten the interest of the solemnity of the sixth of April.

The founder of the Soldiers' Church, Signor Capellini, had distributed among all the members of the community an account in a few words of his own conversion to the Gospel, as well as the birth and progress of the church of which he is the spiritual guide. Here are some details extracted from this notice :

Luigi Capellini sprang from an honorable family of Spezia. His brother, Giovanni Capellini, rector of the University of Bologna, ranks among the most distinguished savants of Italy. He was one of the professors who directed the studies of King Humbert. Their mother was a widow and would have liked to purchase her son Luigi's release from the obligation to military service, but he insisted on becoming a soldier.

It was in 1861, a little after the war between Austria and Italy. The young soldier was a zealous devotee who recited his rosary even in the barracks. But he was conscious of a want which these practices could not satisfy. Moreover, he observed them only as a duty, regarding them as a ransom of his soul.

At the end of the following year his regiment was quartered in Perouse, and then it was that a few detached leaves of the New Testament fell into his hands. The words he read were, for his soul, like the dawn of a new day ; and he had no rest until he had secured the whole book from a companion who had bought it from a colporteur. From that moment the word of God took possession of him and he consecrated himself to the propagation of Evangelical truths within the circle of his companions, and, naturally first of all among his comrades in the same regiment.

From the very start Signor Capellini succeeded in gathering about him a small number of soldiers to study with them the Holy Scriptures and some tracts which he had procured. He had reached the grade of sergeant-major when his regiment was sent into Apulia to fight against the brigands there. He took advantage of the pretty independent position which these expeditions gave him to propagate Evangelical truth. He used to assemble the best disposed soldiers to pray with them, and provided them with portions of the New Testament, which they in turn distributed among the soldiers of those regions. Having been preserved from all wounds, despite the dangers to which he was constantly exposed, he felt himself penetrated by the conviction that God had called him to carry the Gospel to the soldiers of the Italian army.

When he had honorably completed his military service, Signor Capellini betook himself to Pavia where he joined a small group of theological students, in order to prepare himself for the work to which he had henceforth devoted himself. Rome having become, in 1870, the capital of Italy, and the centre of all the branches of the administration, he came

thither to establish himself. Although, often threatened by the secret intrigues of the clergy, who, for example, forced him four times to change his abode, Signor Capellini did not lose courage, and was able to discover a thousand ingenious means to bring himself into relations with the soldiers.

Military regulations forbid to the Evangelist access to the barracks, but he goes and seeks out the soldiers in the different establishments in which they pass their moments of leisure. He goes there accompanied by a colporteur, one of the veterans of his church, which has placed himself wholly at the disposal of his spiritual father. After having joined conversation with the soldiers by means of a few words upon an interesting subject, he gets those with whom he talks to come to his meeting, and offers some tracts to those who appear to him disposed to accept them. He is often seen stationing himself at the crossing of the most frequented streets of Rome. He looks up those that are the young soldiers who do not yet know their way, and thereby betray the fact that are newly arrived. He accompanies them; and on the way he converses with them, and invites them to come to his meeting to hear the Gospel discussed.

This work, as persevering as intelligent, has been crowned with marvellous success. As early as Good Friday, in the year 1872, the little community formed by Luigi Capellini gathered in his house to celebrate the Lord's Supper, as the soldiers of the Praetorian Guard had perhaps done eighteen centuries before, in the abode of St. Paul. From that moment Good Friday has been regarded by the Soldiers' Church of Rome as the anniversary of its foundation; and every year the director of the community receives on that day many testimonials of affection from its members, dispersed in the most distant garrisons of the peninsula. These letters are a lively and touching testimony to the good which this religious work is accomplishing among the soldiers, and to the fraternal tie which it establishes between its adherents.

A few months after this first solemn communion, the little church already found itself scattered. The Italian regiments rarely remain more than nine consecutive months in the same quarters. Every year the army is concentrated at a number of different points, for great reviews; and when these are over, it is rarely the case that the different bodies of troops return to their former quarters.

These frequent changes have had, and still have, their advantages and inconveniences for the work of Signor Capellini. The periodical change of the Roman garrison each year brings new young men whom he may draw into the net of the Gospel; but this constant coming and going is not favorable to the stability of the converts, and obliges Signor Capellini each year, so to speak, to re-commence his work with new trouble. Nevertheless the Divine blessing has not failed him; and often, even when after the departure of troops there had remained to him only a small nucleus of

eight or ten members, he has been able the next Spring to admit to the Holy Table a hundred new comers.

The Evangelist has often found a more or less easy access to the officers and sergeants, and frequently he has been permitted with his companions to enter the soldiers' barracks in order to talk with the soldiers and distribute Bibles among them. One day to his great surprise he was received by the officer in command, who himself requested the soldiers to listen to the words of Signor Capellini and to read the books he offered them. It was discovered that a Bible confiscated in the barracks by a fanatical Ultramontane colonel had fallen into the hands of this officer. He had opened it from curiosity and soon the Divine truths had found their way to his heart.

The Vatican party was aroused by this effort at proselyting, and the *Osservatore Romano* did not fail to fulminate against this new work of Protestant sedition. The authorities and the families of the soldiers were appealed to. Some Ultramontanes began to give annoyance to soldiers who were suspected of heresy, and the subaltern officers outdid their chiefs in order to gain credit with them. Bibles were confiscated, and a thousand means were invented to prevent the men from being present at the meetings.

It was especially in a regiment of "Bersaglieri," that the colonel did all in his power to keep the soldiers away from Signor Capellini's meetings; but all those who had been admitted to the communion remained faithful to evangelical truth.

In another regiment served a Corsican named Luigi Parès. Exasperated by the annoyances caused him by the lieutenant and the sergeant who wished to turn him aside from the Gospel, he resolved to go directly to the captain. "Captain," said he, "when I came to Rome I was a Catholic; now I am an Evangelical, thanks to the teaching of Signor Capellini."

"Well!" replied the captain astonished, "How does that concern me? you are free to believe what you wish."

"That ought to be so; but from the moment my lieutenant learned that I was on the side of the Gospel, he has not ceased imposing upon me drudgery and punishment. It will soon be a month since I have been permitted to sleep a single night in my bed; I am quite worn out."

The complaint was not in form, according to the rules; but the captain, a kind and enlightened man, paid attention to it, and the lieutenant who had displayed too much zeal received a reprimand.

The opponents of Signor Capellini even tried to provoke the interference of the king. But Humbert I. answered the general who spoke to him on the subject, "*See to it that under cover of religion no political intrigue be hatched; but take care not to prevent the soldiers from serving God according to their conscience.*"

More painful than all the opposition of officers are the conflicts with families. At one time it is an irritated father who withdraws from his son the allowance he has until then made him. At another time it is a mother in tears who begs her son to come back, or a betrothed who refuses to marry a heretic who would endanger her salvation. At another it is an uncle, a priest, who disinherits his nephew who has become unfaithful to Holy Mother Church. It is in these hours of anguish and internal conflict that Signor Capellini shows himself a father to his spiritual children. He counsels and supports them; and the faith which is living in him, beams also upon his disciples.

Let us hope that, under God's blessing, the Soldiers' Evangelical Church will be more and more a leaven that will cause the knowledge of Divine truth to penetrate even the most abandoned parts of the Italian peninsula.

THE LAST DAYS OF COUNT GASPARIN.

[Count Agenor de Gasparin, a score of years ago, was a leader among the Protestants of France. Of a noble family, a man of fine personal appearance, well educated, a native orator, eloquent and persuasive both as a speaker and a writer, he served the cause of Evangelical truth long and faithfully. In the Chamber of Deputies, of which he was a member, he was never ashamed of the name and claims of Christ, and rejoiced to be the advocate of every movement having for its end the advancement of humanity and the amelioration of the condition of his fellow men. He was an ardent admirer of the United States and its free institutions. No one rejoiced more sincerely than he in the success of the Union armies, for he had never despaired of the American Republic. We are glad that a translation has been published by Messrs. Hodder & Stoughton, London, of the biography of this excellent man, written by M. Theodore Borel. The following extract has already appeared in the pages of *Evangelical Christendom*. —EDITOR CHRISTIAN WORLD.]

While the army of Bourbaki, which was in hot pursuit of the German troops, was hurled back upon the Swiss, an inexplicable silence surrounded all the movements of the army. Usually the Count de Gasparin set out towards noon for a walk across the fields. The ravens, whom he daily fed, used to follow in his track; but during the last days of January they entirely disappeared, and the family at the manor said: "A table has been spread for them on some field of battle on the other side of the Jura." The air was filled with ominous sounds, and the discharge of artillery was frequently heard coming from afar off like the rumbling of thunder behind the mountain. A heavy fall of snow covered the ground. Every day they went out in search of news. On the 1st of February, as they were on their way to Yverdon, they were met by two or three French troopers on full gallop. It is a retreat. The village of Yverdon was full of the

officers of Bourbaki, and the main body of the army was yet to come. At the Count's manor the staff officers of a regiment of light infantry were quartered, who were making hasty preparations to lodge and feed the troops. Soon they saw descending the slopes of the Swiss side of the Jura mountains the ragged columns of tired, sick, and half-frozen soldiers, who filled the little village to overflowing with their numbers. About nine o'clock the rest of the regiment, composed almost entirely of mere boys, had arrived, happy at finding a good supper, comfortable lodgings, and a hearty welcome in store for them. At midnight, the mansions, barns, and outhouses being crowded, the arrival of more staff officers was announced, including Count Tascher de la Pagerie, a cousin of the Emperor. Accommodation could only be found for them by Count de Gasparin and his Countess departing from beneath their own roof. Accordingly, they at once made room for these latest fugitives, by themselves passing the night in a little cottage in the village.

This, however, was only the advance-guard of the defeated army. On the 3rd and 4th of the same month the main body hastened into the province by every mountain path; soldiers with uncertain gait and wild looks, as if worn out with fear and fatigue. The place of Tascher was supplied by the staff officers of a corps belonging to the Zurichois allies, and the French infantry occupied every available place. In the barns the mingled chatter of French, German, and Arabic might be heard, and those for whom no accommodation could be found were supplied with bread, soup, cheese, and a glass of wine. The question of rations was becoming a serious one, for they no longer knew where to obtain flour, and meat and vegetables. It is impossible for twenty thousand soldiers to be suddenly quartered upon a small district without causing great distress. There were no longer accommodations for any more, and yet more were constantly coming. It now became necessary to forewarn the mayor, or he would turn the entire army on the manor. M. de Gasparin hastened to the mayor, resolved to stay the flood. In a few minutes he returned; and in response to his wife's question as to the result of the interview, he said: "I found the poor mayor in the depths of despair, and told him to send to us all those for whom he could make no other provision."

Early the next day M. and Mme. de Gasparin returned to Orbe. On the road, which was covered with a heavy fall of snow, they were met at each step by a straggling company of soldiers shaking with fever, and suffering from cold and hunger. "Do you see that cottage below?" they would ask. "Go there, and you will find what you most need." As they neared the outskirts of Orbe the spectral figures grouped round the bivouac fires suggested a prophetic thought to the mind of M. de Gasparin. "These poor fellows," he exclaimed, "will spread disease in their track. The country will be poisoned."

In the meanwhile a wing of the manor had been converted into a temporary hospital, and a large wagon, provided with folding steps and comfortably lined with mattresses, was sent out on the road leading to France to seek for the wounded, and it always returned with a full load. Very soon typhoid fever and the varioloid broke out, and on the 6th of February the ambulance arrived, which to the great regret of the poor invalids themselves, had come in search of the typhoid patients and those sick with the varioloid and scurvy. As soon as the invalids had been comfortably arranged in the ambulances and supplied with a piece of bread and small slice of beef, M. de Gasparin, passing from one sick soldier to another, and taking their pale hands in his, gave each some little gift—bashful as he always was when doing some charitable action. The manor still retained the charge of those who were sick with dysentery and bronchitis, and those whose feet had been frozen, as well as many others in addition. He had truly foretold the result. The contagious diseases spread with terrible rapidity, and cut short the most precious lives—his own among the number. The atmosphere was charged with the most deadly exhalations; but to run the risk of incurring disease in order to minister to the wants of the sick, was esteemed by him a happy privilege. Moreover, there was yet another reason for his so doing. Each day he conducted in the hospital a simple religious service, to which the soldiers gladly listened; although very many, alas! had but little thought beyond the affairs of their regiment, the chances of promotion, the large soup-tureen, and the piece of meat in the savoury soup. It was to such as these that M. de Gasparin referred, when he once said: “I must find a soul for them.” There was conversation as well as the reading of the Gospel, while on the table lay the envelopes and paper with which a correspondence on a gigantic scale was carried on. The pale faces wore a brighter look now, and the bloodless lips were seen to smile once more, for the brave soldiers felt that they were loved, and they loved in return. Some of them declare to this day that they shall never forget the words which the Count de Gasparin has spoken to them.

The month of February was spent in attending to the needs of the sick who occupied the improvised hospital at Valleyres, and in visiting the sick at Orbe. In this latter place he also had the art—and the secret of this art was naught else than his cheerful disposition—of winning the attention of the invalids. As soon as he appeared they would raise themselves upon their beds, and even those who usually feigned sleep at the first intimation of a serious talk, were very quickly all attention as soon as they became aware of his presence. By the 1st of March the last of the invalids remaining at Valleyres were sent back to the central hospital at Yverdon by the same wagon which had brought them. Each one, before starting, was supplied with cigars, chocolate, and a bottle of cordial. A copy of the Bible had been given them all on the first day of their arrival.

It was now necessary to disinfect the house, and so they remained a few weeks longer. Mme. de Gasparin, haunted by gloomy presentiments, had no difficulty in persuading her husband to prolong his stay in these dearly loved places where the bloom of spring time was succeeding the dreariness of winter. They used to take long walks together now at the foot of the mountain, where the clusters of yellow primrose and blue liverwort were forming a fit carpet for this beautiful garden of God. Or they would wander over Suchet, touched here and there with snowflakes, but blooming with the crocus wherever the snow had left the ground. In this way have they said eternal farewells.

On the day they left Valleyres [for Geneva], M. de Gasparin received a fresh attack of the fever the soldiers had left behind. The two travellers ended their journey in a bitter piercing wind, which blew full in their faces, chilling them through and through. The change in his health was far from making him low-spirited. Up to the end did he retain his frolicking mirth, his tender-heartedness, his even temper, and unruffled good humour. Never in all his life had he been more fascinating than at this time.

God in His mercy spared His servant the anguish of a lingering illness! Even on the last day M. de Gasparin did not himself recognize the dangerous nature of his malady. He listened with a keen interest and real delight to music and reading, and when his wife, who was reading to him, burst out into a sudden flood of tears, he steadfastly regarded her with a smile full of cheerfulness and hope. He even walked in the garden, where the nightingales were singing their sweetest, and the trees were beginning to bloom, and plunging his face into a cluster of fragrant lilacs, he would exclaim: "How I love this flower!"

When his sufferings became more intense, he was heard to exclaim, borrowing the words of one of the songs of Schubert: "*Ich grolle nicht*"—I do not complain. Surrounded by his most intimate friends he would commend his friends in France to their loving care and prayers. When the crisis was past, he rejoiced at the thought of soon meeting them again in Switzerland, or in their own homes.

Toward evening, on the 13th of May, he paced up and down the horn-bean alley with his beloved wife for the last time. The birds were flying from tree to tree making their nests, and he repeated those lines: "Be thou like the bird perched upon some frail twig, who, although he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings." His wife recalled to his memory those other lines which he had penned in a happy mood at the close of a beautiful day: "The glories of a sunset tinge the heavens with brilliant colour. The sun has gone—but what matters that? It will soon return. Is not the sleep of each one of us in a like manner simply the preparation for a purer dawn?"

His love for the starry heavens and faith and ardent love were with him to the last hour. With a firm step he sought to reach the little parlour—the nest of so many happy hours—and purposely avoided leaning on the railing as he ascended the steps, for fear that this indication of increasing weakness might startle her who tenderly watched him, pale with grief. She wished to walk up behind him. “No,” he said; “you know I like to have you go before me.” Then, having cast one long look at the eastern heavens studded with stars, he entered the house, his face still wearing a happy smile, but deadly pale. His malady was making rapid ravages, and severe frontal pains—they had recently become of frequent occurrence—forced him to lie down. He uttered a last word of infinite tenderness to his wife, and fell into a peaceful sleep.

All hope was not yet gone, and their prayerful eyes were turned towards heaven. Then there was a sudden cry, a terrible rattling in the throat, two convulsive throes of the body, and at half-past two o'clock in the morning all was over. This was the 14th of May, 1871.

If the years are to be recorded by the strength of the affections, by the profitable employment of the allotted time, by the work accomplished, the Count Agenor de Gasparin has lived far more than sixty-one years. He died at the post of honour on the field of battle, in the service of his Master, and in the performance of a task the most humble, and yet the most glorious. He died as he has lived—in peace; and peace filled his heart.

APPEAL OF THE MISSION INTERIEURE.

[The Paris Committee of the Mission Intérieure has issued an appeal to its friends which has just reached us. We translate it and lay it before our readers, as furnishing, by its copious reference to localities, a good means of gauging the extent to which our brethren are developing the “Œuvre des Conférences,” or Protestant lecturing system, and the great number of places in which the Roman Catholic masses of the French people may now, perhaps for the first time, hear the truth of the Gospel explained to them.—EDITOR CHRISTIAN WORLD.]

PARIS, NOVEMBER 22, 1882.

Gentlemen and Honored Brethren:

On the point of closing its third year, the Paris Committee of the Mission Intérieure comes to thank its friends for the kindness with which they have sustained its efforts, and to address a new appeal to all those who are interested in the progress of the kingdom of God in France.

The year 1882 has seen a new field of labor open before us. For a long time our brethren in Algeria have been asking the mother-country to send them re-inforcements. Notwithstanding the condition of our

finances, after a mature examination of the question, our Committee had the pleasure of answering the appeal and of sending Messrs. Bertrand and Réveillaud, who visited the Departments of Oran and Algiers, delivering a large number of conferences, confronting the champions of "free thought," and, by their success, encouraging our brethren of Algeria. Another result of the trip of our friends has been to lay before our churches the question of the evangelization of the Kabyles. This question cannot be solved in a single day, but we are in hopes that it will receive the only answer consistent with Christian faithfulness.

Other sources of encouragement have come to us from France. If at a few points, indifference seems to grow and thwart all our efforts, we have had the privilege of being instrumental in giving conferences in a number of localities which possess neither worship nor place for meeting; at La Charité (a city that bears a name celebrated in the history of the Reformation), at Issoudun, at Estréez, St. Denis, at Cosne, at Neuvy-sur-Loire, at Bois des Vernes, at Guérigny, at Entrains, at Château Chinon, at Marcigny, at Villedieu, at Vernon, at Port Lévêque, at Nogent le Rotion, at Ceton, at Vendôme, at Lagny, at La Ferté sous Jouarre, at Magny en Vexin, etc.

In the Department of Corrèze, in Morvan, and in a number of other districts we have contributed to the extension of the work of evangelization.

Conférences have been given, at the request of the pastors or of religious Societies, in the following towns and places, already provided with regular worship:—Amiens, Lille, Quiévy, Bertry, Le Saulzoir, Boulogne-sur-Mer, Lens, Liévin, Roubaix, Lisieux, Caen, Alençon, Le Mans, Rennes, Angers, Blois, Tours, Poitiers, Rouillé, Chénay, Rom, Vançais, Exoudun, Lezay, Sepvret, Jarnac, Cognac, La Rochelle, Saintes, Châlon sur Saone, Clamecy, Meaux, Quincy, Nanteuil lès Meaux, Clermont Ferrand, Thiers, Nevers, Corbigny, Moulins en Gilbert, Sancerre, Panneceau, Sanglier, Montchanin les Mines, le Creuzot, Saint Vallier, Epinac, Neuville en Poitou, La Fère, Chauny, Ligny le Châtel, Chablis, Maligny, Neuville, Pouilly sur-Loire, Brives, Vignol, Cornil, Beauvais, Creil, Les Ageux, Compiègne, Châlons sur-Marne, Nancy, Montbéliard, Strasbourg, Mulhouse, Guebwiller, Le Ban de la Roche, etc.

Quite recently, also, our American brethren, who have already done so much for our work, gave us a proof of their precious sympathy, by sending as a delegate to us the Rev. A. F. Beard, D. D., [a director of the American and Foreign Christian Union,] who made enquiries with the greatest kindness into the religious wants of our country, and who accompanied M. Réveillaud in a missionary trip which he made.

Finally we would not forget to mention that the Central Committee of Nismes has kindly consented to continue for this year again an appropriation of 2,000 francs, for which we here express to it all our gratitude.

Such are, Gentlemen, the grounds of encouragement we have met with. Permit us now to express, with fraternal liberty, our needs:

In order to give more effectiveness to our action, we purpose to act, at least at some points, in a more methodical manner; for example, by visiting the principal communes of an entire region. We think, also, that the time is come, in all the localities which our predecessors have already visited and where they have presented the apologetics of Evangelical Protestantism, henceforth to put in the very forefront the proclamation of the Gospel and the direct appeal to the conscience, in order to press the hearers ever more and more into the narrow path that leads to conversion and to life in Jesus Christ.

We should like to be able to station for some months, in the places visited by our conférenciers, some well qualified agents who would visit the persons that attend our meetings and prepare the foundation of stable and permanent operations. It is unnecessary to say that this agent would withdraw as soon as the work should be sufficiently solid to be entrusted to a church or to a society for evangelization.

Finally, we ought to be able to increase the gratuitous circulation of religious sheets and the distribution of tracts and pamphlets.

But we can fill up this programme only on the condition that we are not prevented by financial considerations. Now it happens that the Central Committee cannot continue its appropriation in 1883, and, although fresh help has come within a short time, in particular from our dear Alsace, we still need about 10,000 francs to close the year without a debt.

Our expenses, which, during the first year, did not reach eleven thousand francs, have during the last year surpassed the sum of twenty-four thousand francs; and it is probable that, owing to the development our work has assumed, they will this year, reach a still higher figure.

It is to you, Gentlemen and honored Brethren, that it belongs to sustain this cause, which is at once a cause of preservation and of conquest. Help us by your counsels, your prayers, and your Christian liberality. Become our auxiliaries by arousing new sympathy with us, and by making known a work that has no other object than the advancement of the kingdom of God. We shall thus work together for the raising up of our native land and the greatness of the Church of Christ.

In the name of the Committee.

N. RECOLIN, *President.*

G. MEYER, *Secretary.*

JOTTINGS FROM THE IRISH MISSION FIELD.

(From the "*Banner of the Truth*" in Ireland.)

Visited some very old women living in——Road. One of them kept

a small shop. She stood behind the counter as I entered. The two got most interested in the subjects introduced, viz., uncertainty of life; Christ the Sacrifice, the Redeemer, and only Intercessor. I asked them did they ever see such a Book as that (Douay Testament), which I pointed out to them, and read Matt. xi: 28-30, John iii: 1-16, 36. Present salvation gave them much pleasure, the idea was new to them. Read Matthew, fifth chapter, in part. The woman behind the counter said she had a book that had the same things I had read. She ran into a room and brought me an old Douay Testament bound up with another Roman Catholic devotional book. At her request, I marked certain portions she was to read. I marked Matt. xi: 28-31; John iii: 16; Acts. iv: 12; 1 John i: 7; from the latter showed that no Purgatory, no Absolution were necessary.

But when I told them I would now mark a passage that would show neither the Blessed Virgin Mary or any other saint could intercede for sinners, one of the old women got indignant, and said I was wrong, that the blessed Mother of God would intercede and save those that called upon her. I read for them 1 Tim. ii: 5, 6. Showed how loving and willing Jesus was to save, that He wanted no help, etc. "Oh," said the owner of the book, "I did not read that passage before in my book. What you say is true; it is said there, 'There is but one Mediator.' Yes; what the book says is right," etc. Both of them blessed me over and over, and said what I told them was better than gold. I laid the truth solemnly before them.

Three Roman Catholic women at work in a store. I ran in here to get sheltered from a heavy shower. God guided me in doing so. Those poor working women were delighted to hear for the first time the old, old story of Jesus' love and salvation through faith only. One of them dropped work, folded her hands, and remarked, "May God bless you, few would take the trouble to talk to us as you have done. God be praised for providing such good things for us, and purchasing heaven for our souls. Oh, sir, we will depend on Him, for no other died to save us." "Amen, Amen," cried the other two; "may God hear you and bless you. I hope we will cry to God, as you say, to have mercy on us." I remained a considerable time with these, and quoted sundry passages; they were most attentive.

Visited two very old women, occupying one room. I never shall forget the attention they gave to the story of Jesus' love and willingness to save sinners. After my pointing out the Lord Jesus faithfully to those whose very steps seemed on the brink of the grave, the two moved closer to me in order to hear every word. One raised her eyes to heaven and said it was God sent me unto them. "Yes," she continued, "the Son of God did all these things for us, and He will save us, for our hopes are in

Him. May God bless you for telling us such good things." "Amen," said the other, "for he has told us what we want most, and I hope God will look to us." I felt that telling these old people the simple story of Jesus' love was more than compensation for the trouble of going so far.

"Visitors are now, I am very sorry to say, rare enough in the West of Ireland. One event like the recent terrible murder at Loughrea, is quite enough to drive them away from this country. A respectable young woman, formerly an inmate of the Glenowen Nursery, presented herself to Mr. Cory a few days ago, and asked him to get her a situation as a Protestant. She was taken from the Institution by her Roman Catholic relatives several years ago, but had not forgotten the texts which she had learned with us, and is most eager to return to the Protestant faith. This is a very encouraging fact, following up cases I recently reported."

Several attempts have been made of late in Connemara to stir up the people against the Mission work and the agency, but, I am happy to say, without any bad results.

The priests in this town preached two Sundays in succession, their text being the Annual Report of the Irish Church Missions for the present year, and calling special attention to the facts mentioned by Mr. Cory about the number of Roman Catholics in attendance in the schoolhouse during last winter. They also pointed out the reference to the attack on Reilly, and then told the people this was the way their character and that of their country was destroyed by Mr. Cory, and false reports sent of them to the English people. The parish priest and his curate so misrepresented the case that if the people did not know well their character, their minds would have been inflamed as in the years gone by.

One fact will suffice to show what little effects those harangues had on the people. On last Monday the yearly supply of turf for the Rectory had to be gathered in, and so numerous were the applications for employment that Mr. Cory's man could not find place for all of them.

Altogether there is a seething feeling of dissatisfaction abroad, which is tending fast to loosen the power of the priests. Some of the people now walk out of the chapel in disgust, when the priest commences his tirade against our Agents.

It was only last Sunday that a respectable Roman Catholic came into one of our Agents' houses, and when the Agent said, "You are back from Mass early to-day," he replied, "That fellow" (meaning the priest) "commenced his abuse of the Protestants and converts, and I took up my hat and walked out, as I could not bear to listen to him; and I can tell you that there are many who think as I do, but who are afraid to show it yet awhile."

Canon Fleming writes:—"The free emigration which has been going on for the past few months in this country is sweeping off a large number

of our converts to distant lands. In one sense we rejoice at it. We are glad to see them endeavoring to better themselves, and I doubt not that they will be centres of Gospel light and truth wherever their lot is cast, and after all, 'the field is the world;' but it is a pity to see them leave the country if they could be kept in it. They would be a strength to each other, and an encouragement to Roman Catholics who are convinced of the errors of Romanism to come out openly!"

SIGNIFICANT ITEMS.

FRENCH PROTESTANTS IN CANADA.

It is said that there are in the Dominion 1,500,000 French Canadians, and about 500,000 in the United States, chiefly in New England, Northern New York, and Illinois. More than one-half of the adult population of the habitants in Canada can neither read nor write.

About fifty years ago a Methodist Missionary from the Channel Islands, John De Putron, came to this country to undertake evangelistic labors. Unable to get a foothold among the people, he was compelled to return to his own land. Later efforts proved more successful; and now, after years of earnest toil and prayers, the whole country is open to the benign influences of the Gospel of our salvation. Where, a few years ago, colporteurs were abused, and Bibles torn or burned, now the Bibleurs, as they are often called, are gladly welcomed. Bibles are eagerly bought and prayerfully studied. "Both he that soweth and he that reapeth may rejoice together."

The following statistics, compiled from official sources and representing combined French Protestantism in Canada, will be read by our friends with devout thanksgiving to God:

Ordained missionaries	40
Unordained	14
Mission day-school teachers	41
Colporteurs	18
Bible women	4
Total laborers	117
 Preaching stations	 94
Church members	3,276
Adherents (including members)	10,461
Sabbath-school scholars	2,000
Institutes and Mission day-schools	23
Pupils in these schools	827
Theological students	31
Copies of Holy Scriptures, in whole or in part, distributed in 1881	7,035

This does not include the thousands of tracts, Bibles, and Testaments distributed through private sources.

It has been ascertained that both in Canada and in the United States at least 35,000 French Canadians have already accepted the Bible as the rule and guide of their faith and practice. And the most of this work has been accomplished within the last decade.—*Christian Advocate*.

MISSIONARY INTELLIGENCE.

Cincinnati, Ohio.—Misses Purlier and Schiller.

Miss Purlier writes, under date of Cincinnati, Dec. 2, 1882:

"No great deeds can be recounted, yet prayer has been answered, and some have been made to realize that God has been merciful to them. The variety of my work is endless, and the cry of the poor is bitter. My soul is often burdened for their temporal as well as their spiritual condition. Sick ones must be visited often, at least once each week; others according to their necessities. More than one hundred and sixty visits have been made. Many ask me to pray for them and for their families. Religious reading is always left for perusal, and the light is being received in the hearts of many. Messages for counsel, employment, food, clothes, homes, etc., are received daily. These are responded to as far as in my power, and so the way is opened to present the glad tidings of salvation. Portions of Scripture have been read, and prayer offered in most of these places. I wish that a dozen hearts and feet were mine to use in this work.

"A Roman Catholic family that a year ago would not receive a Sabbath school paper from me, now asks for them, and a short time ago accepted a copy of the New Testament. A few days ago they asked me to bring a Protestant minister to pray for their sick. This it was my joy to do. They kneeled in prayer and were melted to tears. They warmly expressed their gratitude for the visit, and asked God's blessing on us. The sick recovered, and they say, 'We believe that prayer was answered in our behalf.' O may the Holy Spirit lead them in to all truth!

"A poor young man, a stranger in the city, asked me for a little aid, which was bestowed, and he in return, accept-

ed an invitation to a religious meeting where he asked for the prayers of those present, and confessed that he had found peace in believing. Others we trust are drawing nearer the Cross.

"By request two prayer meetings have been held in a poor tenement house (eight persons being present) with good results. Others are asking to have prayer meetings in their homes."

—

Miss Schiller writes, Dec. 1, 1882:

"During the month of November I made about 120 family visits and found much distress arising from prevalence of small-pox and other contagious diseases in one section of the city. Although I feel no fear in entering and rendering all the help possible, still I do use every precaution to prevent the spreading to other localities of such dreaded pestilence.

"About a year ago I visited a family and left with them a Testament. I learned the other day that it is read and appreciated by the father, and his wife says that 'he has changed in many ways—he used to drink, but now it is different,' and the Divine influence of the Book is being felt.

"To a young woman I gave a German Bible, which she reads when she can. She attends Sabbath school, and brings others with her. As she is away from home at present, she meets with no opposition now from her father; but still fears that it would distress him to know that she was changing her religious views. I trust the time will soon come when she will see it to be her duty to let her light shine.

"I made four visits to the Cincinnati Hospital and one to the Catholic Hospital. The woman in whom I was the most interested in the last named institution has gone to her final account. Of course, in the dying hour she was surrounded

by the Sisters who say she died a happy death, meaning that she embraced their faith. As I was passing through the wards one woman called out from her cot, 'Oh, don't pass me. Do come and talk with me,' and, so others; all seem anxious to hear a cheering word in their tedious illness and lonesome hours.

"The work is progressing in the sewing school, and several little Roman Catholic girls have joined us. These, with the others, are committing to memory the Ten Commandments and the Lord's Prayer. Such blessed truths as these cannot fail of a good result, where the Master adds a blessing."

St. Paul, Minn.—Rev. E. R. Irmscher.

Rev. E. R. Irmscher, our German City Missionary in St. Paul, Minn., writes of his labors during November:

"The following is a summary of work performed: Visits made, 305; visits to the sick, 15; families prayed with, 15; tracts distributed, 150; strangers invited to the church, 70; children invited to Sabbath schools, 45; Bibles sold and distributed, 35; New Testaments, 5.

"Many families thanked me for my visit, and are now attending the house of God, while their children go to the Sabbath-school. I had some successful conversations with a number of young men, including several Roman Catholics. I was glad to learn that they were reading the Holy Scriptures regularly.

"The Lord gave me much liberty in speaking to infidel Germans. A sick man, with whom I had previously conversed and prayed, told me that now he had time to think of his soul's salvation and promised to be a better Christian and father. Too many become worldly when in health, but when sickness comes they see the vanity of earthly possessions."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City

Missionary in Chicago, Ill., reports for the month of November:

"The usual work of visitation has been prosecuted with encouraging results. I called upon over seventy families, and was, as a general rule, kindly received. I found, in the course of religious conversation, that many hearts were open for the reception of the truth. While engaged in prayer with some, the Holy Spirit was poured out upon us. I distributed tracts such as were adapted to the persons I conversed with. I visited families who had moved several miles away from our chapel. I advised them to attend the church near their present homes.

"Our public services are well attended, and also the Bible and prayer meetings, during the week. We are looking for a gracious revival this winter. Our mission school is very prosperous.

Cleveland, Ohio—Rev. J. Yauch.

"Rev. J. Yauch, our German Missionary in Cleveland, Ohio, reports for November:

"The Lord has helped through another month. It is indeed through Divine aid alone that such a task as missionary work can be performed at all, both as regards courage, willingness, cheerfulness and success.

"I have had a conversation with an infidel for over an hour. That much time I would of course not devote to mere trifling where, apparently it would be only casting pearls before swine. The sceptic in question, however, seemed willing to discuss matters of religion with sobriety. It would be difficult to recall the entire conversation. Among other things he said that since he adopted his atheistic principles he became much more tender-hearted and kind, even toward brutes; where by he evidently wanted to prove that religion is not necessary for the elevation of mankind. I answered that I would not call in question the truth of

his assertion, yet I thought he was one out of a hundred where such was the case; for it was the very nature of atheism to shake off, with religious, moral principles, and to say with those Epicureans of old (1 Cor. xv: 32): "Let us eat and drink; for to-morrow we die;" having no responsibility on us, since there is no God. In further disputing this assertion, I called his attention to the charitable institutions, asking him how many orphan asylums, alma-houses and other institutions for the destitute, atheism had produced in this or any other country. He admitted that he could lay his hands on none. This and other points were argued, as I think and trust with favorable results.

"The number of families visited is about sixty-five, among which, undoubtedly, some good was accomplished. We must, however, look to God for His blessing, without which no human agency will avail anything. May God bless His work here and everywhere!"

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, Cal., Rev. E. Verrue, writes of work done during November:

In visiting the ships I have met a young man who had been brought up in the fear of God by pious parents, but bad company had led him astray. He would not listen to the admonitions of his father, and ran away from home. Soon the little money he had was spent in debauchery, and then all his so-called friends forsook him. Fearing his father's anger, not daring to return to his parents, he was driven to despair, and attempted to commit suicide. He was rescued from drowning by the captain of a merchant vessel, who, learning he was without resources, offered to take him on board. He accepted thankfully, and now after a voyage of four months, far from home, he acknowledges that his conduct has been very wrong. Urged by me, he has asked God's forgiveness, and has

felt that he has been received by the Lord's mercy. Having found pardon from his Heavenly Father, he has written home to his parents to obtain their pardon. He is anxiously waiting for an answer, and hopes that it will soon reach him.

"A patient at the county hospital, in the last stages of consumption, when I urged him to think of the mercy of God and prepare for Heaven, told me that he was a backslider. He wished he could find salvation, but had no hope he could be forgiven. He said he could not pray, he could not read and could hardly speak. He asked if there was yet any hope for him. I read to him some passages of Scripture and referred him to the example of the thief on the cross, and why should he despair? When I left him he appeared to rest on Christ as the foundation of his hope.

"My visits from house to house are generally welcome, except in some portions of the city where the message of the Gospel is always received with the abuse of a certain class of people.

"It is with gratitude that the Italian Evangelist has received the news that henceforth the whole of his time may be spent to carry the message of the Gospel to his countrymen. He has been very busy a few weeks before the election. The League of Freedom has been working very hard among the Italians as well as among the rest of the foreign population. They said that they would not be interfered with in their religion and compelled to keep the Sunday and go to church. He told them that Christ alone can make them free; they have to be converted and give their heart to the Saviour; no man, no law can make them religious; the Gospel alone can teach them to know Christ and find salvation through His blood, which washes our sins away.

"During the month there were distributed 214 New Testaments, (95 of them on board of ships), in the follow-

ing languages: English, 129; French, 18; German, 25; Spanish, 13; Swedish, 6; Danish, 6; Finnish, 5; Portuguese,

Welsh and Russ, each 14. There were also distributed 19 Bibles, 375 tracts and periodicals, and 697 visits were made."

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending November 30th, 1882.

NEW HAMPSHIRE.

Amherst, Cong. Church, per Geo. Swain, Treasurer..... \$5 17

MASSACHUSETTS.

Framingham, Bequest of Hepsibeth Forrester, per J. E. Forrester, Ex..... 25 00
Boston, A friend..... 100 00
\$125 00

NEW YORK.

Port Jervis, D. S. Mapes, \$4.00; for C. W., \$2.00..... 6 00
N. Y. City, J. J. S..... 25 00
\$31 00

PENNSYLVANIA.

Harrisburg, Mrs. C. L. Bailey, \$10.00; Mrs. R. C. Calder, \$5.00; Mrs. J. Boud, \$3.00; Mrs. J. J. Dull, \$2.00; Mrs. A. C. Seeler, and Mr. A. Blessing, for C. W., \$1.10 each...\$22 20
Unity, Presb. Church..... 9 17
Dunbar, Presb. Ch., Dr. J. W. Hamilton for C. W., \$1.10; Messrs Byers, for C. W., \$1.25; Rev. R. T. Price and Jas. Paul, \$1.00 each; Others, \$5.85..... 10 20
Connellsville, J. Wilkey, for C. W., \$5.00 each; W. Kendricks & Son, \$3.00; A. C. Stucky, \$2.00. \$100 00
\$47 82

KENTUCKY.

Louisville, Thos. Stephens—Andrew Buchanan—R. J. Menifee—G. H. Hull, \$10.00 each; N. Bloom, \$15.00; J. B. Bangs—Arthur Peter—W. H. Byers—B. F. Guthrie—L. Leonard—J. W. Morrell—J. E. Hardy—R. A. Robinson, \$5.00 each; W. Kendricks & Son, \$3.00; A. C. Stucky, \$2.00. \$100 00

OHIO.

Cincinnati, A friend, by Miss L. Purlier..... \$1 00
Strongsville, First Congregational Church per R. Gibson, Treas'r, Dayton, 3d St. Presb. Church, C. L. Hawes, \$5; L. H. Webber, \$3; J. S. Lyttle—T. S. Babbitt, R. Mitchell, \$2 each; A. Lyttle—C. N. Mitchell—D. B. Wilcox—D. Cooper—J. Breneman—Prof. J. Haincox—Mrs. D. A. Morrison—Mrs. A. L. Clark—Dr. J. Davis—H. C. Thompson—A. M.

Powell—J. Bunstine, \$1 each—Ed. Best, 50c..... 26 50
1st Presb. Church—Hon. T. O. Lowe for C. W., \$2.10; J. O. Arnold, \$2; J. G. Lowe—Lowe Bro's—J. W. Stoddard—J. Stockstill—W. T. Herman—C. A. Phillips—O. P. Boyer—W. A. Barrett—I. Haas, \$1 each; Col. E. A. Parrott for C. W., \$1.10.. 14 20
Lutheran Church—E. Bimm—J. M. Phelps, \$2 each; W. T. Gebhart—J. R. Gebhart—Berk & Fry—Wensthoff & Co.—J. Leutz—Fred Shutte, \$1 each; W. J. Houck, 50c..... 10 50
Raper M. E. Church, D. E. McSherry, \$5; E. Lewis, 50c... 5 50
Grace M. E. Church, S. N. Brown, \$2.00; Dr. W. Webster—J. J. Allen—Conover Bro's—T. J. Bassett, \$1 each..... 6 00
4th Presb. Church, E. Brenaman..... 2 00
Park Presb. Church, J. S. Moorehouse, \$1; S. C. Bennett, 50c..... 1 50
Prof. J. A. Roberts and W. P. Callahan, \$2 each; B. Kuhns—H. Siffenay—C. T. Freeman—O. B. Brown—S. J. Allen—Cash—Mr. Clock, \$1 each; J. Deiter A. Wondler—Boner & Foster—A. D. Wilt—C. Makey—Lizzie Winegartner, 50c each..... 14 00
\$91 20

WISCONSIN.

Ontario, O. H. Millard, \$5.00, and for C. W., \$5.00..... \$10 00

IOWA.

Brighton, M. E. Church \$20 20
Tama City, Union Meeting..... 18 25
Iowa City, Various Sums..... 9 50
\$47 95

Received for THE CHRISTIAN WORLD in addition to items specified above.

Miss D. Brigham, \$1.00; L. F. Manning, \$1.10; George C. White, \$1.10; Miss C. H. Hamilton, \$1.12; Mrs. W. Keyes, \$1.00; Smaller Sums, 21c..... \$5 53

Total Receipts for the month...\$463 67

The Christian World.

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THE DOCTRINE

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so
Truth be among them we need not fear. Let her and Falsehood grapple:
 who ever knew her to be put to the worst, in a free and open encounter?
 —*Milton.*

FEBRUARY, 1883.

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1885.

Rev. T. Ralston Smith, D.D.

Rev. Edwin F. Hatfield, D.D.

Henry Harrison, Esq.

Rev. William M. Taylor, D.D.

Rev. David Cole, D.D.

Rev. Edward W. Gilman, D.D.

Rev. Benj. N. Martin, D.D.

Rev. O. E. Cobb.

1886.

Rev. William Hague, D.D.

Rev. M. L. Haines.

C. C. North, Esq.

Rev. G. R. Crooks, D.D.

Lemuel Bangs, Esq.

Rev. L. T. Chamberlain, D.D.

William F. Lee, Esq.

Rev. Charles W. Baird, D.D.

Rev. S. M. Hamilton.

William Brinckerhoff, Esq.

1884.

Rev. Samuel D. Burchard, D.D.

Rev. William W. Newell, D.D.

Frederick H. Wolcott, Esq.

John W. Corson, M.D.

Rev. William T. Sabine.

Henry A. Oakley, Esq.

D. C. Van Norman, LL.D.

Rev. J. C. K. Milligan.

Rev. G. F. Krotel.

Rev. E. H. FAIBALL, D.D., Superintendent of Home Missions, IOWA CITY, IOWA.

CORRESPONDENCE AND REMITTANCES.

Correspondence on business pertaining to the Society, should be addressed—"American and Foreign Christian Union, 45 Bible House, New York," or "Rev. H. M. Baird, Corresponding Secretary."

Remittances should be to the order of "Rev. H. M. Baird, Assistant Treasurer," and when Postal Money Orders are sent, they must be made payable at "Station D, New York."

The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF A BEQUEST.

I bequeath to my executors the sum of Dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New-York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

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No. 2.

EDITORIAL NOTES.

RESIGNATION OF THE REV. E. W. HITCHCOCK, D.D.—Our readers will be sorry to learn that the Rev. Dr. E. W. Hitchcock, for so many years in charge of our American chapel in Paris, has resigned his pastorate, his resignation to take effect from the 1st of February. Having taken a short trip in the East, Dr. Hitchcock intends to sail for America, and once more to resume his residence here, after a sojourn of about eleven years on the other side of the Atlantic. While sincerely regretting the close of a ministry so fruitful of spiritual good and stretching over so long a period without a single unpleasant incident to mar the perfect sympathy and affectionate regard that has always subsisted between pastor and people, as well as between him and this society, we cannot but respect Dr. Hitchcock's desire to return to the United States and devote himself to the service of his Master in his native country, to which for the past decade he has been almost a stranger. The hearty good wishes and prayers of the many friends, both among his fellow countrymen and among the French Protestants, and the representatives of various other nationalities to whom he has endeared himself by the genial offices of Christian hospitality and the kindly ministries of religious sympathy and consolation, will follow him in his removal from a city with whose noblest enterprises he has been more and more identified as the years have passed by. In another part of the present issue of the CHRISTIAN WORLD will be found a minute, in which the Directors of the American and Foreign Christian Union have given expression to their sense of the ability, faithfulness and efficiency with which Dr. Hitchcock has discharged the duties of the trust committed by them to his keeping early in the year 1872.

THE AMERICAN CHAPEL IN PARIS is an institution with which the constant readers of our magazine are well acquainted, but whose importance is perhaps not so well understood by many of them as it deserves to be. A Protestant chapel for Americans sojourning in a Roman Catholic country is not merely a convenience for them and a reminder of home, but while it is a religious necessity for the worshippers, it is also an instrument that may prove of incalculable utility in the prosecution of efforts for the evangelization of the native population. Especially is this true of a chapel in a city like Paris, from which, as from a centre, the most powerful influences go forth, reaching even to the most remote extremities of the land. The importance of taking advantage of the peculiarly favorable conditions offered by the French capital was early appreciated. So far back as in 1835, the French Association, one of the American agencies ultimately merged in the American and Foreign Christian Union, sent to Paris the Rev. Robert Baird, D.D., to explore the field opening for Protestant exertion in France, then for the first time enjoying, under the more liberal *régime* of Louis Philippe, some good measure of religious liberty. While his labors were chiefly of a more general character, Dr. Baird did not neglect the spiritual interests of his countrymen, and by religious services, held partly in his own apartments and partly in the Taitbout Chapel, endeavored to keep alive the flame of piety in the hearts of travellers from America, then much less numerous than at the present day. It was not, however, until 1857 that the hope long entertained, of erecting a permanent edifice for the worship of American Protestants, the services being conducted in their own language, was definitely realized. An eligible site was secured in Rue de Berri, not far from the Champs Elysées, and very central to the part of Paris most frequented by foreigners. Upon this ground a neat and convenient church was built, in whose construction pains were taken and no little expense was cheerfully undergone, in order that, unlike other structures in the French capital, no violation of the sanctity of the Lord's Day should be permitted on the part of the masons and carpenters employed. The enterprise, begun in prayer and self-sacrifice, prospered; and, thanks to the cordial sympathy and mutual assistance of members of many different Protestant denominations laboring together in perfect harmony, the chapel was completed and fully paid for. The effort was made under the auspices and with the active co-operation of the American and Foreign Christian Union, without whose fostering hand, more than once, it would have been necessarily abandoned. The title of the property was vested in the Society, by which the successive ministers in charge have been appointed. The expense of the ground and building, without including more recent improvements, amounted to over 250,000 francs, or \$50,000. The names of those who, for a longer or shorter time, have ministered to the Paris chapel are the following: Rev. E. N. Kirk, D.D., 1857; Rev. R.

H. Seeley, D.D., 1858; Rev. G. L. Prentiss, D.D., 1860; Rev. John McClintock, D.D., 1860; Rev. Byron Sunderland, D.D., 1864; Rev. A. Eldridge, D.D., 1866; Rev. Charles S. Robinson, D.D., 1868; and Rev. E. W. Hitchcock, D.D., 1872-1883.

The pastorate of Dr. Hitchcock (he was elected *pastor* by the congregation of the chapel within a few months after his arrival in Paris), besides being longer than the ministry of any of his predecessors, witnessed the most signal development of the missionary spirit among the members. Within the first year of his settlement in Paris, Dr. Hitchcock was permitted to take part in the institution of a missionary and benevolent association, of whose continued activity we have from time to time kept our readers informed. Its receipts from the time of its formation have amounted to not far short of one hundred thousand francs.

APPOINTMENT OF REV. A. F. BEARD, D.D.—We are glad, while announcing the retirement of Dr. Hitchcock, to be able at the same time to state that the vacancy was promptly filled by the appointment of his successor; so that there need be apprehended no interruption of the services of the chapel at a period of the year when the French capital is crowded with visitors from our shores. The Rev. A. F. Beard, D.D., pastor of the Plymouth Congregational Church, Syracuse, New York, has been unanimously elected by the American and Foreign Christian Union to take charge of the American Chapel in Paris; and the selection has received the cordial approval of the Standing and Prudential Committees of the chapel itself, signified both by cable despatch and by letter. Dr. Beard has accepted the appointment, and will proceed at the earliest moment possible to the scene of his future labors. It may not be out of place here to state that Dr. Beard's attention has long been given to this particular field of operations, and that his interest in the remarkable awakening in France was deepened by visits to the country itself. So early as in May, 1880, we reprinted in these pages an article from his pen, entitled "France and its Day," which seemed to us (though we were unacquainted with the writer of it) to exhibit an unusually just appreciation of the wonderful opportunities of Christian enterprise in the old land of the Huguenot martyrs and confessors. In the autumn of that year, Dr. Beard consented, at the request of the "Commission" that took charge of the French deputation to our churches, to plan and direct the visit of M. Eugène Réveillaud and our late lamented friend, the Rev. G. T. Dodds; and it was owing in great part to his judicious counsels that the visit proved so eminent a success. His close contact and intimacy with those excellent brethren from beyond the

sea naturally led to still more lively sympathy on his own part, which induced him, during the past summer, to go over again and inspect the work for himself. He accompanied M. Réveillaud in one of his interesting missionary tours in the centre of France, was present at a number of his "conférences," became acquainted with native Protestant pastors and their struggling flocks, and was so profoundly impressed with the surpassing importance of securing France for the Gospel, that he lent a more ready ear to the invitation earnestly tendered to him to succeed his old friend and classmate, Dr. Hitchcock. We shall only add, that in assuming the charge of the American chapel in Paris, Dr. Beard will not contemplate simply ministering to the spiritual wants of our countrymen resident or temporarily sojourning abroad. The providence of God distinctly points to the enlargement of that chapel. Its founders prepared the way for a movement of far greater consequence than they could have anticipated. The success of the Missionary and Benevolent Association is significant, not so much because of what has been accomplished, as because of the possibilities that open before it; and those to whose care the control of it and of the chapel are confided may hope to play a part scarcely inferior to any other in furthering the religious renovation of France. Appreciating these facts, and desirous still more closely to bind the chapel to our society and its work, the directors have given to Dr. Beard the official designation of "*Minister in Charge of the Paris Chapel and Resident Secretary of the American and Foreign Christian Union in Paris.*" Our operations will, we doubt not, gain much in efficiency by the possession, as our official representative, of a well-informed and zealous friend, and of one who, for the last two years, has been a member of our Board of Directors.

DEATH OF REV. MOSELY DWIGHT.—We deeply regret to have to announce the death of this excellent brother, for many years our devoted missionary in Chelsea, Mass., who passed away from this life, in great peace, on the 17th of December last, at the age of 78 years. A member of the New England Conference of the Methodist Episcopal Church, and, at the time of his death, one of its oldest members, Mr. Dwight was a singularly devoted and conscientious servant of God. It was to an eminent degree true of him that his heart was in his work, and that work was the conversion of men to Christ. For many years his labors had been among the poor, and the sight of so much wretchedness touched a responsive chord within him; but what moved him even more deeply than the material, was the spiritual destitution of the vast majority of those by whom he found himself daily surrounded. It was his constant lament that these

poor people were spiritually poor in the midst of riches which they might have had for the asking. Even those among them that were Protestants did not seem to realize their glorious privilege; but, both Romanists and Protestants, lived, as if it were permitted them only to entertain faint hopes of finally attaining unto a shadowy and distant salvation, whereas the Gospel offers them now a peace that passeth understanding. With this persuasion continually influencing him, his ministry was a proclamation of glad tidings. Mere doctrinal controversy he was not wont to indulge in. Much experience had made him skilful in dealing with Roman Catholics and Jews. He did not needlessly arouse their prejudices or excite their antipathies, but regarding them as men in need of a common salvation, he presented a Saviour adapted to the wants of all men. Many heard him gladly. He treated all courteously, and in an astonishingly large proportion of cases was permitted, if not invited, to read or repeat some passages of Scripture and offer prayer. In fact, it has often appeared to us that could all that have occasion to labor in behalf of Romanists have been permitted to take a lesson from Mr. Dwight, they might have learned much that would have rendered them more likely to prove successful in winning souls for the Master. As an illustration of his kindly and judicious method, read the following extract from one of his reports made eight or nine years since: "I devote considerable time to reading or repeating select portions of the Word of God, and explaining and applying it, accompanying the explanation with some details of the blessed Christian experience God has very graciously vouchsafed me. The latter is very often listened to with more attention and apparent interest than even the Word of God. It is entirely new to them—something they have never heard or read about since they were born. They never hear anything of Christian experience from their priests; it has no place in their religious or devotional books, except possibly incidentally.

"I find that Roman Catholic families, especially the children, listen with much more attention and interest to *recitations* of the Word of God than to the *reading* of it. I therefore adopt that method largely, repeating such portions of the Holy Scripture as the first, nineteenth, and twenty-third Psalms, and parts of the fifty-third and fifty-fifth chapters of the prophecy of Isaiah; also portions of Christ's Sermon on the Mount, of the third and fourteenth chapters of John, of the fifth and eighth chapters of Romans, and the first chapter of St. John's first epistle."

When occasion required, however, Mr. Dwight was not slow or timid in advocating the truth as against the doctrinal errors of the Roman Catholic Church or its great abuses in the matter of worship. Even here, nevertheless, he exhibited his tact to a marked extent. His customary appeal was to the Douay version of the Holy Scriptures, and this he found most effective. Thus he wrote on one occasion:

"Nothing that I have ever said to intelligent Roman Catholics staggers them so much, and compels silence on the question of prayer to the blessed Virgin, as the following: 'I have carefully read the Catholic version of the New Testament through, every line of it, and I do not find one single word in the whole Testament—*your own version of it*—that indicates in the slightest degree that one of the apostles ever prayed to the blessed Virgin, or ever encouraged the members of the primitive church to do so. Moreover, St. Paul wrote a long epistle to what you call the Roman Catholic Church at Rome, and he says nothing about prayer to the blessed Virgin; indeed, he does not so much as mention her name or even allude to her in his long epistle of sixteen chapters. Why not, if she is to be prayed to and adored, as you and your prayer book say?' My Catholic friends do not know what to say to such statements. I urge them to read their own Testament, and ascertain for themselves if what I say is true or false. And I think it very probable some of them do so."

We have spoken of the comparatively large number of families in which our good brother was permitted to offer prayer. Thus in a single year, or rather in the five months of that year during which his health permitted him to labor, he offered prayer in not less than 432 families; and, what was still more striking, was that of these, 170 were families in which one or both parents were Romanists.

In this work our brother met with some discouragements and certainly was exposed to much discomfort. The foul air of ill-ventilated tenement houses, in which he spent much of his time, undoubtedly affected his health, as the years went by; and it became a great tax upon his strength to climb so many stories to reach the poor and destitute, crowded up into the attics or down into cellars. Much of the seed sown, too, was, to human eyes, lost—carried off, or trampled under foot, or choked by thorns. But, after all, there were results enough apparent even to man's vision to show that he was not laboring in vain. "Some fruit," he wrote in the record of one year's work, "has already appeared. Some months since I gave a copy of the Bible to an infidel lady of South Boston, who was destitute of the Word of God. I endeavored faithfully to converse with her respecting the privilege and duty of worshipping God. She is now, we trust, a humble, devoted Christian. I gave a tract to a Christian brother while crossing the ferry from Chelsea to Boston; he gave it to an irreligious man. The result is, I hear, his conversion. I gave a tract to a careless young man, on the NEW BIRTH; conversed with him briefly respecting the necessity and advantages of early piety. I hear that he is regularly attending church, and it is thought that he has become a Christian."

We deeply lament the loss of a brother so faithful and devoted, and therefore so truly successful in his Master's cause. Let us imitate his example; let us take to heart the thought which seemed to be so deeply

impressed upon his heart, that the great need for the conversion of the Roman Catholic world is greater piety, greater consecration on the part of the professing Christians in our Protestant churches, and more fervent and unremitting prayer to God in behalf of those who know not the truth in its purity.

FRANCE ATHIRST FOR THE TRUTH.—A sentence or two, culled from a recent letter received from one of our friends prominent in the conduct of the work of evangelization in France, and in a position to know whereof he writes, deserve to be transferred to these pages. "This land," he says, under date of Paris, December 11th last, "is thirsty for the truth. It seems from afar, perhaps, to be mad with atheism and 'free thought.' Do not be deceived by the roars you hear reaching you from across the ocean. There is of course here a set of brawlers; but they do not represent the majority of the more sedate and reflective minds. Had you seen yesterday the crowded audience listening to Father Hyacinth's earnest words of warning, or the humble people I addressed in a simple hall in this city, you would have been encouraged in the work of helping those who are endeavoring to bring this nation into full contact with the Gospel. Please do help us."

ANOTHER COMMUNE DESIRES TO BECOME PROTESTANT.—Another incident of a kind that has been witnessed several times of late in France recently occurred, which for special reasons we prefer to give in the words of a professed Roman Catholic, or rather free-thinking, writer, signing himself C. M. Limousin, in a secular paper. We translate from the Parisian journal, *La France*, of December 8th, 1882:

A CONVERSION.

There has just happened in the department of *Puy de Dôme* a very curious event. An entire commune, with the municipal council at its head, has just passed over to Protestantism.

The reasons that furnished the motive for this transformation are not of the philosophical, nor of the theological order; the peaceable cultivators of the soil of Châtel Guyon have not concerned themselves with dogmas.

They see in religion a traditional moral instruction into the details of which they do not enter. The church for them is a building in which people meet, in order to receive, once a week, this instruction, and to enjoy a little social life. They regard the ceremonies of baptism, the first communion, marriage and burial just as did their fathers—as a social consecration of an important event of life.

Only, these honest people desire that the teacher of morals should himself be a moral and good man; that the official personage of the commune should display esteem and consideration for the inhabitants of the commune.

Now it appears that their curate fulfils neither one of these conditions. At the end of their patience, the faithful of the parish of Châtel Guyon requested the Bishop of Clermont to change the incumbent. The Bishop probably viewed this petition as a display of the revolutionary spirit, an attempt to return to the practices of the primitive church, and he rejected it.

The faithful of Châtel Guyon being determined to have nothing more to do with their curate, at any price, but, on the other hand, being unwilling to renounce their weekly religious instruction, resolved to become Protestants. The municipal council came together, decided to build a *temple* (Protestant church,) and, meanwhile, to appropriate whatever building might be secured for the use of the new worship.

A Protestant pastor, M. Cornud, was called, and, last Saturday, he held a first *conférence* at which three hundred and fifty persons were present.

We congratulate the inhabitants of Châtel Guyon upon the resolution to which they have come. As simple and religious people, they feel the need of religious worship; and we who are free thinkers, recognize that they have a perfect right to have it. The course of events has led them to adopt Protestantism; they will experience its happy effects.

We shall not give lengthy reasons in support of our opinion; we shall confine ourselves to drawing attention to the superiority, on the stage of the world of the Protestant nations over the Catholic nations, the important part which the small Protestant minority plays in France.

THE SIGNIFICANCE OF SUCH MOVEMENTS.—We do not wonder that our French Protestant brethren, with their long experience and observation of the results of different phases of the work of evangelization, are apt to expect much more permanent good to flow from the personal and quiet accessions of former Roman Catholics, than from the more ostentatious “adhesions” of whole communes. The past has taught sufficiently well that a conversion *en masse* has, for the most part, very superficial causes, and that the people who are easily induced to profess their desire for a change of religion, after little reflection, are likely to be as easily discouraged and to offer no serious resistance to the wiles of their former religious teachers. And yet, with all their drawbacks, the popular movements in question are full of significance. They reveal the fact that the French are not satisfied with their present faith, and that a little systematic and persistent effort might in many cases be crowned with great results. The “conversion” of the commune of Châtel Guyon will, in all likelihood, prove of very brief duration. It is more than likely that at the time of this writing the Bishop of Clermont has seen the blunder he committed in denying the reasonable request of the villagers. If he has not already done so, he will before long remove the obnoxious curate and send another ecclesiastic who, if not better morally, will have been selected because of his unusual knowledge of human nature. Such a man, by his conciliatory manners, will undo in a few weeks the mischief done by his predecessor,

and before long it will be found that the great majority of the inhabitants of Châtel Guyon have returned to their former place of worship, quite content to submit to a church with whose doctrines they do not, we are told, concern themselves. None the less, however, is the circumstance that this "conversion" has followed so closely upon other "conversions," significant of the fact that even the most unintelligent parts of France are awaking to the existence of another form of Christianity, more enlightened, more allied to freedom and free institutions, better adapted to the wants of those nations that in this world desire to prosper and obtain the foremost rank in civilization and power.

One of the most remarkable circumstances connected with the incident to which we have been alluding is the attention it has received from the secular press of the capital. It is needless to remark that the journals are not all of one mind respecting it. Those which, like the *Figaro*, court the favor of the clerical party, naturally look upon it very differently from those of a more liberal turn. On the other hand, there are papers, like the *Dix-neuvième Siècle*, which take very decided ground against the possibility that France shall ever become Protestant. It is something gained to have this important question brought into public debate. Thus an editorial writer in the last named paper remarks: "Is it an advantage, is it a misfortune that the France of the sixteenth century refused, by a very great majority, to follow Luther and Calvin? Historians, philosophers, and theologians may enter into long discussions on that question. When we enter into the domain of conjecture, the field is immense. What appears incontestible to me, is that France will not in the nineteenth century accept a formula it rejected three hundred years ago."

Whereupon M. Réveillaud well marks.

"Did France in reality reject it, France which, on the contrary, during the first twenty five years of the movement, in all classes, at all points in its territory, gave so hearty a welcome to the ideas of the Reformers? Is it not more exact to say, that if all France did not embrace the Reformation in the sixteenth century, the cause is to be found in the ferocious resistance offered to it by the court of the Valois princes, in the unexampled persecutions befell upon the Huguenots, in the massacres of Vassy and elsewhere, especially in the forever infamous massacre of Saint Bartholomew's Day, which struck terror into undecided souls, in the abjuration of Henry IV., which at a later date unsettled the consciences of men."

And M. Réveillaud, well answers the suggestion so often made in our times and so credulously adopted by the sceptics of the day, that Protestantism is the religion for the cold North, but is unsuited for the warmer and gayer South (despite the circumstance that in no part of France has Protestantism held its own as it has in the southern portion, where there are said to be a hundred thousand Protestants in the single department of

Gard). The writer in the *Dix-neuvième Siècle* had dogmatically asserted, after his semi-pagan fashion: "There is too much sunshine in Spain, as in Italy, as in Greece, for the cold and damp religion of the North ever to become acclimated. There is too much of it in France ever to make of us a people which Protestantism shall no longer affright. We should need for that a good continuous half-century of years as mournfully rainy as the present one. Which may it please the immortal gods to avert, those true gods of ancient Greece, called joy, light and life!" "Is it then," replies M. Réveillaud, "with the gods of ancient Greece, with Dionysus Bacchus, with Phœbus Apollo, with Venus-Astarte, that the writer is going to destroy the idols of Roman Catholicism, and at the same time to form us men, to give us strong characters. Poor France, it will soon be all over with thee, as with Spain, Italy and Greece, if thou shalt never adore other gods than those!"

MINUTE ON THE RESIGNATION OF DR. HITCHCOCK.

The Executive Committee of the Board of Directors of the American and Foreign Christian Union, in accepting the resignation of the Rev. E. W. Hitchcock, D.D., desires to place on record an expression of their sense of the ability, Christian fidelity and success with which he has discharged the duties of his office as Pastor of the American Chapel in Paris.

Entering upon his labors, by appointment of this Society, in March, 1872, nearly eleven years ago, his pastoral ministrations have extended over a much longer period than those of any of his predecessors. This period has, under the Divine blessing, been one of signal prosperity. The Chapel has not merely held its own, but has grown in numbers, in efficiency, and in usefulness; while the Missionary and Benevolent Association, which Dr. Hitchcock was instrumental in organizing, before the close of the first year of his pastorate, has proved of untold advantage to the work of the Evangelization of France.

Grateful to Almighty God for the success that has in so marked a degree attended the labors of Dr. Hitchcock in Paris, and deeply regretting that Dr. Hitchcock sees it to be his duty to leave this important post, the Directors commend him to the watchful care of our Heavenly Father, and pray that the same Hand may lead him in the future, whose sure guidance has been vouchsafed in the past.

In behalf of the Directors:

FREDERICK H. WOLCOTT,
Chairman of the Executive Committee.

HENRY M. BAIRD,
Corresponding Secretary.

PROGRESS IN SPAIN.

(Communicated by Rev. F. Fliedner.)

[Our excellent friend, Rev. Fritz Fliedner, of Madrid, will be remembered with pleasure by many of our countrymen, having been in the United States in attendance first upon the great meeting of the Evangelical Alliance, held in New York in 1873, and again at the Pan-Presbyterian Council of 1880, held in Philadelphia. He sends to us, and as well as to a number of his other correspondents, every three months, a sheet or two with an account, written by his own hand (of which a number of copies are made by one of the processes now in vogue), of the progress of the Truth in Spain.

We give below some of the most interesting portions of the number of Mr. Fliedner's "Quarterly" for December. The statements respecting the orphanage, to which we were permitted lately to send a donation, received for the purpose from a kind friend of the work, are of especial interest.—EDITOR CHRISTIAN WORLD.]

POLITICAL AFFAIRS AND RELIGIOUS LIBERTY.

A very interesting movement has again commenced to change the face of public matters in this month, viz.: the formation of a new political party. There are, it is true, so many different political parties in this country, that it is difficult, for those who do not live in Spain, to understand their significance and importance. But we will try, with as few words as possible, to give our readers the necessary information; for this movement is in favor of religious liberty.

The great restorer of the throne of the Bourbons, Antonio Cánovas del Castillo, had formed a new party, which he called the conservative liberal party, and in which he united the old "moderados," or ultramontanes, together with a great many liberal men, who were in favor of the restoration of the monarchy of Alfonso XI. Then he formed, with the Cortes, or parliament, a new constitution of the kingdom, that of 1876, which was decidedly a step backwards, as it changed religious liberty into religious tolerance. But when Cánovas every day more yielded to the pressure of the reactionary party; when he permitted all the religious orders—even those to whom the law of the State prohibited the entrance into Spain—to return and to build new convents all over the kingdom—and so the Carlist party grew in power and influence—the King himself saw the danger in which his throne stood, and called on the constitutional party to form a new ministry, with Sagasta at its head. They had promised a great number of liberal reforms, while they were still in opposition to the government of Cánovas. But now, that they have themselves come into power, they have not fulfilled half of what they formerly promised.

And now the former leader of the constitutionals, the General Serrano, or Duque de la Torre, has raised a new party, which he calls the Dynastic Left, with the deliberate purpose of bringing back the more liberal con

stitution of 1869, because it would guarantee the throne of the King more, as the whole democratic party would then cease to foment clandestine machinations against the throne. In his manifesto, which was expected with great anxiety, and which he read publicly in the Senate on the 6th of December, he mentioned, as the advantages of the former constitution which it would be necessary to re-establish, religious liberty and civil marriage, affirming that a better education would be quite compatible with the religious creed. Whether he will succeed or not in this movement, is very difficult to foretell; but, at any rate, the consequence will be, that the government of Sagasta is impelled to more liberal measures. And moreover, it is interesting to see how the religious question forms the centre of every new party-creed. It was rather an amusing incident, when the Minister of the Home Office, in the course of the debates, said that religious liberty and liberty of worship were not the same thing; and when asked to give his definition of both, passed it over in silence, because he did not know. We are standing quietly looking on; we are glad that the course of public opinion is running in favor of greater civil and religious liberty; but we confide for the future of our cause not in these constantly restless waves of the political life, but in Him who sits at the helm of His ship and directs all things right. There is still a hunger and thirst for the Word of God in the land; and God, who knows it, and who has given us this open door, will not suffer any one to shut it.

THE PROTESTANT HOSPITAL.

One word about our *hospital*. We feel that it is a testimony from God that our labor is pleasing to Him, that He has given us such a labor of love, and it is a proof to the Spaniards that we are Christ's disciples. We could not leave our evangelical brethren to be nursed by the so-called Sisters of Mercy in the hospitals; for they, thinking, indeed, to do God service, torment them to death in hopes of converting them to Rome in their last moments. I do not speak from hearsay; I have myself followed two sisters in the largest hospital in Madrid, from bed to bed; they carried a large basket of clean linen. At each, they asked if the patient had confessed. If the answer was in the affirmative, he was provided with clean linen; if the contrary, he got none. So we had to make a beginning. We commenced with one bed, and now we have eight. The grain of mustard seed must grow.

One of our patients is a poor little girl of twelve years of age. She has been beaten by her stepmother, some years ago, so cruelly, that she got deformed, and is now covered with a great many wounds, so that there is scarcely a position in which she is free from pain. It is heart-rending to see, how she twists herself to get relief, and often the nurse has to take her on her knee like a baby to give her some rest. She has gained much

inwardly since she is with us ; and she delights to hear the little children of the school singing those sweet hymns of Jesus. She is quite a child, in spite of her sufferings ; and her great wish is to possess a doll that can move its head. We hope to fulfil her wish at Christmas, probably the last she will keep on earth.

Then we would desire the prayers of our friends still for an old man, who is hastening to his end. What a blessing is it, to tend our Saviour Jesus Christ in His suffering members on earth !

THE ORPHANAGE. •

Our *orphanage* is growing also, and will continue to do so. We once made an effort to limit our number when it had reached twenty. Then I said, "Now, we must stop ; the children eat so much." But then the twenty first knocked at our door, and my wife would fain have taken it too, to save it from its misery. But I said : "Really, we cannot ; we must stop." However, the thought of the poor child followed me for three weeks ; and, at last, I said to myself, "When our Lord Christ shall ask you one day, 'Why have you not taken this child in ?' can you answer Him : 'Lord, Thou hast given me enough for twenty children ; but I thought Thou wouldst not have enough for twenty-one ?'" Then I took the child in, and since then I could set no limit to our number. Now we have forty, and God feeds them all.

Our wants increase daily, it is true, but "The river of God hath abundance of water." I have not room to tell much, but will give a few examples taken from my last experience. I received a letter one day : "Dear Herr Pastor : When you were here, four years ago ; you told us how much could be done with little gifts. Since then I have gathered old iron and bones ; penny pieces got in amongst them sometimes, and now I send you this little gift." The *little* gift was £1. In Dusseldorf a little purse with 7½ g. was laid on the collection plate, and a golden watch in it. Through a friend in Paris I received from a servant girl a ring and fifteen francs for the work of the Gospel in Spain. Then the Arab orphans in Jerusalem and Beyrout help their little Spanish comrades by sending us beautifully dried flowers for sale, and have thus earned many a five-pound note for our orphans in Spain. Last month they wrote : "We are sorry that we cannot send as many flowers as we used to do ; for we require them ourselves to sell, and help to pay for a new roof to our house, 'Talitha Kumi.'" I told our orphans this, and they sent some pretty bookmarkers, of their own making, which the children in Jerusalem sold ; and so our poor orphans sent a contribution towards the new roof in Jerusalem. Is that not a glorious labor of love, in which the gifts of the children find their way from East to West and back again, and thus help to further the Kingdom of our God ?

THE SCHOOLS.

We are especially grateful to God for the growth of our *schools*. We have more children than ever in our elementary schools; better school-books and better teaching. And the little grammar-school which has developed out of these schools, goes nicely on. It is a great responsibility to engage every year a new teacher for every new class, and to take upon us to pay his salary. But we cannot leave our boys to the fanaticism or unbelief of the higher Spanish schools. And we hope, in time, through our grammar-school, to gain a lasting influence with the higher classes. We are thus obliged in God's name to take this burden upon us, and to ask His children to help us to carry it.

ENCOURAGING APPRECIATION.

Our religious periodicals, and other publications, are growing in number and distribution. And in the last pedagogical exhibition in Madrid, in last summer, we have gained the second prize for our good school books and writings for children, especially for our Sunday-School paper, "*The Children's Friend*" ("*El Amigo de la Infancia*"). A prize for Protestant books in Spain! Is that not God's blessing?

We are sorry that our brethren from Barcelona did not send any contribution this time for our Quarterly. But we are glad to mention, as a proof that the Christian labor of love in the Spanish Protestant congregations has not been in vain; that a mission station among the Bassoutos in South Africa bears the name of Barcelona, because the Protestant Christians in Barcelona and in other parts of Catalonia, support the native evangelist, Bethuel, there. Although they are poor themselves, as all our Protestant Spanish congregations are, they feel the duty of doing the little they can for their heathen brethren; and God, whose is the Kingdom, will reward them richly.

POVERTY OF THE NATIVE PROTESTANTS.

The following letter shows the deplorable condition of a great many of our Spanish congregations in country places:

"This village (Caminas) is in a most lamentable state. The year has been very bad; those who have reaped something of the harvest, close it up and do not sell anything except at a fabulous price. There are two or three taxes to be gathered and the government officers oblige the people to pay—laying an embargo on all they possess. The physician, too, has had to go law with a number of his patients, in order to receive at least something.

"In the midst of this calamity, and knowing that there are some who would not like to come short of the compromises which they have undertaken for this church, I have assembled all those who are faithful evan-

gelicals and have told them that though they had promised to pay for the petroleum and other smaller expenses of the church, I would wait another month. They have promised again to do all they could at the time when the saffron is gathered. But now, on account of the want of rain, the saffron, too, which is the harvest of the poor, has been nearly entirely lost. In the last fortnight small-pox has broken out and is raging fearfully. Deaths occur every day ; at present there are 26 cases in the village.

“I have nothing to tell which you do not already know of the state of the work. At this season all are busy in the fields and for this reason few attend the services or the schools. Still I am content with the progress of the work. I wish you could come oftener to strengthen and comfort our brethren here.”

RELIGION IN CHILI.

(From the *Valparaiso Record*.)

INTOLERANCE AT TALCA.

The ex-padre Isidoro, Senor Angeli, has recently held some interesting meetings in Talca. At the first the audience room and passage way were filled with people who listened with interest to the preacher's message, while outside a few persons present endeavored to interrupt and break up the service by their outcries against Protestantism. As Senor Angeli had understood that many present had come with the hope of hearing from him a statement of his reasons for abandoning the convent, he made the announcement at the beginning that the Christian pulpit was not the place for the treatment of such questions, that he would be happy to converse with any after the service, and meanwhile he would beg them to listen to his message—salvation through Christ Jesus. From twenty-five to thirty persons remained for conversation on religious subjects and for the purpose of obtaining books and tracts.

On Sabbath evening the room for worship was uncomfortably crowded, so that the ex-padre found freedom of movement rather difficult. The same disturbance took place in the street, and the police made no effort to check it. Several gentlemen thinking that violence might be offered to the preacher, insisted on accompanying him to the hotel. The same kind spirit has been shown by other native gentlemen who are interesting themselves in procuring a more commodious apartment for the meetings, and some of our English speaking friends there have manifested sympathy for the enterprise.

It is proposed that Senor Angeli, now stationed at Santiago, should visit Talca once a month, and perhaps there may be a few who will be disposed

to gather every Sabbath for the worship of God when the preacher is not with them.

SANTIAGO.

At the last communion season the Chilian Protestant Church received into fellowship four new members, one of whom had brought a letter of dismission from the sister church in Concepcion—Meetings are held during the week in the Canadilla district, at the house of Senor Angeli. In one of the front windows open Bibles and other religious books are exposed to view and attract the attention of passers-by. Several periodicals of Santiago have published gratuitously articles from Christian workers there, bearing upon the religious questions of the day. A book by the celebrated French preacher, Naville, was given some months ago by Mr. Christen to a prominent lawyer in the capital, a frequent attendant at the Chilian church. He was delighted with it, lent it to some of his sceptical friends, nearly twenty in all, who expressed surprise and pleasure in reading a work so Christian and rational, and the lawyer is of the opinion that this book *Le problème du mal et la vie celeste* should be translated into Spanish. The work of translation has already been begun and we should be glad to receive contributions towards its publication.

THE SHELTERING HOME.

There are at present twelve children inmates of the "Home." The average monthly expenses are about \$96. To meet this, there is an income of \$48, received regularly from parents or guardians of the children and from earnings of the latter; \$8 are pledged by benevolent friends in this city and the remainder is contributed by the Presbyterian Mission Board of the United States, under whose auspices the enterprise was started several years ago. The above mentioned expenses do not include the rent of the building which is given gratuitously. The value of the house and grounds, as estimated by competent architects, is \$9,000. It has been proposed, as many of our readers are aware, to hold a bazaar in April, to raise funds for the purchase the building which is so well adapted for our wants, and will accommodate so many children. About \$6,000 are now needed for this purpose, and when this amount is raised, trustees will be appointed to receive and hold the property for the benefit of the institution.

Many willing hands are at work here and in other parts of the country for the benefit of the coming bazaar. From England and the United States valuable contributions have been received for the same purpose, and we understand that Mrs. Trumbull and her coadjutors in this worthy scheme will gladly receive and acknowledge many more articles from any quarter of the globe.

THE QUESTION OF THE ARCHBISHOP.

The Minister of Foreign Affairs speaks in his annual report to Congress as follows on the mooted Archbishop question :

“When the present administration came in, three years ago, the presentation made by the President of the Republic, in the exercise of his constitutional powers, of the priest who should occupy the vacant chair of the Archbishopric of Santiago, was waiting the decision of the Pontifical Court. The Government judged it to be an imperative duty, which it could not in any way ignore, to obtain a definite and final decision from the Holy See regarding the presentation it had had in its hands since the 24th of August, 1880. To this effect instructions were given to our Plenipotentiary in France, accredited likewise to the Apostolic See, that, going to Rome, he should solicit respectfully but diligently the decision so long delayed of this important matter. These instructions were issued by this department on the 27th of last year (1881). Fulfilling his charge, our Plenipotentiary strove during three consecutive months, with the care and zeal that distinguish him, to secure success in the mission intrusted to him; but, after serious though fruitless endeavors, all he could accomplish was, that in the last days of the month of January, the congregation of Extraordinary Ecclesiastical Affairs, to whose decision the business had been submitted, suggested to the Holy See the propriety of sending to Chili an Apostolic Delegate who might obtain information and data supposed to be indispensable for arriving at a definite conclusion. Our agent in Rome, with a foresight which subsequent events have completely justified, actively and persistently opposed the measure suggested by the congregation, setting forth the embarrassments of every sort connected with it that must, in his view, hinder the successful, just and tranquil solution of the difficulty.

“However, the report of the congregation being accepted by the Holy See, an agent was named and at once despatched to seek the further information thought necessary for an exact understanding which might warrant the decision we sought. Through deference to the Holy See, the Apostolic Delegate to whom had been intrusted this very special mission was received by the Government on the 25th of May. It is to be supposed that in the six months which have elapsed since his arrival, the Most Excellent Delegate will have had time enough to carry through his task. Still the Government laments that it is not in its power to inform Congress touching the results which have been obtained through the special mission conferred upon him. In obedience to instructions, which his Excellency says he is furnished with, the special duty which brought him to Chili has been performed without the knowledge, official or confidential, of the Government to which he is accredited. Furthermore, it be-

came easy to see that the most efficient, dignified and ready solution of the pending difficulties would have to be sought in the direct action of our diplomacy near the Holy See; and with this aim it was resolved to transfer the discussion of the matter again to Rome, reiterating to our Minister near the Holy See the charge given him in the dispatch of the 27th of September, 1881.

"Since the middle of December last the Chilian Minister to France is in Rome actively seeking to fulfil his commission. The Government has reason to suppose that the Holy See is occupied at this time with the solution of the conflict growing out of this business. It may be hoped, therefore, that ere long his Holiness will have found reason for pronouncing the decision which we await."

Various rumors prevail; one is that Mr. Larrain Gandarillas, capitular vicar since the late Archbishop's death, has been ordered by the Pope to resign. One of the daily papers gives a curious item of news in this connection: "It had been understood that the Vicario Capitular accepted the suggestion of the Apostolic Delegate that he should offer his resignation, a suggestion derived from superior orders from Rome; now, however, he is sick, but says that he does not resign *as a matter of conscience*. Will this be because there is no other more fit than he for the post? Will it be because he only can save the Church? Will it be through the desire to rule? Will it be for the salary, or not to have the five million dollars and odd of the Archbishopric?

"This is the question that to-day all are putting as they hear of the refusal of Mr. Gandarillas to disoccupy his post, notwithstanding the counsel and order to do so from his superior," *i. e.*, the Pope in Rome.

The *Patria* states, November 16, that the final answer has come from Rome that Mr. Taforo cannot be accepted as Archbishop. We wait now to see if the result shall be the Free Church in a Free State. That is the true solution of such difficulties.

POPULAR EDUCATION IN FRANCE.

(From the New York *Evening Post*.)

One of the charges made by M. Léon Say in his late well-known attack on the administration of the French finances was that the recently created village schools were, in a large number of cases, unnecessarily costly and "palatial." The subject has come up again in a debate in the Assembly over a bill requiring each commune to establish a school not only in its chief village, but in every hamlet more than three miles from it having twenty children fit to go to school. The cost of this will be \$140,000,000, of which the

communes are to find \$60,000,000, and the State \$80,000,000. The bill has been violently attacked on the ground that the Government cannot in the present state of the finances afford any such outlay; but it was explained that it would be distributed over three years, and that whatever else might suffer schools should be provided for. Jules Ferry, the author of the School Law, intervened in the debate to show, in answer to M. Léon Say, that the "palatial" school houses, numbering over 19,000 which had been erected between 1870 and 1882, had not cost on an average over \$2,600 each, which called forth the remark that they cost less than parsonages, and M. Ferry added that they cost much less than churches—a village church often costing \$8,000. He then went to avow that the Government had turned the local pride and ambition of the communes, which forty years ago went into church building, in the direction of school building, and was now bound to encourage the tendency. There will be 40,000 new school houses erected within the next ten years under this law, which is compulsory.

There can be no doubt that the effect of this educational movement, both on the generation which establishes the schools and the generation which is taught in them, will be very destructive to the influence of the clergy, and is intended so to be by the present Government. It takes no pains to conceal the fact that the movement is intended to be anti-clerical, and to substitute for whatever interest the peasantry still take in the Church, an interest in the schools and school questions, both by compelling them to build schools, and send their children to them after they are built.

What does this interest of the peasantry in the Church now amount to? It is very hard to say. How very little reliance can be placed on the observation of travellers in this matter, is shown by the great mistake made by the European press as to the effect of the crusade undertaken by the Government two years ago against the unauthorized religious orders. It was predicted almost unanimously by the English and German press that it would shock the peasants and alienate them from the Republic. If any reliance can be placed on a popular vote as an indication of popular sentiment, however, the elections which followed soon after, and gave the Republicans an overwhelming majority, showed that the country people rather enjoyed seeing the monks and nuns roughly handled or dislodged. The modified opinion of the English press now called forth by recent attempts of the Legislature to cut down ecclesiastical salaries and allowances is that although the peasant does not go to church himself, and does not like the curé, he likes to have him kept by the state to marry him, and baptize his children, and bury him, and furnish worship for his wife and daughters on Sunday, and that no government which attempts to rob him of these privileges can stand.

It is very doubtful, however, whether this is not as great a mistake as

the other. For anything that is known to the contrary, it is not rash to say that if the Republic maintains itself during the next ten or twenty years, a gradual diversion of the ecclesiastical stipends and allowances now paid by the state from the clergy to the schoolmasters and schoolhouses, with hearty popular approval, is among the possibilities if not the probabilities. We have clearly, in spite of all the examinations they have undergone since 1790, not yet got to the bottom of the French character and French views of life here and hereafter, as found in the country districts. Paris is pretty well known, but who really knows the French provinces?

JUBILEE YEAR OF THE EVANGELICAL SOCIETY OF FRANCE.

The oldest of French societies for the evangelization of France will this year celebrate the fiftieth year of its existence. The death of Dr. Fisch, whose very name was a tower of strength, proved a disastrous blow to this excellent agency, for it was some time before any competent man could be found to take the place he had so long and ably filled. At length the Rev. H. Mouron consented to assume the secretaryship, and under his vigorous management it is hoped that the Evangelical Society of France may recover somewhat of the importance it once enjoyed. We have received a letter signed by M. de Pressensé and other friends, earnestly asking for a renewal of the interest once felt in America, and testified by liberal assistance. It enclosed the following appeal which we cheerfully insert in our pages:

PARIS, 30th November, 1882.

The Evangelical Society of France simply seeks to propagate the Gospel in France. It is wholly undenominational, the members of its Committee belonging to the Reformed, Lutheran, and Free Churches.

It will be fifty years on the 24th April, 1883, since its first assembly was held in Paris. Shall that day pass by unnoticed? Assuredly not.

Fifty years of existence for a religious society having no other resources than Christian liberality; fifty years of existence in spite of manifold persecutions; fifty years of existence marked by acts of Christian fidelity and heroism, by victories and defeats, by blessings and sorrows—this is an event worthy of grateful celebration.

It is difficult to estimate in figures the results of its operations. We may, however, say that it began its work with a little over £300, and that its annual income is now from £4,000 to £5,000; that £250,000 have been expended in Evangelization; and that of this sum £85,569 were given by Great Britain and Ireland, and \$92,865 by America; that many schools have been founded; and that Bibles and tracts have been distributed by millions; also that the society's agents, numbering only eleven at first, are now thirty and sometimes even more.

Whole districts (for example, in the *Haute-Vienne*) have been won over to Protestantism; several Roman Catholic churches have been converted into Protestant places of worship; and many a province once plunged in sloth and indifference has been leavened by the truth. Many churches now belonging to various denominations arose out of the labors of our agents. The good news of salvation is being proclaimed by this society in hundreds of places, and at the last great day, when all things shall be made manifest, it will doubtless appear that multitudes have thus been brought to the knowledge of the glorious Gospel of our Lord and Saviour Jesus Christ.

And now with regard to our Jubilee.

We are anxious to raise a sum of £10,000, thus placing the society in a sound financial position, and enabling the Committee in some measure to meet the spiritual needs of our country at the present moment. Whole districts are waiting to be evangelized—districts where the voice of the faithful Protestant preacher or evangelist has never been heard.

We make this appeal to our friends throughout the world, but to you, English speaking Christians of Great Britain, Ireland, and America, we turn with very hopeful anticipations. In the past we have been greatly sustained by your liberality. Open your hearts and hands to us once more. How different is the condition of our country to what it was when our labors were first begun! Legal and other restrictions of every kind then beset us. Now the whole land is open.

Help us, then, to celebrate this our first Jubilee with grateful, joyous hearts.

Signed on behalf of the Committee,

H. MOURON, *Secretary.*

76, *rue d'Assas, Paris.*

ROMISH EDUCATION IN IRELAND.

By Rev. A. H. GUINNESS, M.A., in *Monthly Letter* of the Protestant Alliance for January, 1883.

The address delivered by Mr. Forster, on the 14th December last, at the annual banquet of the Gladstone Club, contains matter that calls for serious consideration. Mr. Forster has lately filled the office of Chief Secretary for Ireland, and, as former Minister of Education for this country, was instrumental in passing the Education Acts. Any suggestions, therefore, made by Mr. Forster, necessarily command attention, and more especially when the suggestions made have reference to education in Ireland. On this occasion, in presenting to his hearers a statement o

the reforms which he considered necessary for the advancement of Ireland, Mr. Forster remarked, "I should be very bold in measures for the improvement of Irish education . . . without much fear or much regret, even if in so doing I put it to some extent into the hands of the Roman Catholic clergy." (*Times*, Dec. 15th.) It may well be asked to what extent does Mr. Forster propose to place education in the hands of the Romish clergy? To ascertain this it will be well to turn to the demands preferred by the Irish Bishops at their annual meeting at Maynooth, on the 28th September, 1881, when a series of resolutions were adopted dealing with the Land Act and the education question. In these resolutions the bishops proceeded to "warn their flocks against the Queen's colleges, and directed Roman Catholic students to make use of the Romish schools and colleges in preparing for their examinations in the new Royal University;" "they appealed to the Government for an endowment for these denominational schools and colleges," and, in the event of refusal, they demanded the "disendowment of the Queen's Colleges, Trinity College, and the Royal Schools."—"That grants be made by the Treasury for the training of Catholic teachers in denominational training schools; that grants and fees be henceforth paid to convent schools on a scale which will allow, for each child educated there, an average amount received by the first-class female secular teachers for children of their schools; that the rule excluding teachers who are members of religious communities from receiving grants from the Board be rescinded and, that the money grants to their schools be, as in the case of Convent Schools, equal to those given to secular teachers; and that the training model schools be discontinued." (*Tablet*, October 1st, 1881.) The following issue of the *Tablet*, October 8th, 1881, reports that a deputation of the bishops had waited upon the Chief Secretary to urge the demands set forth in the above resolutions, and that "Mr. Forster had undertaken, on the part of the Government, to give the subject careful consideration." If it be reasonable to assume that Mr. Forster considers that it is now time to yield the demands preferred by the Roman Catholic bishops, the question raised is a momentous one indeed. The meaning of these demands is that the whole system of education in Ireland, primary, intermediate, and collegiate, as well as the training of teachers, shall be handed over, with ample endowments, to the uncontrolled direction of the Romish Hierarchy. The National Education System was established in Ireland "to unite in one system children of different creeds," and, "to afford a combined literary and a separate religious education;" but to the strict enforcement of this principle the Romish Prelates have objected. In his evidence before the Education Commissioners (*Report*, 1870, vol. iii.), Cardinal Cullen stated his objections to having children taught *anything* by a Protestant teacher. He

considered it equally objectionable that "Protestant and Roman Catholic children should meet at lectures, though boarded and lodged in separate houses, as everything would tend to make the pupils believe that one religion was as good as another." Cardinal Cullen also complained of the existing schools under the National Board (vol. iv., p. 1, 225), as being "under undue restraint, unable to use Catholic emblems, or to do anything for their own salvation during school hours." The opposition of the Romish Hierarchy has made National Education to be almost wholly denominational. Dr. Lyon Playfair, in his speech on the subject of Primary Education in Ireland (*Times*, March 6th, 1875), thoroughly exposed "the delusion that the system of education in Ireland was undenominational." He stated, "that the system was intensely denominational, because the management was nearly all clerical." The *Tablet*, July 17th, 1880, proves conclusively, from the figures given in that year's Report, that the system of Primary Education in Ireland "is one of the most denominational schemes of primary instruction on earth." Dr. Playfair, in his speech above referred to, also proceeded to show that the control exercised by the Romish bishops and clergy over the national system of education has resulted in a "gigantic failure." "There has been," he said, "an educational census, which showed that in Leinster 30½ per cent. of all Roman Catholics could neither read nor write, and that 7½ per cent. of Episcopalians and 5 per cent. of Presbyterians were in a similar condition. In Munster things were much worse. In Leitrim, 33 per cent. of all denominations could neither read nor write; in Roscommon, 40 per cent.; in Galway, 56 per cent.; and in Mayo, 57 per cent. There are now untrained teachers, untaught scholars, and an ignorant population. Cardinal Cullen had said (Report of Ed. Commissioners, 1870), 'I would not require certificates; those who pass the best examinations and get diplomas most readily are oftentimes the worst teachers.' Cardinal Cullen," he added, "had frankly given his opinion 'that education should be limited to the three R's: that too high an education would make the poor discontented with their lot.' Again, Cardinal Cullen said 'he wanted denominational schools,' alluding to training by religious orders; while, on the other hand, Sir R. Kane said 'that in every country in which such a course had been adopted it had resulted in social decay and the political debasement of the people.'" (*Times*, March 6, 1875.)

With respect to "the training by religious orders." A memorial, presented to the House of Commons by the National Education League, Ireland, on the 12th May, 1875, stated:—"That the rule requiring that religious instruction shall be administered 'either before or after' the hours reserved for united literary education has been set aside in favor of schools taught by monks and nuns. That conventual and monastic schools are expressly exempt from the rule which excludes ecclesiastics of

all Churches from becoming teachers of National schools; that members of various religious orders officiate as teachers, arrayed in the habits of their respective societies, with their rosaries and crucifixes displayed, and it is evident that these seminaries cannot be regarded as fit for the 'united education of children of all religious persuasions.'" The *Tablet*, May 13th, 1876, states that "Convent Schools, with few exceptions, decline the option lately given them of having the individual nuns examined and classed, so as to obtain for them personal salaries according to certificates." The Parliamentary Return, August 13, 1875, further states that the paid teachers in these convent schools are 1,681 in number; of these 150 are lay assistants, and the remainder consist of 23 monks and 1,508 nuns. The resolutions of the Bishops now demand that an ample endowment should be granted to these monastic and conventual schools, in which the observance of the rules of the Education Board are wholly disregarded, that the Model Training Schools should be discontinued, and that the Christian Brothers' and conventual schools should be recognized as training colleges. The character of the instruction given in these Christian Brothers' Schools will be seen by referring to the February number of *Frazer's Magazine*, 1874, in which the writer examines the lesson books used in these schools, and shows that they are "as anti Protestant as they are anti-English in their tone," that history is falsified, and the lessons "constructed so as to exalt Romanism and disparage Protestantism." In reference to the "Fourth-Class Book of Select Reading Lessons," the writer of the article observes:—"This fourth book is on the very principle of the Nationalist newspapers, which scrape together the abuse of England from all the journals of every country; it is, in fact, a first-rate school manual for Fenianism, because its most pungent extracts point to insurrection as the approved method of asserting Irish independence;" and he remarks, "the books of this teaching order, according to the evidence of Bishop Dorian, have all received Episcopal sanction." The late Earl Russell bears similar testimony to the character of the teaching which the Roman Catholic Hierarchy then desired to give. He states:—"I know that if the Papal doctrines of the Syllabus are taught to the educated youth of Ireland, high treason, under a covert form, will be the daily food of the Irish mind." (*Rise and Progress of the Christian Religion*, p. 320.) The present Pope has fully endorsed the propositions of the Syllabus. (*Tablet*, Oct. 11, 1879.) And Cardinal Manning affirms:—"The Syllabus is the word of truth and of charity—the word of the chief Christian pastor speaking to the Christian world, and calling it back to the one name given under Heaven whereby we can be saved." (*Sermons on Ecclesiastical Subjects*, vol. iii., p. 98.)

In reference to higher education, the Romish Bishops ask for the endowment of a Roman Catholic University, over which, in fact, the Pope,

and his Bishops shall wield unlimited power, and be amenable in no degree to those from whom the funds are obtained. Failing to secure such an endowment, the assertion of the Bishop is, as plainly repeated in the *Tablet*, April 1st, 1882 "that there is nothing left for" (Roman) "Catholics but a policy of disendowing all the existing colleges." Cardinal Manning has stated "that the Jesuits are at the head of the great Catholic Mission in this land." (*Tablet*, July 20th, 1872.) And in the *Tablet*, April 15th, 1882, it is stated:—"We learn that the Irish Bishops have given over the Catholic University College in Stephen's Green entirely to the Jesuits." The residence of the Jesuits in this kingdom is forbidden by law (9th George IV. c. 7.), but it now appears that this illegality is not only sanctioned, but that members of this order have been promoted to positions of trust, and are to be paid by the Government. It is stated that nine Roman Catholics have been elected Fellows of the Royal University, Ireland, and of these it appears by the *Tablet*, April 22nd, 1882, that two are Jesuits, and five are Professors in the "Catholic University," Dublin. As declared enemies of law and order, the Jesuits have been banished from France, and the other Roman Catholic States of Europe. In the course of the debates in the French Parliament on the Bill for the regulation of Public Instruction, as published in the *Journal Officiel*, June 26th. 1879, and March 6th and 7th, 1880, it was pointed out by the Minister for Education that the Jesuits "were in permanent conspiracy against the existing institutions of the State," that the education given to the rising generation by these communities was of a dangerous character, hostile not only to Republican institutions, but also to modern society. M. Ferry then gave a summary of the works, especially historical books, put into the hands of the Jesuit pupils, and distributed in all their schools as standard classical works. "These works distinctly taught the Divine right of kings, and advocated the carrying on of religious wars—in these books universal suffrage and trial by jury were denounced as vexatious institutions, liberty of conscience and of worship were condemned, and the liberty of the press was asserted to be a principle that has never been admitted by a wise Government." It may well be asked: Is this country prepared to intrust education in Ireland to members of an order professing such principles, and is teaching such as this calculated to impress upon the Irish people a due sense of moral obligation, a fitting respect for the law, and a loyal submission to the Crown?

MISSIONARY INTELLIGENCE.

FRENCH WORK.

Paris.—Rev. Mr. Newell.

Writing under date of December 26, 1892, our Missionary, Rev. W. W. Newell, Jr., speaks of the organization of the Mission to the Working Men of France, to which Rev. Mr. McAll has, since the death of the lamented Mr. Dodds, seen the necessity of giving a more perfect organization. He has formed a board of eight directors, one of whom he has requested Mr. Newell to be, as a representative of America.

"Just at this time M. Saillens came to Paris from Marseilles, united his Mission in the south of France and Corsica with that of Mr. McAll, himself becoming one of the directors, and promising to come to Paris to live next fall. M. Réveillaud and others connected with the Mission compose the Board, with Mr. McAll as president. It is a grand thing that now there is one noble mission for the evangelization of France, from Algeria and Corsica and Nice to Boulogne, from Bordeaux to Lille. And the very shock received in the death of Mr. Dodds seems to have given it a new impetus, and we trust a new blessing." After referring to the work imposed by the acceptance of this new position, and the relief which Mr. Newell has been able to give Mr. McAll in connection with his American correspondence, Mr. Newell adds: "But what interests me most of all, is the superintendence of one of the McAll Mission stations in Paris—that at *La Villette*. *La Villette* is between the hills of Montmartre and Belleville. It is along the canal, and, in some respects, worse than either of these strongholds of Communism, as receiving the dregs of each. This station has been a very important one, but

owing to the illness of the pastor who had it in charge, it was deplorably run down. Five weeks ago I went there. A young American artist is superintendent of the Sabbath-school. We had thirty-one children. The fifth Sabbath after, we had *ninety-three* children, and were obliged to close the door to keep out those who were coming. We had not helpers enough to care for more. The meetings on Sunday and Thursday evenings, also, were deeply interesting. On my last Sabbath evening there was really a revival spirit, one person staying to ask my prayers."

Mr. Newell has, within a short time, visited several of our stations in southern France. He writes: "And what an experience! At *Narbonne*, there were from four to five hundred people at one of the most interesting services I ever attended in France. These were all Roman Catholics, and many have promised for the first time to come to the Protestant services. I have promised at some time to make an extended tour of evangelization with the noble Pasteur Ourière. At *Pertuis*, Pasteur Lador and his wife were indeed glad to see me. The service there was interesting, but the field is a very difficult one. At *Marseilles* I spoke at the meetings of Signor Pierallini and of M. Saillens. Both of these works are full of encouragement."

Concores.—Dedication of the Protestant Church.

Rev. S. Dieny, pastor of the Reformed Church at Realville (Tarn et Garonne), writes to Rev. Th. Lorriaux an account of the dedication of the new church building, which the little community of converts to Protestantism have for months been laboring to erect at Concores. The services took place on

the 1st of November last. He says:

"There was sunshine over our heads and joy in our hearts on the first of this month at Concorès. We commemorated the fête of the Reformation in dedicating to God for public worship a new church. It will be remembered that some eight years ago the pastor who, sent by the Société Centrale d'Évangélisation, visited regularly the few Protestant families that lived in Cahors, was invited by the Roman Catholic population of Concorès (18 miles from Cahors) to go and preach to them the Gospel. He did so; and although the first impulse towards Protestantism was the result of a discussion about the site upon which to erect the village church, the people of Concorès, who are religious at heart, soon became attached to the Gospel teaching which they heard; and now there is a congregation there composed at least of one hundred and fifty converts. For eight years our friends worshipped in an upper room, which at every meeting threatened to tumble down; but through their own efforts and the liberality of friends, in France and abroad, a Protestant church was erected, and on the first of November we had the privilege of consecrating it to God. It is a nice building, simple and in good taste, holding easily 300 people. Long before the hour appointed for the service, the bell (a gift of an American friend sent its joyful peals throughout the valley. Soon the building was full to overflowing with our own people, and with people who had come from all the neighboring towns and villages. Eight pastors were present, amongst whom Professor Jean Monod and the devoted servants of God who, from the origin, had nurtured and followed up the religious movement of Concorès. How to depict the gratitude of the people; some had suffered for their faith; some had lost dear ones, who had died in the peace of Jesus; all were unspeakably happy,

and a solemn amen escaped from all lips, whilst all the eyes were bathed in tears, when Professor Jean Monod, who pronounced the dedication discourse, gave out his text: 'I was glad when they said unto me: Let us go into the house of the Lord.'—Psalm cxxii: 1.

"After the sermon, which was listened to with the most devout attention, M. Degrenier Fajal, pasteur at Caussade, who also had given much of his time and earnest attention to the work of Concorès, recorded the history of the Département of Lot in connection with the Huguenot souvenirs. There was, in the time of the Reformation, an important Protestant congregation, with two pastors; and here numerous martyrs sealed with their blood their fidelity to the Lord Jesus Christ. And now that blood fecundates the soil which has been for three centuries barren and spiritually desolate.

"The dear pastor of Concorès, M. Thouvenot, and his noble young wife, have perfectly understood their task—in one word, they accomplish at Concorès the work of missionaries, considering their converts as children who need to be guided in every respect, both in their material and religious development. We have had in that locality beautiful testimonies of the power of faith in Christ.

"A very touching incident, connected with the ceremony of dedication, must be mentioned. In every village of France there is an annual *fête*, which everybody and every house celebrates with all sorts of joyful manifestations. Friends and relatives are invited from a great distance, etc., etc. This year the *fête of Concorès* took place in the summer; but the Protestant inhabitants postponed their invitations and joyful arrangements until the first of November, wishing to identify their *fête* with the dedication of the church. In the evening another service was held, and after receiving from our dear friends of Concorès every mark of hospitable affec-

tion, the visitors went away, blessing God for the day they had enjoyed and for the hopeful condition of the evangelical work of Lot.

"Let it be added that the Société Centrale supports at Concorès a primary school for girls, which is a very important feature of the work."

NEVERS.

M. Lorriaux writes: "Since the departure of Pasteur Castel, the services have been regularly conducted by the pastors of the region, or by pastors sent from Paris. The work has been carried on at great expense, but it was important that no interruption should take place in the services, visits to the scattered families, and so on. We have appointed to Nevers a minister strongly recommended to us, Mr. Guitton, from Switzerland. A high functionary in the railway administration has lately settled at Nevers, and as he is a pious and zealous Protestant, he helps us powerfully in every respect. The work in the region of *Nevers* and the *Morvan* has become so considerable that we have felt constrained to settle an evangelist at *Moulins-Engilbert*, one of the former *annexes* of Nevers. God has sent an excellent agent, the evangelist *Prugnard*. He is now on duty, and in a few weeks we shall receive a report from him. We know that the people in all that district continue to take a deep interest in the progress of the Gospel amongst themselves.

"At the end of last September, our *instituteur-evangeliste* (schoolmaster and evangelist) of Pouilly, went to *Nevers*, *Limanton*, *Moulins-Engilbert*, *Sanglier*, and other localities of that country.

"He writes: 'At *Sanglier* our meeting-room was much too small, and many hearers had to remain out. What a privilege, what a happiness, to preach the good news to so many souls, bent until now under the yoke! How joyfully they look up to Christ to receive from Him peace and pardon! At But-

teaux (in the same district), we have a most devoted friend, a proselyte, who would be an excellent *colporteur*. (The Committee has taken the hint, and we are going, with the help of the Bible Society of Scotland, to adopt the man above mentioned as temporary *colporteur*.)

"A woman and her daughter were anxious to participate at once in the Holy Supper with the Protestants.

"A great many young girls were at the meeting; and as I asked them why they were not at the *fête*, in the neighboring village, 'Oh,' said they, 'we are much happier here, listening to the teachings of Jesus.'

"There is a glorious work to be accomplished in that region, but it must be undertaken at once, else our friends would feel as if they were abandoned.'

"How could we resist such appeals? The committee has appointed an evangelist at *Moulins-Engilbert*, without having on hand one cent of his salary. May God remember us and the work He has entrusted to us."

ST. JUST.

Extracts from Pasteur Minault's report, dated the beginning of October:

"In one of my excursions amongst the *disséminés* (scattered Protestants) I found a dear fellow Protestant who had not seen a minister for some thirty years. He is eighty-five and his wife eighty-three. Their house is close to the Roman Catholic Church, and they live only among Roman Catholics, but they have lost nothing of their faith and evangelical principles. They have lost four children, but they have submitted with humility to those terrible blows; and now they say: 'How happy we are! When we die—and it must soon be—a pastor will be there, and will preach the hope in glory at our grave!'

"We have lost, at St. Just, one of our most faithful converts. The whole town was present at the funeral service, and new and strong sympathies have

been gained in consequence of the occurrence. My last visits to him had been, for me, a great demonstration of the power of the Gospel; the very last time I visited him, he told me, 'I shall be happy in eternity.'

"The places Mr. Minault has to visit in the region are so numerous that, with the co-operation of the Société Evangélique de Genève, he has called in the services of a colporteur, who will run over the whole country, sow the good seed of the Gospel, and bring to the pastor useful indications for his pastoral labors and missionary excursions."

BEAUNE AND THE DEPARTMENT OF COTE D'OR.

"I have seen lately, at the Synod of Sancerre," writes M. Lorriaux, "Pasteur Arnal, who founded the evangelistic work of Beaune and the neighborhood. He told me the agent, Mr. Farez, was having a remarkable start for the winter season of his missionary labors. I expect to visit those stations next week, and soon after shall have the pleasure of writing to you."

HOME WORK.

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German Missionary in Cleveland, Ohio, sends this report for the month of December:

"During the past month I had occasion to converse with various kinds of persons, with formalists, with Roman Catholics, and with others who are entire strangers to experimental religion. One Sunday afternoon I spent about an hour at the house of a formal Christian, using all my energy and Divine grace bestowed on me, to take his false props from under him, on which he rests, showing him that all our own righteousness is like a soiled garment before God, and unless we become a new creature in Christ Jesus, we can-

not enter into the Kingdom of God. I trust that during our conversation many points argued upon may have proved beneficial to his soul. Such is my prayer in all such conversations, and I am confident that many an arrow will pierce the sinner's heart, although he may not be aware at the time. So, also, did I find opportunity at most places to testify for Christ, and to show the urgent necessity of becoming 'a new creature in Christ Jesus.'

"The other day a Roman Catholic, formerly a Protestant, came to me, desiring some spiritual advice, which, of course, I gave gladly as best I could. He said that he had become a Catholic on account of his wife, for the sake of having peace in the family. He said he had no rest or peace, nor the desired food for his soul in the Roman Catholic Church; but he was under the impression that he dare not retrace his steps, for fear of doing wrong in breaking his vow. I showed him his error, and said that the further a person goes on in the wrong road, the more he will get away from the right track; and that it was never too late to return. I also drew his attention to the fact that, in matters of religion, we are not to please or obey the nearest or dearest friend on earth, but God, before whom alone we have to give account at the great day. I think he will return home as a prodigal son, and find peace and rest for his soul. Pray for this mission, for the vast multitude of those that know not the way of truth."

Chicago, Ill.—Rev. A. Miller.

Our German Missionary in Chicago, Ill., Rev. A. Miller, writes of his labors during the month of December:

"Among the sick I found many who desired to have spiritual as well as bodily health. A man who works on the railroad recently had a leg broken. He had attended our public services once, and brought his wife and two

children with him. After the accident he sent for me to pray for him, and with tears confessed that he had done wrong in not attending church for years, except once, already mentioned. He had also prevented his family. After visiting him a few weeks and directing him to Christ, I had the pleasure of seeing him hopefully converted to God. His wife now attends our meetings and the children come to Sunday-school.

"About sixty-five families were visited during the month, religious instruction imparted, and suitable tracts distributed. Our Sunday school festival, on Christmas evening, was a source of great pleasure to the children. Our congregations are large."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our French Missionary in San Francisco, Cal., writes of work done during the month of December:

"I have met frequently an old man who long ago had forsaken his God. I gave him a New Testament, and insisted on him to read it. Soon he became anxious to be saved. I told him to look to Jesus, 'the Way, the Truth, and the Life,' who is always ready to pardon and to save. The Spirit of God gradually guided him in the path of life, and now he intends to join the Church.

"Lately a man following me indulged in profane language, evidently with the intention of annoying me. I turned upon him, and offered him a New Testament if he would cease swearing. He felt rebuked, made some sort of excuse, accepted the book, and left me.

"The sailors are profuse in their thanks for the books I lend to them. A captain received me at first very coldly, and told me he did not believe that those books would do much good. Since then he acknowledged that he had been mistaken; that his men, when

off duty, instead of relating yarns or playing cards, as they used to do before, now liked to gather around the best reader to hear the interesting stories in the books. They are more orderly, and quarrels are less frequent. Sunday school picture papers would also be received with gratitude.

"Our Italian colporteur reports a marked improvement in the religious dispositions of his countrymen. He said that he met, some time ago, a young man and offered him a New Testament. He accepted it, but he told me he believed he would be saved only in the Roman Catholic Church. I answered him that there was no other salvation but through Jesus Christ; that His blood alone cleanses us from our sins, and if he would read the Gospel attentively and prayerfully, he would soon find the true way to heaven. A few weeks afterwards I met him again. He said he had found that I was in the right, and asked me to visit him at his house, to explain to him more fully the Scriptures. Another young man present accepted, also, a New Testament; he also wanted me to go and see him as often as possible. Last week I was called upon to visit a sick man. I found him so weak that he could hardly speak to me. But I knelt down by his bed and prayed the Lord to give him light and everlasting salvation before he died. I visited him again, and found him much better. He thanked me very much, and insisted I should return often. I left with him a New Testament, and trust the Lord has answered my prayer.

"During the month 271 New Testaments were distributed (including 121 on board of ships), in the following languages: 163 English, 24 French, 18 German, 12 Swedish, 22 Spanish, 10 Portuguese, 6 Italian, 4 Welsh, 3 Russian, and 7 Danish; also 38 Bibles in several languages, 16 portions of Scripture, and 508 tracts and periodicals. The number of visits made was 973."

LITERARY NOTICES.

POLITICAL HISTORY OF RECENT TIMES—1815–1875—WITH SPECIAL REFERENCE TO GERMANY. By Wilhelm Müller, Professor in Tübingen. Revised and enlarged by the Author. Translated with an Appendix covering the period from 1876 to 1881, by the Rev. John P. Peters, Ph. D. New York: Harper & Brothers, 1882, ix 696 pages. Crown, 8vo.

Trustworthy information respecting very recent or contemporaneous events embodied in a systematic and compact form, is the most difficult of information to obtain. Therefore, we greet with pleasure this volume which begins just where the majority of works upon modern history end—that is to say, at the Battle of Waterloo—and brings its narrative down almost to the very year upon which we have just entered. The plan of the American translation is somewhat different from that of the German original, since, with the author's sanction, and, under his direction, the space given to England has been considerably enlarged, and that allotted to Germany has been somewhat abridged, while the United States have been omitted entirely. This course was judicious, since no brief treatment of American affairs, especially of the stirring incidents of the Civil War, by a foreigner, would have been likely to be satisfactory to American readers. As a purely political record of the events of the past sixty years and more, we can heartily recommend Professor Müller's work. It appears to be a very fair and very complete record, based upon extensive reading, and written in an animated and interesting manner. The standpoint is that of a German and a Protestant, but, as we fancy, a Protestant much more interested in political than in religious questions. It is evident, indeed, that with all his efforts to be impartial, Professor Müller cannot

help writing as a German, and that in every contest between Germany and the neighboring countries he can never wholly forget his nationality. The account of the Franco-Prussian War, in particular, should be read with this fact in mind. Nevertheless, due allowance being made for the author's manifest exaltation of the German above the French civilization, the history can be safely trusted as accurate and conscientious. The book is admirably adapted both for private study and for use in the school-room.

The Wide Awake (D. Lothrop & Co., Boston,) continues to improve both in the literary and in the artistic point of view. Certainly nothing more exactly adapted to the tastes of refined boys and girls, nothing better calculated to keep them from cherishing any appetite for the pernicious reading with which the press teams at this age, could well be imagined. It is saying a great deal to say that this Magazine can be placed by fathers and mothers in the hands of their children with the confidence that their eyes will fall on nothing in its pages that will not tend to elevate and enlarge their views, and preserve their minds unsullied by even the suggestion of evil. This we can assure them they can rely upon with perfect certainty.

The Agriculturist, (Orange Judd Publishing Co.,) is a periodical which is read with great profit not only by those directly interested in the pursuits for which its title would seem to indicate that it is intended. It is a *family* magazine full of useful hints for the gentler as well as the stronger sex, and well suited for reading about the lamp in the sitting room. Every article is carefully written, and the sentiments uttered always have the ring of truth and candor.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending December 31st, 1882.

VERMONT.

East Hardwick, Cong. Ch. and Society, per J. M. Stevens, \$9.00; and for C. W., \$1.10..... \$10 10

MASSACHUSETTS.

Boston, "A mite" through the hands of Rev. Jos. T. Duryer, D. D.; \$10 00
 Boston, J. O. Hillard, \$2.80; for C. W., \$2.20..... \$5 00
 Newburyport, Mrs. Lydia Hale, \$1.00; and for C. W., \$1.12..... \$2 12
 Campells, Sarah Packard, \$8.00; and for C. W., \$2.00..... \$10 00
 Randolph, Rev. John C. Labaree.... \$20 00
 Cambridge, Miss D. Carlton, \$3.90; and for C. W., \$1.10..... \$5 00

CONNECTICUT.

Norwich, Park Cong. Ch., and Soc'y. per H. L. Butts, Treasurer.... \$64 36

NEW YORK.

Illion, A friend..... \$1 00
 Bergen, D. Mallock, \$1.00; and for C. W., \$1.10..... \$2 10
 Albany, Mrs. Amos Avery, \$1.90; for C. W., \$1.10..... \$3 00

NEW JERSEY.

Plainfield, Jas. McGee, \$2.80; and for C. W., \$2.20..... \$5 00

PENNSYLVANIA.

Philadelphia, Wm. Ashmead, M. D., \$23.90; and for C. W., \$1.10; \$25 00
 Phila'phia, Mrs. Annie Hall to make her daughter, Annie B. Hall, and Mrs. L. B. Gilman, L. M's. \$60 00
 Williamsport, Rev Wm. Sterling D.D. 90c.; and for C. W., \$1.10.... \$2 00
 Philadelphia, M. Magee, \$6.10; and for C. W., \$3.30..... \$10 00
 Slippery Rock, Presb. Church..... \$7 00
 Hanover, United Presb. Church.... \$9 40
 Haysville, Isabella Coleman, for C. W..... \$1 10
 Sewickley, W. C. Duncan, for C. W. \$1 10
 Clearfield, Rev. H. S. Butler, for C. W..... \$1 10

DISTRICT OF COLUMBIA. \$116 70

Washington, Hon. Judge C.D. Drake, \$3.90; and for C. W., \$1.10..... \$5 00

KENTUCKY.

Louisville, Collections per Mr. Ewing —W. and A. C. Semple, \$25.00; Andrew Cowen, \$20.00; M. L. Belknap, \$10..... \$55 00

ILLINOIS.

Chicago, Friends of the German Mission..... \$32 00

OHIO.

Cleveland, Mrs. T. S. Beckwith..... \$5 00

IOWA.

Des Moines, Various Sums..... \$35 00
 Marshalltown, Union Meeting..... \$25 00
 New Sharon, M. E. Church..... \$10 25

\$70 25

Received for THE CHRISTIAN WORLD in addition to items specified above.

Jas. Frost, \$1.10; Rev. A. S. Freeman, \$1.10; Mrs. H. Y. Bates, \$1.10; P. R. Warner, \$1.25; A. T. Salley, \$1.10; Rev. W. W. Adam, \$1.10; R. Mather, \$1.10; Mrs. L. R. Van Duzer, \$1.10; C. Leavitt, \$1.10; Mrs. L. Slade, \$1.12; W. McElroy, \$2.20; Dea E. J. Lane, \$1.10; Dea. E. Flint, \$1.10; J. Howland, \$2.20; Mrs. M. E. Salem, \$1.10; Miss E. L. Gerry, \$2.20; Miss A. Gerry, \$2.20; L. S. Hopkins, M.D., \$1.10; E. C. Burgess, \$2.25; M. Ross, \$1.10; Mrs. M. B. A. King, \$1.10; Rev. B. H. Nash, \$3.30; W. P. Corthill, \$2.20; Miss E. A. Potter, \$1.10; J. H. Stickney, \$1.10; Mrs. M. S. Dickinson, \$1.10; Mrs. A. T. Marshall, \$10.00; Mrs. H. Davis, \$1.10; Hon. A. Wurtz, \$2.20; Mrs. D. Hewson, \$1.10; Mrs. J. N. Bradley, \$2 24; J. Fulmer, \$2.20; W. Baldwin, \$2.24; Rev. R. Aikman, \$1.10; Alex. Kerr, \$2.00; C. Fairbanks, \$3.30; Miss E. G. Austin, \$2.30; E. C. Richardson, \$1.10; E. Cushing, M.D., \$4.40; Rev. P. J. H. Myers, \$1.10; A. Hyde, \$1.10; J. N. Tuttle, \$3.00; W. Russell, \$1.10; W. W. Wilcox, \$2.20; Rev. J. Reid, \$1.10; J. W. Yandes; \$3.30; J. L. Hincley, \$2.20; N. Smith, \$1.10; Mrs. S. N. Norris, \$1.10; Miss D. Brigham, \$1.10; C. Bartlett, \$1.10; A. Dewing, \$3.30; Mrs. S. A. Moen, \$2.00; Miss M. Arrott, \$1.06; Mrs. L. A. Lowe, \$1.10; Jno. Otto, \$2.20; Rev. G. W. Walker, \$1.10; Rev. J. E. Dwinell, \$2.20; Rev. O. Emerson, \$2.20; Rev. T. Aitken, \$1.10; Rev. J. M. Hoyt, \$1.10; Sally Holmes, \$1.10; L. D. Stone, \$1 10; J. F. Horning, \$2.20; Rev. C. C. Corss, \$1.10; Rev. J. Shaw, \$1.00; C. Berrian, \$1.00; J. Monroe, \$1.00; Prof. W. Porter, \$1.10; J. Downer, \$2.00; R. Edwards, \$2.00; Rev. P. Akers, D.D., \$1.10; Rev. J. R. Smith, \$3.35; G. P. Fox, \$5.00; Mrs. D. S. Brooks, \$1.09; D. Hill, \$1.10; John Aberley, \$1.10; Deacon W. H. Tallmadge, \$1.10; Mrs. T. Mallory, \$1.10; M. P. Humphrey, \$1.10; Martha C. Read, \$25.00; Mrs. D. Jacobus, \$3.36; Mrs. M. Van Wagener, \$1.12; J. W. Taylor, \$3.60; O. C. Wight, \$1.10; Mrs. Dr. Brewer, \$1.10; O. R. Barker, \$2.00; Rev. A. B. Taylor, \$5.00; Mrs. L. J. Kirtland, \$1.10; Sarah Hager, \$2.00; Rev. J. V. Reynolds, \$1.10; Mrs. L. A. Swan, \$2.00; Rev. A. Subin, \$1.10; Mrs. N. R. Cooke, \$1.10; S. B. Schieffelin, \$1.12; Miss E. L. Hill, \$1.25; R. J. Brayton, \$1.10; F. Bundy, M.D., \$1.10; Books, \$1.35, Smaller Sums, \$55..... \$169 55

Total for the month, \$621 18

The Christian World.

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Jan '64 17 MH
Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so
Truth be among them we need not fear. Let her and Falsehood grapple:
who ever knew her to be put to the worst, in a free and open encounter?
—*Milton.*

MARCH, 1883.

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Rev. G. F. Krotel.

1886.

Rev. William Hague, D.D.
Rev. M. L. Haines.
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Rev. G. R. Crooks, D.D.
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William F. Lee, Esq.
Rev. Charles W. Baird, D.D.
Rev. S. M. Hamilton.
William Brinckerhoff, Esq.

Rev. H. H. FAIBALL, D.D., Superintendent of Home Missions, IOWA CITY, IOWA.

CORRESPONDENCE AND REMITTANCES.

Correspondence on business pertaining to the Society, should be addressed—"American and Foreign Christian Union, 45 Bible House, New York," or "Rev. H. M. Baird, Corresponding Secretary."

Remittances should be to the order of "Rev. H. M. Baird, Assistant Treasurer," and when Postal Money Orders are sent, they must be made payable at "Station D, New York."

The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF A BEQUEST.

I bequeath to my executors the sum of Dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

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HISTORICAL SKETCH *OF THE WORK OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.*

At the expiration of the first one-third of a century since the foundation of the American and Foreign Christian Union, it is peculiarly appropriate to present a brief record of what this Society has been permitted by the good providence of God to accomplish for the extension of His glorious kingdom on earth.

The American and Foreign Christian Union was organized on the 10th of May, 1849; its object being, as announced in the second article of the constitution, "by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

While, however, the Society has borne its present name for the past thirty four years, the missionary activities which it represents date from considerably further back. The American and Foreign Christian Union was formed by the merging of three previously existing associations—the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance.

THE FOREIGN EVANGELICAL SOCIETY.

The first of these original associations was formed in the month of May, 1839. Five or six years prior to that date, "a number of persons in different parts of our country—some of them distinguished for their high standing and great influence in our churches—began to think that the

state of the Papal world, and other portions of Christendom, in which a corrupted Christianity exists, was such as to demand the attention and the help of churches so highly favored as are those of this country, which God has so remarkably blessed with His word and the means of salvation."

With this view they organized "The French Association" in 1834, and in the following year, sent to France as its representative the late Rev. Robert Baird, D.D., instructing him to inform himself upon the spot with reference to the prospects of success of evangelical labor in that country and elsewhere upon the European continent. Up to this time, the interest of American Protestants in the conversion of Roman Catholics had lain almost entirely dormant. Both in Europe and America the enthusiasm with which the Reformers, in the sixteenth century, entered upon their noble work of regenerating the corrupt Church of Rome had long since declined and become extinguished. And, with the loss of their fervor, the victories which they were the instruments, in God's hands, of gaining, had also come to an end. The Reformation had long since ceased to be aggressive. Christian men and women had settled down to the conviction—unauthorized by experience, and in direct opposition to the promises and the consequent commands of God—that the adherents of a corrupt Christianity were beyond the sphere of Christian influence, and could scarcely be regarded even as legitimate subjects for prayer.

The result of Dr. Baird's inquiries was so encouraging that the scope of the "French Association" was enlarged to embrace missionary work in all parts of Papal Europe, and its name was changed to the "Foreign Evangelical Society," which, during the ten years of its existence, not only continued to prosecute its labors in France, but was also called "to extend them to Belgium, Italy, Poland, Russia, and in some measure to Sweden and Germany, in the Old World; whilst it aided the work of evangelization in Canada, and commenced missions in South America, Hayti, and among the Mexicans in Texas, and the French population of New Orleans and New York."

THE AMERICAN PROTESTANT SOCIETY.

The second of the three organizations that were merged in the American and Foreign Christian Union—the *American Protestant Society*—came into existence in 1843, as the successor of the "Protestant Reformation Society," which had been in operation for a number of years previous, under the presidency of that distinguished and uncompromising champion for the truth, the Rev. William C. Brownlee, D.D. The aim of the American Protestant Society, during its prosperous independent existence of six years, was to further the conversion of Roman Catholics in this land, and to forestall those perils to which our country was exposed from the great immigration which was setting in upon us from the Old World.

Among the most interesting incidents connected with the last two years of its separate history was the aid it rendered to the poor Portuguese exiles from Madeira. Under the faithful labors of the Rev. Dr. Kalley, a minister of the Free Church of Scotland, as well as a physician, a large number of the inhabitants of Madeira had been brought to a knowledge of the truth. After enduring outrage and persecution of the most violent kind, about one thousand of these converts from Romanism fled over the Atlantic to the West India Islands—600 to the island of Trinidad. There they were visited in the winter of 1847-8 by the Rev. M. G. Gonzalez, a missionary sent out for the purpose by the American Protestant Society. They were found blessed with the spiritual instructions of a devoted pastor of their own, but exposed to great suffering and destitution. Their touching appeal to American Christians to assist them in finding a home in free America was generously responded to by the Directors of the Society. At first, seventy of these noble confessors of the truth were brought to New York, and supported until they could be provided for. These were only the forerunners of the whole six hundred. The American Protestant Society, at great cost of money and time, secured for the entire number a favorable home in the vicinity of Jacksonville, Illinois, where the colony still exists, its members adorning their Christian profession by their industry and their truly godly walk.

In the grand jubilee that took place on the 28th of August, 1879, at the close of the first third of a century of their residence in their new homes on our rich prairies, these excellent Portuguese—now increased from a band of a few hundred, to between four and five thousand men, women and children, in Morgan, Sangamon, Cass, Menard, and other counties—did not forget to express their hearty thanks, under God, to their kind American friends of a past generation.

THE CHRISTIAN ALLIANCE.

The third association—first named the *Philo-Italian Society*, and afterwards the *Christian Alliance*—was founded in 1842 with special reference to Italy, but subsequently enlarged so as to take in a wider field of usefulness. It had shown promise of doing so much good that it had been especially honored in calling forth a bull from Pope Gregory, XVI.

THE UNION CONSUMMATED.

The existence of three distinct organizations, all having kindred and often identical aims, was felt to be undesirable; and great pleasure was therefore felt at their consolidation, in 1849, under the most auspicious circumstances. "We think," said the Directors, in their address to the Christian public, "that the times call for the formation of such a society. Never, since the glorious Reformation of the sixteenth century, have there been such openings for the spread of the truth among the followers of

Rome, as well as among the other nominally Christian portions of our race. Never, since that great movement, if even then, was the way so wonderfully prepared for pouring the light of the pure Gospel into the strongest holds of superstition and idolatry. Never has Christendom been so ready as it is now for recovering the truth which the apostasies of Rome and Constantinople, and the delusion of the Prophet of Mecca have, for twelve centuries, done so much to overthrow and destroy. Our blessed Lord is summoning His people to the great work of *evangelizing Christendom*, as well as of spreading the Gospel in all other portions of the world. May He give our American churches the grace which they need to discern the signs of the times, to know their own duties, and to meet their high responsibilities !”

THE PRESS.—THE CHRISTIAN WORLD.

In accordance with the design of the Society, as stated in the Constitution, a part of the work of the American and Foreign Christian Union has been to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, not only by Missions at home and abroad, but by the *Press*. Recognizing the vast importance of this instrument in shaping public sentiment, the Directors not only for a time published a number of works bearing upon the Roman Catholic question, but authorized the preparation of many tracts calculated to meet the wants of the times and to answer popular objections against Protestantism, as well as to expose the flagrant errors and misconceptions of Romanists. No little attention was also given for a time to the preparation of articles for the periodical press intended to reach a wider circle of readers, and lead to the formation of just views of the perils of our civil and religious institutions from the aggressive policy of the Papacy.

But by far the most important agency of this kind employed by the Society has been its monthly publication, the *CHRISTIAN WORLD*. For thirty-three years, without the intermission of a single month, a magazine has been issued, of never less than thirty-two pages, the sole object of which has been the dissemination of knowledge upon a subject which statesmen, not less than theologians, have pronounced vital to our national prosperity. If indeed, we include the volumes of the *American Protestant* previously conducted by the American Protestant Society, on the same general principles, we have thirty-eight annual volumes forming a connected series. It would be hard to estimate the amount of labor bestowed, and, we believe, judiciously and prayerfully bestowed, in the preparation of the great aggregate of articles they contain, and in collecting the missionary information from almost every part of the world, of which they form a repository. Still more difficult would be the attempt to compute the efficiency of such a periodical throughout an entire gener-

ation, not only directly upon its readers, but indirectly through its suggestions and the impulse given to other journals. In a word, the opinion of the most thoughtful has long agreed with the opinion expressed by an eminent clergyman of this city, a few years since: "I hold that the American and Foreign Christian Union does a noble and most valuable work, if it only sustains and circulates this its admirable publication. Patriotism and piety alike are interested in its success."

THE HOME FIELD.

The new Society, from the very first, adopted a large and generous policy. At home, it sought out Roman Catholics of all nationalities, in every part of our wide territory. In the second year of its existence, it already had in its employ in the United States seventy-eight laborers, in fifteen states of the Union; and in 1860, its seventy-three laborers were to be found in not less than twenty-three States. At the same time there were under its care, in Sabbath and day schools, 18,860 children, instructed by 406 teachers—mostly volunteers whom the Society's agents had enlisted in this glorious work. And this home work—both the purely evangelistic and that prosecuted by means of schools—was crowned with the evident blessing of God. "It would be a safe and reasonable statement," said the Directors, in their Report for the year 1862, "to affirm that at least 50,000 souls, in this country, have been brought more or less within the influence of the Gospel, through the labors of the missionaries of this Society, within the last thirteen years; and most of these people have been of foreign origin. Indeed, we are persuaded that this estimate is far too low. How many of these have been brought to the saving knowledge of the Truth, is known to God alone. We have no doubt that several thousands were; but this point can be settled nowhere but at the Last Day." During the past fourteen years the Society has carried on operations, chiefly in the West, on a more limited scale, but not without evidence of good results. Missionary agents have been employed among the German, Irish, Bohemian, and French populations, during the whole or a part of this period at Chelsea, Mass.; Pittsburgh, Pa.; Cincinnati and Cleveland, Ohio; Louisville, Ky.; Chicago, Ill.; Indianapolis, Ind.; St. Louis, Mo.; Iowa City, Davenport, and Keokuk, Iowa; Milwaukee and Muscoda, Wis.; St. Paul, Minn.; and San Francisco, Cal. Some of the missionaries have extended their labors to a considerable distance from their posts.

THE FOREIGN FIELD.

Upon our Western Continent the attention of the Society has been chiefly directed to Mexico and Chili. It is worthy of notice, however, that in *Canada* the work undertaken by the Foreign Evangelical Society

was continued, by annual appropriations to the Canadian Evangelical Society, down to the year 1860. In *New Grenada* a converted Spanish monk, Rev. Ramon Monsalvatgé, was maintained as missionary at Panama and afterwards at Carthagena, from 1853 to 1869. In *Brazil* the Rev. Messrs. Fletcher, Collins, and Compton successively labored at Rio de Janeiro, during the period from 1851 to 1861. Some efforts for the conversion of *Peru* were prosecuted through the Rev. A. P. Gilbert and the Rev. A. J. McKim, stationed respectively at Callao and at Lima. For ten years the Society supported a mission upon the island of *Hayti*, most of the time with two missionaries. In 1861 the mission, which then comprised four congregations, had become sufficiently strong to become self-sustaining.

MEXICO, NORTHERN AND CENTRAL.

With a view to exerting an influence upon Mexicans in the territory recently ceded to the United States by Mexico, the Board, in the year 1850, sent Mr. Ramon Monsalvatgé, a converted Spaniard, to labor amongst the Spanish population, first at San Antonio and subsequently at Brownsville, Texas.

In 1852 Miss Melinda Rankin established her Female Seminary in Brownsville, and in 1855 became a missionary of this Society. From this point thousands of Bibles were taken into Mexico, before the day of religious liberty dawned upon that land. And when the door was at length thrown open, represented by the same devoted lady, the Society boldly entered Mexico and planted the standard of truth in Monterey. Thus was inaugurated a work whose consequences promise to be most blessed to the entire northern part of the Republic. In this field churches were organized at Monterey, Cadereita, Mezquital, San Francisco, and five or six other points, with the usual appendage of Sunday schools, and, in some cases, week-day schools; and at one or two points small church edifices were erected. At Monterey a fine building for school purposes was secured at an expense of about \$14,000. It was a colporteur of the Society, sent out from Monterey, who, travelling in company with an agent of the American Bible Society, carried the Gospel truth to Cos and Zaca-tecas, and was an instrument of God in establishing a flourishing church at the former place. In 1873 the support of this mission was assumed by the American Board of Commissioners for Foreign Missions.

The mission to the City of Mexico and the central portion of the Mexican Republic was commenced at a later period. On the 10th of December, 1868, the Board of Directors of the American and Foreign Christian Union appointed the Rev. H. C. Riley, D.D., to the supervision of the proposed mission to the City of Mexico, and pledged the sum of \$10,000 to the support of the mission for the first year. Dr. Riley, who was at the time a member of the Board and the pastor of a church for Spanish-

speaking foreigners in the City of New York, proceeded to Mexico early in the year 1869. The establishment of the mission was opportune, the Mexican people being found to be remarkably prepared in the providence of God for the reception of the simple truth of the Gospel. Under the self-sacrificing labors of Dr. Riley, a true religious awakening was developed, and a large field for Protestant effort was opened. This Society did not limit its appropriations to the generous sum first pledged; for, in the course of the next four years, it appropriated and remitted the sum of \$58,383, including grants obtained from the American Bible Society amounting to \$9,019. Of the first named sum \$18,219 were the fruit of special donations, and \$31,144 were derived from the general treasury of the Society. The effort was so blessed that when, in 1873, the aid of the Society was finally withdrawn, not only was there a large Protestant community in the City of Mexico, with two beautiful church edifices, but there were about fifty congregations of more or less considerable size scattered over the country. More than this, the example given by us had been emulated by several denominational boards, and a great impulse given to the work in other hands—an impulse which has not been lost. Dr. Riley's own work, after our relinquishment of it, was for some years sustained through his own untiring efforts. It has now become denominational in character, being a branch of the work of the Protestant Episcopal Church, in which Dr. Riley has received consecration as Bishop of the Valley of Mexico.

CHILI.

As early as in August, 1850, the Rev. Dr. Trumbull was sent to Valparaiso, under a joint commission from this Society and the Seamen's Friend Society. Afterwards, the church over which Dr. Trumbull was settled having become self-sustaining, new laborers were sent out to direct their energies exclusively to the conversion of the native Chilians—first, Rev. N. P. Gilbert, and, subsequently, Rev. Messrs. Merwin, Sayre, and Christen. When Mr. Gilbert returned to this country in 1871, the band of foreign missionaries was reinforced by a devoted native convert, the lamented Ibanez Guzman. At the time of the relinquishment of the Chilian mission by the Christian Union and its adoption by the Foreign Board of the Presbyterian Church, it comprised four congregations at Santiago, Valparaiso, Talca and Copiapo, respectively, and organized churches in the first three of these cities. At Santiago a commodious church building had been erected for which the Society made a grant of \$3,000, and there were the usual Sunday and day schools.

EUROPE.

Upon the Eastern Continent the principal fields of labor of the Society have been Italy, and especially France. Beside these countries, an

interesting mission was sustained for eleven years in Greece, and appropriations of a considerable amount were made to Ireland, Sweden, Hungary, Belgium, etc., to which it is not needful at present to do more than make a simple reference.

ITALY.

Italy was one of the earliest fields of the Society's labors. For the first ten years the political and religious state of the peninsula compelled the Board to work with great caution, and chiefly through the "Table" of the Waldensian Church. It had, however, during part of the time two laborers of its own working very quietly in Piedmont, besides sustaining an American Chapel at Rome, under the protection of the Consulate—the only Protestant service in English within the walls. This important chapel was successively ministered to by the Rev. George H. Hastings, Rev. Charles W. Baird, D.D., Rev. E. D. G. Prime, D.D., Rev. A. W. McClure, D.D., and Rev. E. Edwin Hall. But as soon as, in the marvelous providence of God, 22,000,000 out of 25,000,000 of Italians were rendered accessible to the truth, the Society hastened to take advantage of the happy change. On the 27th of April, 1861, the Board sent to Florence the Rev. E. Edwin Hall, who had spent three years in Rome as the Society's chaplain. He was to labor for the spiritual interests of Americans in that city, and particularly to organize an effective committee, through which the Board might carry on its missionary efforts in Italy. During the first year Mr. Hall, besides maintaining an American Chapel, employed ten native missionaries—evangelists and colporteurs—being largely guided in his selection of proper individuals by the counsel of the late lamented Professor Revel, as well as by that of Professor Geymonat. The next year the number of laborers was more than doubled—*twenty one* being sustained for the whole or a part of the year. "The Directors believe," the Report for 1863 stated, "that your laborers are digging deeper and laying their foundations for a more enduring Evangelical work than has been known in Italy for the whole twelve centuries of Papal power." In 1864, the Society had eleven stations, with three American laborers and twenty Italian laborers—evangelists, colporteurs and teachers; besides sustaining two students for the ministry, at the College of La Tour and at Florence. In 1866, the Society had Mr. Hall at Florence with twenty-seven Italian helpers, Mr. Clark at Milan with twenty Italian helpers, and Mr. Moorehead at Sienna. When the Free Italian Church was organized, more than one-half of the thirty-three separate churches which were represented in its first General Assembly, in the fall of 1871, owed their existence in whole or in part to this Society. In 1873, when our regular appropriations to this work ceased, the Italian stations of the Society were twelve in number, chiefly in Northern Italy, all under the care of the

“Evangelization Committee of the Free Christian Church of Italy.” The total appropriation to this work exceeded \$180,000.

Since the date last referred to, the American and Foreign Christian Union has not failed to interest itself in Italy. It has extended a hearty welcome to the delegates of the Free Church and of the Waldenses. The liberal bequest of the late Mr. James Seymour, of Auburn, in particular, has enabled it to assist the Waldenses “in their moral, religious, and educational training and improvement.” The Normal School, at La Tour, having commended itself to the judgment of our Waldensian friends as best corresponding to the intentions of the testator, the interest and, more recently the principal of the Seymour bequest, amounting to \$5,000, have been remitted, under a pledge that the latter shall be sacredly kept as a fund for this special object.

FRANCE.

The earliest field of the American and Foreign Christian Union in Europe was France, a field which it had inherited from the Foreign Evangelical Society. Indeed, as we have seen, it was specially for labor in France that the Foreign Evangelical Society was instituted. Here, from the beginning, the aim was to take advantage of the tact and experience of our brethren of France and French Switzerland in planning and superintending the operations. Thus an American-Swiss Committee had been established in Geneva under the presidency of Col. Henri Tronchin for the special purpose of exercising a careful oversight of the evangelists and colporteurs supported by the contributions of American Protestants. In 1852, this separate committee being deemed no longer necessary, was discontinued, and appropriations were made to the *Société Evangélique de France*—the oldest and most distinctively undenominational agency at work—the *Société Centrale* specially representing the missionary activity of the Old Reformed Church of France connected with the State, the *Evangelical Society of Geneva* through which the Christians of the Free Church of the little Swiss canton labor for the conversion of their Roman Catholic neighbors, and the *Lyons Committee of Evangelization* in the south-east part of France. How much of the great and good work done through these excellent societies was the direct result of the help afforded by the Christian Union is impossible to say. Nor is the answer important. It is enough that we know that the assistance given enabled the French Protestants to give material enlargement to their plans, and to keep in the field a much greater number of men than would otherwise have been possible. It is enough to know that this Society has had an appreciable influence in bringing about that remarkable awakening of the Roman Catholic masses in France of which we receive daily new and conclusive evidence.

This awakening induced the Board of Directors, three years since, to

direct their attention anew to an important field from which, for various reasons, growing chiefly out of the new openings for labors in other parts of the Papal world long closed to Protestant influence, had of late been comparatively neglected. In the spring of 1880, they therefore requested the Rev. W. W. Newell, Jr., to make a visit to France, with the object of examining the ground and returning in the autumn of the same year, to relate to the churches what he should have seen with his own eyes of the wonderful work of God. It is unnecessary here to state in detail the encouraging facts which he was able to report, and which in various forms have from month to month been laid before the readers of our magazine. Sufficient to say that the story was so thrilling, and the response of the Christians of America so cordial, that the American and Foreign Christian Union was encouraged to enter upon a great and glorious work. Our brethren of Paris, of Geneva, of Lyons, overwhelmed by the magnitude of the undertaking which the Providence of God had placed before them, to use their own words, cried out that their nets were breaking with the multitude of fish they had gathered, and called upon their brethren in other lands to come over and help them. In response to their urgent appeal, the Society, in the name of the Protestants of America, bade them be of good cheer, and promised to stand by them in their hour of need.

It is difficult, within the compass of a few lines, to convey an adequate impression of the importance of the aid thus far afforded.

In connection with the *Mission Interieure*, the Society has given an impulse to the new and promising "Œuvre des Conférences," or Christian lecturing system, by contributing the funds necessary for the support of M. *Eugene Réveillaud* and Rev. M. *Hirsch*. Thanks to this grant, the inhabitants of a great number of cities and towns in various parts of France, many of which had never been visited by a Protestant minister, heard for the first time a clear and faithful presentation of the claims of the Gospel. Thus the seed has been sown far and wide which, we cannot doubt, will, in due time, under the Divine blessing, spring up and bear fruit. As single instances of a good and promising preparatory work, we need only mention M. Réveillaud's conferences in Algeria, long given up, so far as the French population was concerned, to infidelity; and M. Hirsch's fearless discussions with the free-thinkers of Paris in their very "congresses."

To the *Evangelical Society of Geneva*, the oldest of the continental agencies, the American and Foreign Christian Union has given help, by appropriations to support the Italian work of Signor Virgilio Pierallini, at *Marseilles*, the mission at *Narbonne and Perpignan*, under Rev. B. Ourière, and that of *Pertuis*, in *Vancluse*, under Rev. C. A. Lador. The latter gentleman and his wife were sent out from this country at the expense of our Society. It has also supplemented the sum necessary for the support of an evangelist at *Romans*.

Under the supervision of the *Evangelical Society of France*, our Society has for one year supported the two stations of Clamecy, in the Departments of Nièvre and Maligny, in the Department of Yonne.

In connection with the work of the *Société Centrale d'Evangelization*, it has supported the stations of *Nevers*, in the Department of Nièvre, of *Limanton*, in the same Department, of *Beaune*, in the Department of Cote d' Or, of *St. Just*, in the Department of Oise, and of *Concorès*, in the Department of Lot; beside giving help to the work at *Montargis* and *Montluçon*.

To the "Evangelical Mission of Marseilles and Nice," under the care of Rev. *Ruben Saillens*, as well to the *Mission Work of Rev. R. W. McAll*, in which M. Saillens's work is now to be merged, the American and Foreign Christian Union has also made very liberal grants, thereby rendering possible a very considerable extension of their Christian activity. The same is true, in a more or less important degree, of the help we have been able to give to the *Mission Work of Miss Josephine de Broen*, at Belleville, Paris, of the *Methodist Mission* in France, through Rev. James Hocart, of the *Work of Rev. Mr. Gibson*, and especially of the Protestant Committee of Lyons having charge of the interests of the *French Waldenses* of the Department of the Hautes Alps.

Of special moment has been the assistance which this Society has given to the work of increasing the number of qualified Evangelical workers in France. Finding that, on the one hand, the supply of faithful ministers fell short of the demand, and, on the other, that the Theological Seminaries were every year compelled, through lack of the necessary funds, to turn away promising candidates for the ministry whose support they could not undertake, the Society has obtained from benevolent individuals, or from churches in this country, the means for this purpose. Eight young men have thus been enabled to study at the Theological School under charge of the Evangelical Society of Geneva; one young man in the Theological Seminary at Neuchatel, and one in the Preparatory School of Theology in Paris.

During the past year the Rev. Mr. Newell, having been ordered by his physician to relinquish the work which he had prosecuted with great zeal, soliciting aid in this country for French Evangelization, has been residing in France, and, since the gradual re-establishment of his health, has engaged in our behalf in active labors in connection with the work of Mr. McAll.

AMERICAN CHAPEL IN PARIS.

An important branch of the Society's operations in France has been in connection with the endeavors to furnish the American residents in the city of Paris with public worship in their own language, thus providing a centre from which labors for the promotion of true religion among the

Roman Catholic population can most effectively be carried on. Although the American Chapel was not actually built until the year 1857, the Rev. Dr. Robert Baird had, as early as 1835, established weekly religious services, on Saturday evenings, in his own house, besides taking charge, for months, of the Sabbath services which Rev. Mark Wilks so long kept up for English and American residents. Rev. E. N. Kirk, D. D., then one of the corresponding secretaries of the Foreign Evangelical Society, when he took Dr. Baird's place, at Paris, for about two years, 1838-9, established a Sabbath service in English, designed particularly for American residents and travellers, which he continued until his return to America in September, 1839. In 1857, Rev. Dr. Kirk, at the request of the Directors of this Union, consented to leave his church at Boston for a time, and again devoted himself to the task of establishing an American Chapel in Paris. Under his superintendence a very eligible site was secured in the *Rue de Berri*, near the Champs Elysées. Upon this property a tasteful and commodious church edifice was erected, at a cost of over \$50,000. The whole was paid for by special contributions made under the Society's authority, both in America and Paris. Within the past two years this building has been greatly improved and beautified. It is encumbered by no debt. The Chapel, now in a very prosperous condition, will remain as heretofore under the care of the American and Foreign Christian Union. It has enjoyed successively ministrations of Rev. Dr. Kirk, Rev. R. H. Seely, D. D., 1858; Rev. G. L. Prentiss, D. D., 1860; Rev. John McClintock, D. D., 1860; Rev. Byron Sunderland, D. D., 1864; Rev. A. Eldridge, D. D., 1866; Rev. Charles S. Robinson, D. D., 1868; and Rev. E. W. Hitchcock, D. D., 1871. Dr. Hitchcock having resigned, his resignation taking effect on the 1st of January, 1883, Rev. A. F. Beard, D. D., has been appointed to succeed him. In view of the greatly increased interest manifested by the Christian people of America in the general work of French Evangelization, and the exceptional advantages which Dr. Beard will enjoy at Paris of observing and aiding the progress of that work, the Board of Directors of our Society have added to his designation as "Minister in charge of the American Chapel" the farther designation of "Resident Secretary of the American and Foreign Christian Union in Paris."

Eleven years since, during the first year of Dr. Hitchcock's pastorate, a deep conviction of their duty to contribute, according to their ability, to the promotion of Christ's kingdom in the country in which they were sojourning, led our brethren of the American Chapel to institute a "Missionary and Benevolent Association," which has already become a power for good. Donations aggregating about one hundred thousand francs, devoted to a large number of excellent causes, are the material fruit of the effort. But more important than the mere financial results

are the personal consecration and Christian labor which have been stimulated. Of these the McAll stations, in the conduct of which our brethren take an active part, as well as the Medical Mission in Grenelle, abundantly testify.

OTHER AGENCIES.

To the work in many of the countries above mentioned, the American and Foreign Christian Union has lent valuable support in connection with deputations that have come to America, either under its auspices or with its hearty concurrence and aided by its counsels. Of this feature of its activity in the earlier history of the Society, the following sentences, taken from the Annual Report for 1861, may suffice to convey an idea:

"Nor may it be amiss whilst speaking of the more incidental influences which this Society has exerted, to say that within the last twenty-five years *sixteen* distinct Deputations have been sent over from Protestant Churches and Societies in Europe, to solicit extraordinary aid for the religious enterprises in which they have been engaged. The amount of aid which they severally received ranged from three thousand to eight thousand dollars; and the aggregate was, it is believed, fully up to \$300,000. With *ten* of these Deputations this Society had more or less to do, in encouraging their being undertaken, in advising and guiding the agents that came, and in assisting them in many ways. In making this statement we arrogate nothing; we simply and gratefully state a fact."

We need only add that in more recent times the Society has extended the same cordial Christian hospitality, welcoming to our shores, and delighting to promote the success of kindred deputations. Among these the most noteworthy have been those of Messrs. Gavazzi and Thompson, in behalf of the Free Church of Italy, in 1872, and of Messrs. Réveillaud and Dodds, in 1880.

While this rapid review of the work of the American and Foreign Christian Union during the past one third of a century furnishes great occasion for thankfulness to God for what he has permitted it to accomplish, the work now laid to its hands calls for the active co-operation and support of all earnest and prayerful Protestants. Shall the work in France, so full of promise and encouragement, be suffered to languish through want of the funds necessary to sustain it? Shall the faithful workers on the ground, to whom the help has been so timely, and by whom it has been so highly prized, be disheartened by the failure of the resources upon which they counted? Shall not rather their hearts be cheered and their fervent thanksgivings arise to heaven, because of the prompt response to their pressing appeals for help?

We beg our friends to give a prayerful consideration to the claims of the work of French Evangelization upon their generous contributions.

EDITORIAL NOTES.

■ ENDORSEMENT OF OUR FRENCH WORK.—The following resolution was unanimously adopted at a recent meeting of pastors and other gentlemen interested in the conversion of France to the Gospel, held in the Church Parlors of the Broadway Tabernacle Congregational Church, in the City of New York:

“*Resolved*—That, in the opinion of the pastors here present, the American and Foreign Christian Union, in its work in France, ought to be sustained.”

Among the pastors present were Rev. Drs. Wm. M. Taylor, Howard Crosby, Marvin R. Vincent, C. H. Parkhurst, Roderick Terry, L. T. Chamberlain, and Erskine N. White, who acted as Secretary of the meeting.

M. RÉVEILLAUD AS A CHRISTIAN APOLOGIST.—A committee was formed some time since in Paris for the publication of tracts in defence of the Christian religion, and, if we mistake not, from a distinctively Evangelical or Protestant point of view. A number of such tracts were recently handed in, in response to a call addressed to the public. Out of these, four were reported by the judges to whom they were submitted to be superior to the rest, and to these were awarded the four prizes offered. Our readers will be interested in learning that, upon opening the envelopes containing the names of the writers, it was discovered that, while one of the proposed tracts was by Rev. Mr. Decoppet, the well known Protestant pastor, the other three were all from the pen of our friend M. Eugène Réveillaud. The *Evangeliste*, to which we are indebted for this information, states that the committee has decided to give two additional prizes of one hundred francs each to the next two competing manuscripts also, whose merits are very great. No one familiar with M. Réveillaud's writings, and especially with his *Question Religieuse*, so full of the record of his own deep spiritual experience, will be surprised to find that as a Christian apologist he is adjudged to have scarcely an equal among living Frenchmen.

THE PROTESTANT MINISTERS IN PARIS number, according to the volume of the *Agenda Protestant* for 1883, just 90 in all, exclusive of the ministers connected with English and American chapels who would probably swell the number to just about one hundred. Of these 48 belong to the Reformed Church of France (Established), 24 to the Church of the Confession of Augsburg or, Lutheran Church (Established), 8 to the Union of the Free Churches, 7 to the Methodist Church, and 3 to the Baptist Church.

THE REFORMED CHURCH OF PARIS was, it will be remembered last, year divided up into eight parishes. This action was taken by the government, in spite of the protest of the church itself, and in opposition to the well known wishes of the great majority of its members, but in deference to the earnest desire of the Liberal, or unevangelical party. This party had found that in every successive election for members of the joint consistory it steadily lost ground, and was soon likely to become an insignificant factor in the control of the church. It had some hope, however, by splitting up the body, that had hitherto been a unit, into as many parishes and consistories as there were church buildings, to gain a majority of votes in several of these. The hope was so far realized as that, by a desperate exertion, the Liberals had a majority of ten or eleven votes in the largest and most important parish, that of the old Oratoire, in the immediate neighborhood of the Louvre; and this victory, although, in the general struggle, amounting to so much less than they had boasted of being able to accomplish that it was a virtual defeat, secured them the privilege of introducing one pastor of their own sentiments into the body of pastors. Taking all the parishes together, the Evangelical party carried the day by a majority of 620 in a total vote of 2,144, showing that it outnumbers the Liberal party in the ratio of almost two to one. A fact has just come to light that illustrates the mistaken policy of subdividing the Paris church. In the accounts handed in to the municipal council, only the two largest and most wealthy of the parishes meet their expenses; the remaining six run behind-hand. Previously, the entire body was able to square its accounts without any deficit.

RESULTS OF TWO YEARS' WORK IN CORREZE.

TRANSLATED FOR THE CHRISTIAN WORLD.

(LETTER OF M. VERNIER, IN THE BULLETIN OF THE MISSION INTÉRIEURE.)

It is with true joy that I have found myself for a second time associated with the work which our dear brother, Pastor Cremer, began two years ago in the Department of Corrèze, with *Brive* as the centre of his activity.

At my first visit, eighteen months since, the work was only just started. The few Protestants of Brive scarcely dared to go to the worship on the Lord's day, and it sometimes happened to our brother to find himself alone with his family. I, myself, met there scarcely half a score of persons.

On the present occasion I can state that our brother, after having sown in tears, begins to reap with the song of triumph. The place of worship now in use was filled with persons eager to hear the good news of salvation. We undertook, at Brive itself, a series of eleven meetings which, appeared

to succeed beyond our expectations ; and on the last day, a Lord's day morning, what great joy we had to see about twenty communicants approach the Table of our Lord ! We felt His presence in all our gatherings, and we firmly believe that at each of these meetings souls gave themselves to Him. Several times we asked our hearers who wished to give themselves to Christ to manifest their desire by rising before the entire meeting. A considerable number always rose without hesitation in response to this appeal.

There is, therefore, at present at Brive a small church of true believers, desirous to advance the Kingdom of God all about them. Having most of them come out from Popery, they have not yet all the knowledge that could be desired ; but they are sincere, and bear with patience the little acts of persecution to which they are subject in the midst of a community that is at the same time very clerical and given to infidelity.

We devoted two evenings to *Vignols*, where a dozen persons have come out on the Lord's side and where several others are on the right road. This is the principal *annexe* of the church of Brive. M. Cremer makes use of the McAll hymns in his meetings, and they are sung with much spirit.

At *Uzerche* also several souls have been drawn to the Saviour and have entirely renounced the errors of Popery. We had two good meetings there, which certainly will prove to have borne fruit.

We visited *Concèze*, where almost the entire population seems to be in sympathy with the Gospel. The meeting, which was held in the hall of the *mairie*, and in which the mayor himself and the schoolmaster were present, was very fully attended. The Lord supported and sustained us powerfully by His Spirit. Many persons have completely broken away from the church of Rome, and a much greater number would decide to do the same, if a Protestant minister were placed in the midst of them. But M. Cremer is quite alone in the Department of Corrèze. Let us pray the Lord to send him one or two assistants animated by the same zeal and the same Spirit.

You will perhaps remember *Terrasson*, a town in the Department of Dordogne, situated not far from Brive, where we had the joy, eighteen months ago, to set on foot the preaching of the Gospel, in the presence of a great crowd of persons gathered in a spacious dancing hall. Since then the hall of the *mairie* was offered to M. Cremer, who held services there several times. I have been happy to observe this good result, and to deliver in this hall two lectures (*conférences*) which were attended by a large and interested audience of men. We began and closed them with prayer. Here, too, there would be a place for a faithful servant of Christ, who should minister to the entire neighborhood. If the church of Jesus Christ does not promptly take possession of this field of labor, the same

sad result may follow which has followed elsewhere—that is, doors that were wide open will be closed perhaps for a long time. How could it be different? The enemy does not go away, and he has no trouble to regain lost ground by turning to account many reasons, and especially this one: “You see how it is. The Protestant ministers desert you after having made you many promises!”

Lord of the harvest, send laborers into Thy harvest!

BISHOP McQUAID ON PROTESTANTISM.

(From the *Northern Christian Advocate*.)

Bishop McQuaid, of the Roman Catholic Church, has the assurance to inform the American public, through a somewhat elaborate article in the *North American Review*, that Protestantism is rapidly “decaying” and is destined to early extinction. Every intelligent Protestant will be saved by the obvious fallacies of the Bishop’s arguments from being greatly alarmed at his conclusions. The entire article is interesting, particularly as an illustration of the complacency of cultured prejudice and as evidence that the writer has inherited the Hibernian genius for unconscious absurdity. Its fallacies are so numerous that it can be adequately answered only by reviewing it sentence by sentence. We have not space for such a work, even if we deemed it desirable. We will not therefore enter upon any examination of the evidence adduced to prove the decay of Protestantism—which decay the Bishop professes to find in Church creeds, Church government and Church membership—except to notice the following remarkable assertion: “It was within this first century [of its history] that Protestantism made all its gains. Steadily since, in spite of State protection, the smiles of wealth and power, its easy facility in yielding to the whims, the demands, the social exigencies of its adherents, it has lost ground.” The Bishop very wisely steers clear of statistics. Surely he cannot assume that such an assertion is to be accepted as true in respect to the numerical strength of the Protestant population of the world. If he does, the unanimous judgment of all intelligent men, with the unquestionable statistics of religious progress before them, will be that the assertion is either a deliberate falsehood or the fool-hardy declaration of consummate ignorance. We do him the credit to assume that he does not intend to insult the intelligence of his readers, and so make no attempt to interpret the word “gains.” But what shall be said of his insinuation, “in spite of State protection?” Does he not know that the early inclination of Protestantism to seek State alliances was a part of its unfortunate inheritance from Roman Catholicism, and that one of the

evidences of its vitality and strength is that it has so far escaped this bondage of corruption as to have demonstrated that the Church of Christ should maintain its position and win its conquests independently of the State? If he means by State protection anything more than that which law extends equally to all forms of religion, then we affirm that it has been a hindrance, not a help, to Protestantism, and has made its progress all the more significant.

But, as we have said, it is not our purpose to examine the allegations made to sustain the charge of "decay." The reader will find their credibility and value to be in keeping with the character of the assertion already noticed. It may, however, be acknowledged, in harmony with that liberty of criticism which Protestantism both defends and invites, that some of these allegations only specify what sincere Protestant Christians are ready to confess. We are more interested in the Bishop's designation of the causes of the decay which he professes to have discovered. "Protestantism," he says, "has failed to do Christ's work, and will continue to dwindle away until nothing is left of it but remnants and a name."

The "one true and effective cause," the "primary and predominating one," of this failure is stated as follows:

"Its failure lies in its rejection of Christ's divinely constituted teaching authority; in its doing away with the renewal of the unbloody sacrifice of the mass, and its dispensing with the means to holiness and eternal salvation graciously vouchsafed to us in the sacraments. Christianity is a religion of supernatural truths needing supernatural helps." * * * "Into this avowed atheism largely increasing numbers of Protestants are passing, because they have no divinely assured teacher to lead them to a knowledge of the supernatural and help them by supernatural means to a supernatural end."

We will assume that the writer uses the word "Protestants" in this connection after the manner of Catholics generally, to signify, not communicants of Protestant Churches, but simply non-Catholic people. Hence, possibly, he does not mean that large numbers of sincere and earnest believers in the Protestant communions react into infidelity through lack of "supernatural help"; but he must be understood as at least asserting that implicit trust in the Roman Catholic priesthood as a divinely appointed and infallible "teaching authority," and in all its "supernatural means" as sufficient for man's instruction in "supernatural truth," is the only sure safeguard against atheism. In order that this safeguard may be adequate and effective, the teacher must be infallible and the trust must be absolute and unquestioning. In other words, the Church must take the place of brains and save us from the trouble of thinking; we must be made believers by being lifted above all need of believing, and be saved from

atheism by making the Church our God! As to the "supernatural means," we suppose them to include, not only the mass and the sacraments, but also the mediæval and latter-day miracles. Lacking these, Protestantism cannot, we are told, be a "divinely assured teacher" or lead men to "a knowledge of the supernatural." But having them, its success would still be dependent on credulity and not faith. Could it be sure of this condition in a world and age of intellectual activity, habits of inquiry, and love of knowledge? Indeed, is not Protestantism itself sufficient evidence that the awakened mind prefers faith to mere authority, and will not always consent to be led blindfolded by the hand of the priesthood? The truth whose light was most welcome and most thrilling in the dawn of the Reformation was that "the just shall live by faith"—by a belief that involves the activity of mind and heart—and not by virtue of a machine process; and it is this truth, in which God exalts human nature, that has made piety, intelligence and self-respect such powerful allies in support of Protestant Christianity. But even where this truth is not perceived, and the mind, in its activity, does not move Godward, does Romanism, with all its assumed authority and supernaturalism, save men from infidelity? What is the matter with France to-day? Why have so many of its thinkers and scholars and statesmen, together with multitudes of its intelligent people, passed from Romanism into atheism? Simply because what they have been taught to regard as the Church's "supernatural means to a supernatural end" they found to be supernatural nonsense. What ails Italy? What ails Rome itself? What ails the people who live in the shadow of the Vatican? Intelligence has destroyed their respect for the teacher that assumed to be "divinely assured" and supernaturally endowed, and they unhappily know no better representative of the Christian faith. Romanism dares not trust the unfettered mind, and every mind that does not consent to be its slave resents the insult. Earnest, honest, sensible men, who see things as they appear and are not skilled in making the worst seem the better reason, prefer atheism to belief in a "vicar of God" who makes himself ridiculous every now and then by hurling vehement but harmless damnation against the representatives of free schools, free government, a free Church and free thought.

But the Bishop mentions a number of "secondary causes" of the "decline of Protestantism," which he names "common-sense explanations of religious phenomena." The first of these is "The dissensions among Protestants with regard to vital truths." His reasoning at this point is as follows: "It was the doctrine of private interpretation, conjoined with each man's self-sufficiency in matters of religion, that constituted the basis of separation from the Catholic Church. It has led to sects innumerable, to wranglings endless and bitter, to a search after peace by the casting away of all dogma. What has been for three centuries will continue

to be until nothing is left of Protestantism." The reader will perceive that in this reasoning the "doctrine of private interpretation" is the cause; that the lessons are only the effect; and that as the cause is the basis of Protestantism—its very essence—the disintegrating effects will continue until Protestantism ceases to exist. This reasoning is quite effective, not only with Catholics, but also with all who love to prate about schism and sects. Its fallacy lies in the substitution of a half truth for a whole one. It is true that the right of private interpretation was involved in the issues of the Reformation; but if the Roman Church had by her fruits vindicated her claim to authority as a divinely appointed, infallible teacher, possessed of supernatural helps, there would have been no protest against her methods and demands. It was because her power was used for ends that were supernatural only in their satanic character, that the protest was made. Men protested against deceit and falsehood, against oppression, crime and vice, practised in the name of God. They protested, and of course claimed the *right* to protest. But had there been no occasion for the protest, the right would not have been an issue. And, to-day, if Roman Catholicism would prove itself to be effective and infallible as an "assured teacher," if it succeeded in bringing men to a "knowledge of the supernatural," if it stood forth before the world pre-eminent as an agency for saving men and helping them to them to the attainment of truth and holiness, Protestantism would waive the right of private interpretation and accept the divinely authorized interpreter. But Protestantism seeks the truth, and it willingly incurs all the agitation and conflict requisite for that end, rather than shut its eyes and "go it blind," subject to the gross impositions of pretended authority.

Another point illustrates the Bishop's spirit and method of reasoning:

"The radical principle of Protestantism took away from its ministers all authority. These ministers depended on their followers; they came at their call and went at their command. They thus lost all courage to reprove popular sins. Morals in the pulpit, under such a constrained relationship, were colored by the sentiments of the pews. Questions of morals were decided by this sentiment, or were ignored altogether as a convenient compromise. The marriage tie, as morals grew looser, broke under the operation of divorce laws. The Protestant churches acquiesced promptly in these laws, because the pews demanded the concession. With divorce laws the family lost its chief safeguard."

Further on in this connection he says:

"The full religious training of children is not cared for in families liable to be broken up, not by death, but by uncontrolled passion; by men and women whose principles with regard to marriage differ from those of the Mormons only in this: that these keep many wives at one time and the others have many, one at a time, as has been said."

Here is another instance of regarding everything that is non Catholic as Protestant, and of holding Protestant Churches responsible for the sins of non-Catholic civil governments. It is true that Protestantism recognizes the right of the State to enact marriage laws and to fix for itself the conditions of divorce. But can Bishop McQuaid point to a single Protestant Church that has "acquiesced promptly" in loose divorce laws? *He knows he cannot*; and we leave all further answer to be made by every intelligent reader, who must know not only that the charge is false, but that, on the other hand, the Churches have been the defenders of the sanctity of the marriage tie against the encroachments of civil law.

Equally false, equally at variance with obvious facts, is the assertion that Protestant ministers have "lost all courage to reprove popular sins." We do not claim that they are immaculate, but certainly they will not suffer in point of morals or courage when compared with Catholic priests. It is not necessary to refute this false charge; we only mention it to show the animus of his argument. But what shall be said of his opinion respecting the condition of children in Protestant families, the "principles of which, with regard to marriage," he says, "differ but little from those of the Mormons?" By what standard, pray, does he judge us? By the morals of Roman Catholic countries? by those of Rome itself, where the illegitimate births outnumber the legitimate more than two to one? By those of the "infallible" popes and of the Catholic priesthood from time immemorial to the present day? He doubtless abstains from comparisons because they are odious, but he must remember that he is now writing for Protestant readers, who will feel at liberty to make them, and who will estimate his insults at precisely what they are worth, and no more.

We know that we use plain words; but the article, only a few points of which we have noticed, is scarcely less than an insult to the intelligence of the American people and to the Protestant Churches in particular. That he should write as he does for Catholic readers, who doubtless revere his authority, trust his intelligence and are in sympathy with his spirit, is no cause for wonder; it is probably his habit. But that he should write as he does for the Protestant community—that seems strange—that is a phenomenon.

THE McALL DELEGATION.

LETTERS OF THE REV. R. W. McALL.

Since the former part of this issue of the CHRISTIAN WORLD was put to press, we have received definite intelligence from our esteemed friend, the Rev. Mr. McAll, of Paris, informing us of the last plans adopted respecting the coming of a Deputation to this country in the interests of the glorious mission to the Workingmen of France, with which his name will ever be honorably connected in the minds of the Christian people of both hemispheres. While we regret that this expected information did not reach us in time to be inserted in a more prominent place, we are glad that we are even now able to lay it before our readers, and to submit for their perusal a letter, interesting on other accounts also, from Mr. McAll himself.

It will be noticed that the deputation is now arranged to consist of the Rev. *Ruben Saillens* and the Rev. *Robert McAll*. Mr. Saillens is well-known by name to our readers. A young man, about twenty-eight years of age, he was for several years a helper of the Rev. R. W. McAll in the Paris work. After this he instituted a similar work which he has maintained and developed for several years in the city of Marseilles, to which it has been our privilege to render very considerable help during the last two years. When Mr. Dodds was removed by so mysterious and trying a dispensation of Providence, last September, Mr. McAll found himself so overwhelmed with the care of the multiplied stations under his charge, that he was compelled to call upon Mr. Saillens to come to his relief. The Marseilles work is, therefore, to be brought under the same management with the work in other parts of France, and Mr. Saillens has promised to remove to Paris within the present year and assume an important part in the direction. There are now nearly *eighty* stations in all. Rev. Robert McAll, it will be seen from the letter, is a cousin to Rev. R. W. McAll, and is familiar with the prosecution of the work.

The deputation will be received in the United States with open arms. The brethren may be expected about the 4th of March. We are happy to say that the Rev. M. L. Berger, lately appointed by the American and Foreign Christian Union to raise funds for French evangelization, has accepted the appointment of Secretary of the delegation, and is devoting himself to planning their route, and will endeavor in every way to render the short stay which they are all able to make in America as productive as possible of lasting advantage to the cause which they come to plead.

—EDITOR CHRISTIAN WORLD.]

PARIS, Feb. 7, 1883.

MY DEAR DR. BAIRD:

I have cordially to thank you for your two letters of January 2 and January 12. Be assured I value most highly the interest evidenced in our work by the Committee of the American and Foreign Christian Union. It is with the greatest joy that we shall welcome Dr. A. F. Beard as your representative in Paris. I need not say that Dr. Hitchcock's departure, after our long and happy association with him, is the occasion of much grief to us all. But the appointment of Dr. Beard, at once as his successor and your special representative, promises to be a great blessing for the work of evangelization throughout France, in which he has already evidenced so deep and intelligent an interest. With respect to our part in that work, I cannot tell you how thankful I am that you should have chosen a brother who knows it so well, and especially had so strong an affection for my late invaluable colleague, whose loss I feel, literally, more and more day by day. I feel sure that Dr. Beard's coming will be a great comfort and real help to me personally, and we shall all (I refer specially to the now constituted Board of Directors of the mission) most heartily welcome him to share our counsels.

The two members of our delegation (M. Ruben Saillens, of Marseilles, and my cousin, Rev. Robert McAll, Congregational minister of Portishead, Bristol) are to sail for the United States (D.V.) from Liverpool, on the 22nd inst., per White Star Line. It seems probable (so far as I yet know) that they may begin their campaign at Philadelphia. But they will feel it a great advantage to have the benefit of your practical suggestions and wise counsels in New York. I am, dear Dr. Baird,

Very sincerely yours,

R. W. McALL.

MISSIONARY INTELLIGENCE.

FRENCH WORK.

Pertuis.—Rev. C. A. Lador.

THIRD REPORT OF THE MISSIONARY
WORK IN THE DURANCE VALLEY, VAU-
CLUSE.

PERTUIS, Jan. 10th, '83.

Dear Friends :—Although we have no great news to give you, still we are glad to say that the work of evangelization, in this valley, is taking gradually a firmer hold upon the people.

At *Pertuis*, if the audience at our meetings has not increased very much, yet, in other respects, it has grown sensibly in importance. The numbers are *more even* between one Sunday and another. Several persons make *serious efforts* to come. We have noticed, in two or three, a growing *uneasiness about working on Sunday*; a young lady has even decided not to do it again, and her father not only approves, but sustains her in that decision. Several like symptoms prove that the Gospel is finding its way, even if through many windings into the hearts and consciences.

Now and then we have "*parlor meetings*," to which Roman Catholics come more freely than to the church. They generally remark: "We do not often hear the Gospel explained in such a way that we can understand." They like especially to hear us sing our Gospel hymns.

The *Sunday-school* is a very important part of our work. Last year many children came for a few Sundays and then left us; this year we have a steady school of twenty-six—ten boys and six-

teen girls; seven are Roman Catholics and nineteen Protestants. Two, and sometimes three, of those children come by rail from a town eighty kilometers distant from Pertuis; they came already last year, and missed but two or three times, on account of stormy weather. They have to leave home very early in the morning and get back only late at night. Four other children, who come regularly, have to walk four and a half kil.; they have to cross the river and pay at the bridge a toll of two cents per child each time; being too poor to afford it, some friends provide for it.

At Christmas we had a Sunday-school festival, much enjoyed by the children, for upon the tree there was an apple, an orange, and a toy for everyone.

We have begun collecting books for a library, and most of the volumes we have are already in the hands of old and young people. Unfortunately our collection is yet very far from what it ought to be to supply a steady demand.

At *Villelaure* the work is very encouraging. The meetings are well attended. It is no longer of the style of a "Conference," but a regular "church meeting." We sing Gospel hymns, I read a portion in the Bible, explain it, and close by prayer.

The numerous untaught boys have learned to take off their caps when they come in, and not to "giggle" any more during prayer.

An old woman over eighty years old, and who is so lame that she has to be brought in by two persons (generally two other old women, neighbors of

her's), told me: "When I retire and when I get up the Lord my God is with me; He is my only help." Another person (also a Roman Catholic) has read, during last year, the whole New Testament; now she inquires: "When shall prophecies of the Book of Revelation take place?"

At *Lauris* all went well to the close of last year, when, the town authorities having been re-elected, the new mayor's first act was to take from us the room granted by the former mayor. We do not know yet where to find a *suitable* place for our meetings. But if the Gospel flag must wave over *Lauris*, neither the mayor nor all the authorities of the town can prevent it, for "the Lord will provide."

We hold also a monthly meeting at *Peypin*, where is located an evangelical minister of the Reformed Church; being already advanced in age, he cannot be very active now, therefore we help him as much as time permits us.

Now the villages of *St. Martin* and *La Motte* are placed under our care. We have, thus, regular meetings in six towns, distant six, ten, fifteen, and eighteen kil. from *Pertuis*. We hold three weekly meetings (besides "parlor meetings"), two weekly Sunday-schools, one Bible class, three monthly meetings, and gatherings of the children.

From what preceded you can see, dear Christian friends, that if the results of our work are not brilliant, still there are many reasons for continuing to give these populations the bread of life. If the whole population does not rally around us, yet in every village we find souls who bless our coming among them.

The field is vast, and has more than one difficulty attached to it. But we trust the Lord's hand is not shortened that He cannot redeem, and we know He has power to deliver.

We pray that His spirit may come down in the midst of this people, to turn the hearts of men toward their

Saviour, and receive from Him life eternal.

We remain affectionately yours, in Christ Jesus,

C. A. LADOR, *Pasteur*.

[In an accompanying memorandum Mr. Lador notes the manner in which he distributes his time between different parts of his field:

Every Sunday morning, public worship and Sunday-school at *Pertuis*.

Every Sunday afternoon, public worship and Sunday-school at *St. Martin*.

Every Thursday evening (except the 1st of the month), public worship and Bible class at *La Motte*.

Monday or Tuesday evening, a private meeting at *Pertuis*.

The first Thursday of the month, the whole day at *Lauris*.

The third Sunday evening of the month at *Villelaure*.

The last Sunday evening of the month at *Peypin*.

On Monday and Tuesday Mr. Lador makes visits at *Pertuis*; on Thursday, at *St. Martin* and *La Motte*; on Saturday, at *Villelaure*.

All the villages named were, it is interesting to remember, among the places where the famous "Massacre of M  rindol and Cabri  res" raged, in 1545, near the close of the reign of Francis the First.—EDITOR CHRISTIAN WORLD]

Narbonne.—Rev. B. Ouriere.

QUARTERLY REPORT.

NARBONNE, Dec. 18th, 1882.

To the President of the A. and F. Christian Union.

Dear Sir :—In sending these lines to you my heart is full of thankfulness to our merciful God, who, in spite of my weakness, has encouraged my work in a singular manner during these past three months. You know by my past reports all the difficulties of my work among the Roman Catholic people of this southern country, always, and by

nature, prone to the extremes of superstition and infidelity, and also among the Protestant emigrants, who, like Lot, have chosen a rich and well-watered land, not making account of their conscience and the religion of their fathers, and giving too frequently the sad example of indifference and infidelity. Now I believe it is to indemnify us for our physical and moral pains that God is so merciful toward us.

Amongst the numerous facts which I have witnessed, and in which I have taken part, and which produced a salutary impression upon individuals or assemblies I wish to mention the following.

1st The funeral service of a woman, Mrs. C., in the village of M.

This woman was a Papist, and her son a free-thinker, and an old political convict: "My son," said the sick woman. "I know you will take my body to the cemetery as you would that of a dog. But do not do so, nor call in the assistance of the priest. Search out, please, the Protestant minister of Coursan, of whom you spoke so highly to me. He will perform for me the last offices of religion." "Mother," replied the son, "I will execute your wishes sacredly."

The relatives and friends did not come to the services, and we had great difficulty in finding bearers to carry the body of deceased, but I had an opportunity to preach the gospel, principally to children who came with us to the cemetery, in spite of the threats of their parents, and that day we obtained a victory over Romanism and atheism together.

2d. The funeral service of a woman, Mrs. D., in Coursan.

Sometime after we obtained another victory upon Romanism and Free-thought, and a great and splendid manifestation. A man, free-thinker, socialist, and also an old political convict, lost his wife.

He was immediately surrounded and

wearisomely solicited at the same time by his materialistic friends, and by the most fanatical relations of his wife, who was a very good Papist, "Neither Papists nor atheists, said the afflicted man, will have anything to do with the corpse of my wife. According to her sacred will, the Pastor Ourière will conduct my dear wife to her resting place."

Magnificent spectacle! About a thousand people were there, and I proclaimed another time the Gospel of grace.

3rd. Funeral service of a poor man in Coursan—whom the priest declined to bury—with an attendance of about 100 persons.

4th. The funeral service of a Protestant man in Narbonne.

Except the son of the deceased, all those present were Papists, and after the service, I had a long religious conversation with some fifteen of those present, who had been very much impressed at the cemetery.

5th. My first conference in Fleury, a village near Coursan.

Wishing to visit one by one all the villages of the arrondissement of Narbonne, in order to make known our work and to extend our influence, I commenced by Fleury, near Coursan, a village of 1,800 inhabitants.

After a visit to the Mayor, who promised a hall in the communal school, I came to the village on the appointed day, and found standing in the hall 250 persons, who gave me great pleasure by their marks of attention and approval. They asked from me another conference. After the meeting I had serious conversations with some intelligent spiritualists and also with a pantheist.

6th. My second conference in Fleury.

Naturally I responded to their invitation as soon as possible, and I found the hall filled with 300 persons, of which 70 were women; I was heard and applauded with still more earnestness

and, when there came forward an opponent, set on by some others, he was immediately driven from the hall by the whole body of those present. After the meeting he came to me to present his apology, with his torn and muddy coat. "Please to believe me, my dear sir," said he, "that it is my last attempt of this kind."

Seeing the good disposition of that people, I was ready to come there this week, but the Mayor received instructions not to give to me again the school hall, and the priest called for some missionary to come and destroy the impression that had been made. Now, I hope God will provide me some hall to proclaim his Gospel and enlighten a little that ignorant people.

8th. Conference with Mr. Newell in Coursan.

But our greatest success of this quarter was surely the conference given on the 13th December, by our friend the Rev. Mr. Newell and myself together. Mr. Newell spoke English and I acted as interpreter. When we reached the cooper's shop, where we worship every Sunday, the shop was filled with 400 to 500 persons of every political or religious opinion, of whom 150 were women (a very encouraging circumstance); and 30 youths. All the faces were radiant, and the welcome was very sympathetic so that Mr. Newell was sensibly impressed.

After having been introduced to that large audience, Mr. Newell began an address, which I tried to explain to the best of my ability, to the immense satisfaction of all. For one hour and a half you would not have heard a pin drop, and, from the first word to the last, all was heard, admired, applauded with an admirable heartiness and sympathy.

I have not time to give a sketch of this admirable conference; but when I had to speak and to thank the speaker, all the audience manifested by its repeated applause that I was interpre-

ting very well their mind. But this was not all. When I announced that Mr. Newell was to distribute to them some pamphlets, all the men came forward and my whole stock was soon exhausted. We distributed 100 sketches of President Garfield and 150 other tracts.

It is not possible to say the infinite number of hand-shakes given by Mr. Newell that evening; I can only say that, if his health is not very robust, his arm is very strong. Our converted friends from Romanism had naturally the best part of the performance.

The impression of this manifestation was very great, and after the meeting with our friends, we invoked in an earnest prayer, the blessings of our merciful God upon the work done on that memorable evening.

Mr. Newell spent only that evening with us, but I hope when his health is better, to make with him a tour of conferences, and I am sure we shall succeed very well in having large audiences and enlightening these ignorant people a little.

After those important matters, I will notice some others of another kind but very interesting.

9th. A visit to our Perpignan work, of which I took charge. We had

a. A baptism, (with 34 persons present, nearly all Roman Catholics.)

b. A popular meeting of 60 persons.

c. A visit to a week-day school of 60 children.

d. The Lord's Supper was administered in the presence of a number of Roman Catholics.

I had at Perpignan a serious conversation with an engineer, a Roman Catholic, upon many religious points, and I held a fraternal meeting to promote the work.

10th. Repeated visits to Lezignan to awake the Protestants there, and to comfort a sick man, who has since died, as, I firmly believe, in the Lord.

11th. A library has been given to

Coursan by the Toulouse Society, and the books are now read every day.

12th. Our regular services every Sunday and Sunday-school in Narbonne and Coursan, which are regularly attended by an average of 40 persons for Narbonne and 30 for Coursan. I notice for Narbonne that we lose frequently families which go back to their native districts, but the loss is made up by new comers.

Now, before closing, I want to say something about the field of our Evangelist, who works in the city of Perpignan, (Pyrenees Orientales.) This is Mr. Bureau, whose bad health unfortunately restrains considerably his impetuous zeal. I think the best plan to be to translate for you the quarterly report he has sent to me:

The Perpignan work is in a good condition. Our small hall is filled every Sunday night. It is almost equally full on Wednesday evenings. The Sunday morning service is attended by an average of 25 to 30. There are some that come from Elne and Rivesaltes. The popular meeting on Sunday evening is attended by an average of 50 persons, and that on Wednesday by 30, of whom 15 only are Protestants.

We have obtained a library of 175 books, which are read by many now, and I hope the perusal of them will perfect in some the good commenced in our meetings.

The Thursday's school is going on very well with 60 children, who sing their hymns with all their heart.

I have to mention a Young Men's Christian Union established by a friend from Nismes. This Union is composed of nine members, and it has decided to meet every Monday to study the Bible. The Union hopes also to be able by and by to open a hall for the benefit of soldiers. I do not speak of *Elne* and *Rivesaltes*, because my health prevented me from holding meetings there.

This is the sketch of work for this quarter.

Now, dear sir, you have before you the work done in Narbonne, Coursan, Perpignan and vicinity, during the fourth quarter, and an idea of our wants.

I hope the Rev. Mr. Newell will have sent to you some notice of his visit to us, and that you will understand our needs and help us especially in obtaining at Coursan a suitable hall for worship and meetings.

I finish by commending my work, my evangelist, my family and my dear converts to your prayers and generosity.

Yours, thankfully,

B. OURIERE, Pasteur.

HOME WORK.

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, Rev. E. Verrue, writes of work done in January:

"Our Italian colporteur, visiting the City and County Hospital, met a Portuguese patient, a Roman Catholic, far advanced in consumption, to whom he had given some tracts. He found the man conscious of his fast decline, and told him that he must soon appear before God to give an account of the deeds done on earth. This poor man gave evidence of an awakened conscience. Our colporteur spoke of Christ and the mercy manifested in Him, who came and atoned for our sins on the Cross, and His willingness to forgive the sinner. After reading several passages to him, and especially this one, 'God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life,' the man took the book and pressed it to his heart, saying, 'That is what I want!'"

"Our Italian colporteur says that his countrymen are more ready to buy the Scriptures than the Spaniards and the French. He reports that as he offers the New Testament to his countrymen,

and tells them that it teaches the religion of Jesus Christ, he meets nearly everywhere the inquiry: 'What is the difference between your religion and that of the Romish Church?' It is not enough to tell them that the Word of God does not recommend the Pope, nor the power of the priest, but he has to explain to them how it is that Christ neither needs a Pope nor a priest to pardon the sins of the people. He must also convince them that Christ never gave a personal primacy either to Peter or to any of the apostles, and the 'Keys of the Kingdom' are the oracles of Divine truth. He told this to a family where he found several ladies, but the husband would not listen. He became angry and went away, and said that this was the same stuff taught by the priests; but the women listened attentively, and asked the colporteur to return and give them further instructions. They bought two New Testaments. He met a similar reception in a fruit store, where three young men live together, and was also earnestly invited to return on a Sunday afternoon, when they have more leisure to listen.

"Some time ago I gave a New Testament to an infidel whose wife had been awakened to see her need of a Saviour. She was very anxious about the soul of her husband, and lamented that he did not realize his sinful condition. She earnestly wished and prayed that he might be converted. One day when I called she immediately said: "A wonderful change has taken place in my husband, and he is quite different from what he was. On last Sunday evening he was unusually serious, and after leaving the room for a few moments I returned to find him reading the Scriptures with tears in his eyes. The Holy Spirit had awakened his soul."

"A few days ago a sailor came to me and asked whether I remembered him. I replied in the negative, and he then told me that in November last I had

given him a New Testament, and that it was the most blessed thing that ever happened to him. He once had some desire to serve God, but when he went to sea he lost it, and gave himself up to all kinds of sins. The reading of the New Testament which I had given him aroused him to a sense of his danger, and he found peace. His conversation was very interesting, and three or four sailors who were near us were deeply moved by his words. I gave them some religious papers which they promised to read on shipboard to their comrades.

"During the month 472 New Testaments were distributed, as follows: 244 in English, 34 in French, 25 in German, 17 in Swedish, 33 in Danish, 52 in Spanish, 56 in Italian, and 11 in Welsh; 11 Bibles; 279 tracts. Visits made, 1,567."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, reporting for the month of January, says:

"The Lord has graciously sustained me in my efforts to extend His cause during the month. Among the fifty-five families visited I found three in deep trouble. The wives had drunken husbands, who not only spent the most of their earnings for liquor, but abused their families, often driving them out of the house. These mothers, one having eight children and another seven, besought me to talk to the intemperate fathers. I did so at the first opportunity, kindly but earnestly. They acknowledged their sins, and asked me to pray that they might have strength to overcome the evil. I bowed down and commended them to the Lord, and invited them to attend our meetings. They have been there three Sabbaths, morning and evening, and their children come to our Sabbath school. One man is fifty-three years of age, and has four grown children. I am glad to say that these men, so far, have ab-

stained from drinking, and I pray that they may be faithful to the end.

"The very cold weather has caused much sickness and distress, and I have been kept busy securing temporal supplies for them. Our public congregations are large and the Sunday school prospers. It cheers me to see the smiling faces of the children and to hear them recite and sing."

St. Paul, Minn.—Rev. E. R. Irmscher.

Our German City Missionary in St. Paul, Minn., Rev. E. R. Irmscher, sends this statement for the months of December and January:

"I recently attended the funeral of a poor man, who was once worth about \$80,000, but became a pauper and was buried by the county. I visited him during his sickness and found him unprepared for death, but he finally accepted Christ and was saved' at last, as we believe.

"One of our German ministers asked me to visit an infidel Norwegian family, from which five children had been taken by diphtheria. The hearts of the parents were almost broken, and also rebellious against God. The husband especially was not submissive; but after a long and sympathetic talk with him I was surprised when he took my hand in his, and with tears rolling down his cheeks, said: 'If you have so much faith in prayer as you say, please pray for me.' He once had a very high position in a bank and other places, but became a drunkard and has since passed through deep trouble. I have strong faith that these parents will come out into the light.

"In my work of Bible distribution I have found much encouragement from the proprietors and foremen of workshops, factories, livery stables, etc., many of whom are not professors of religion. When they saw my efforts to speak to their employes they said: 'go ahead; such work ought to be done

more among the working class. This we call practical religion. It will do the boys good to give them religious reading.' Some introduced me to their men, and said to them: 'Now take the chance and get a Bible while they are offered cheap. Make good use of them and you will be benefited.'

"These proprietors were in earnest, and showed it by purchasing a Bible for their offices. Even some Roman Catholics obtained them. The most of the employes were without Bibles, and only a few refused them. The tracts we also well received, and, I believe, read with interest. In some of the shops I found some rough young men, but all treated me kindly.

"Number of visits, 575; visits to the sick, 16; strangers invited to attend church, 155; children invited to Sunday-school, 40; requests for prayer, 4; 75 Bibles sold and donated; 36 New Testaments and 440 tracts distributed. There were seven persons recommended to the Relief Society for aid."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German missionary in Cleveland, Ohio,* sends these items of labor performed in January:

"If the seed of Divine truth which I endeavored to sow in sixty-five families yields a good harvest, I will feel amply repaid for all my toil. Yet no doubt I ministered to the same classes mentioned in the parable of the Sower. It encourages me to know that 'some fell upon good ground,' as I could see from the fruits afterwards. Roman Catholic hearts are occasionally opened to receive the truth. I conversed with many, and while some were not disposed to hear others listened to my teachings.

"I have great faith in the printed page, and hence I leave tracts, those faithful little preachers 'that remain in the family, and testify to the truth spoken verbally.' Often I feel discouraged, but when I know that many

families would be without instruction entirely if the missionary did not visit them, I realize that my work is not in

vain. Poor people especially like to be noticed, and a kind word from the missionary is highly appreciated."

LITERARY NOTICES.

A Handbook of English and American Literature, Historical and Critical, with Illustrations of the Writings of each successive Period, for the use of Schools and Academies. By Esther J. Trimble, late Professor of Literature in the State Normal School. Philadelphia: Eldredge & Brother, 1883. 518 pages, 12mo. Price, \$1.50.

It would be invidious to attempt a comparison between the merits of the numerous works on English literature intended for school use that have recently found their way into type. Sufficient to say, with regard to the one now before us, that it is compact, clear in statement, and comprehensive; and that it judiciously apportions the space given to the successive periods; rapidly passing over what is meagre and less important, and devoting most of its attention to the comparatively short period that has been most productive. The extracts, too, are well chosen, and give, perhaps, as good an idea of the manner of the writers from whose works they are taken as could be given within so brief a compass. As a book of suggestions—to be filled up by the

oral explanations of an intelligent teacher, and to be supplemented by more extended references to the great masterpieces of the language from which alone can any adequate notion of the literary wealth of our mother tongue be derived—this manual is of merit, and seems likely to be found very serviceable.

The Bibliotheca Sacra. Contents for January, 1883: 1. Proposed Reconstruction of the Pentateuch. By Rev. E. C. Bissell, D.D. 2. The Conception "Ecclesia" in the New Testament. By Prof. E. B. Andrews. 3. Positivism as a Working System. By Rev. F. H. Johnson. 4. The Argument from Christian Experience for the Inspiration of the Bible. By Rev. F. H. Foster, Ph.D. 5. On some Textual Questions in the Gospel of John. By H. Hayman, D.D. 6. The School-Life of Walafrid Strabo. Translated by Prof. J. D. Butler, Ph.D. 7. Some Notes on Recent Catacomb Research and its Literature. 8. Recent German Theological Literature and University Intelligence. 9. Notices of Recent Publications.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending January 31st, 1883.

NEW HAMPSHIRE.

Keene, Rev. H. Wood.....	\$2 00
Amherst, Cong. Church, per Geo. Swain, Treasurer.....	\$10 79
Milford, Cong. Church, per Geo. Swain, Treasurer.....	\$10 00
	\$22

MASSACHUSETTS.

East Taunton, Mr. Levi Andrews, \$2.00; and for C. W., \$1.12.....	\$3 12
Amherst, Prof. W. L. Montague, \$5.00; and for C. W., \$1.10.....	\$6 10
Williamstown, First Cong. Church, per Chas. S. Cole, Treasurer,	

balance of collection for 1882..	\$19 03
Dorchester, A friend in Boston.....	\$2 00
Boston, Thos. D. Dyer's Estate, Rents	\$137 57
Norton, Mrs. E. B. Wheaton,.....	\$5 00

\$172 82

RHODE ISLAND.

Providence, Union Cong. Church, A. C. Tourtellot, Treas. for 1882.	\$25 00
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NEW YORK.

Utica, Mrs. Agnes Horsburgh.....	\$5 00
N. Y. City, Mrs. O. P. Atterbury, to constitute Rev. Anson G. P. Atterbury a Life Member.....	\$30 00
N. Y. City, Mrs. Elizabeth Swan, \$10.00; Miss M. C. Swan, for C. W., \$2.20.....	\$12 20
N. Y. City, Mrs. Rosa E. Rainsford and daughters, in Memoriam of John C. Rainsford.....	\$600 00
Albany, Geo. Seeley, \$3.90; and for C. W., \$1.10.....	\$5 00
Glaseo, Mrs. J. J. Buck, \$10.00; and for C. W., .10.....	\$10 10

\$662 30

NEW JERSEY.

Newark, W. P. Vail, M.D., \$5.40; and for C. W., \$6.00.....	\$12 00
Hackensack, John A. Parsons.....	\$2 00

\$14 00

PENNSYLVANIA.

Honeybrook, Miss Martha Buchanan \$12.00; and for C. W., \$1.10.....	\$13 10
Philadelphia, Samuel Small.....	\$5 00
" T. M. Adams, \$2.80; and for C. W., \$2.20.....	\$5 00
Philadelphia, Mrs. Hannah S. Toland " S. W. C.	\$5 00
Sewickley, Presb. Ch., W. C. Duncan, \$1.10, for C. W.; Mrs. Bakewell, \$1.10, for C. W.; J. T. Semple and Mrs. R. W. Davis, \$1.00 each; others, \$1.75.....	\$5 95
Sewickley, M. E. Ch., daughters of Rev. R. F. Hopkins, for C. W..	\$2 00
Smithfield, Pres. Ch., R. Britt, for C. W.....	\$1 10
Uniontown, Epis. Ch., Mrs. S. H. Gil- more, for C. W., \$1.10; Mrs. Eliza Wilson, \$5.00; P. H. Moore, for C. W., \$2.50; J. W. Thom- son, for C. W., \$1.10.....	\$9 70
New Wilmington, U. P. Church bal- ance.....	\$5 00
Bethel, U. P. Church, balance.....	\$6 00
Tent, Pres. Church, Col. J. Robinson, for C. W.....	\$1 10
Newport, Pres. Church, J. F. H. Hill- man, for C. W., \$2.00; T. O. Wil- son, for C. W., \$2.00; others, \$1.50	\$5 50

\$69 45

DELAWARE.

New Castle, Mrs. S. W. Spotswood..	\$10 00
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KENTUCKY.

Louisville, Per Mrs. J. M. Sadd, Thos. Stephens, \$10.00; Mrs. Young's Soc'y, \$10.00; A friend, \$10.00; J. S. Barrett, \$5.00; P. G. Bryan, \$3.00; H. Justi, \$5.00; Cash, \$1.00; J. F. Stone, \$2.00; A friend, \$25.00.....	\$75 00
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MISSOURI.

St. Louis, A. C. Mermod, \$5.00; D. C. Jaccard, \$5.00.....	\$10 00
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ILLINOIS.

Sparta, Rev. D. S. Faris.....	\$1 00
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OHIO.

Cincinnati, A friend, \$1.00; and for C. W., \$1.10.....	\$2 10
Brecksville, Mrs. M. J. Farwell.....	\$5 10
	\$7 20

MICHIGAN.

Armada, Rev. H. N. Bissell, \$3.90; and for C. W., \$1.10.....	\$5 00
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IOWA.

What Cheer, M. E. Church.....	\$15 00
South English, M. E. Church.....	\$18 25
Webster, M. E. Church.....	\$10 00
	\$43 25

*Received for THE CHRISTIAN WORLD in
addition to items specified above.*

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Total for the month, \$1,259.37

The Christian World.

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THE DUPLICATE.

Jan '64 17MH

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?
—*Milton.*

APRIL, 1883.

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Correspondence on business pertaining to the Society, should be addressed—"American and Foreign Christian Union, 45 Bible House, New York," or "Rev. H. M. Baird, Corresponding Secretary."

Remittances should be to the order of "Rev. H. M. Baird, Assistant Treasurer," and when Postal Money Orders are sent, they must be made payable at "Station D, New York."

The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF A REQUEST.

I bequeath to my executors the sum of Dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called THE AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

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No. 4

EDITORIAL NOTES.

ARRIVAL OF THE McALL DELEGATION.—As many of our readers will have learned long before these lines reach them, the McAll Delegation arrived in New York on the Steamship *Baltic*, on Sunday morning the 4th of March, and were welcomed the next day in the Society's rooms, Bible House, by the Executive Committee of our Board of Directors. It is almost superfluous for us to repeat our very fervent hope that their visit may not only be a very pleasant one, but may serve to kindle a still livelier interest among the churches in the glorious work which they have come to this country to represent; or to state that we shall be delighted to receive and transmit to the account of that work all sums that may be sent to us for the purpose by those who may not be so fortunate as to be able to meet or hear these brethren. We regret that the stay of M. Sailens and Mr. McAll (of the latter particularly) will, in all probability, be very brief. Both gentlemen are themselves active Christian workers who can be spared only with difficulty and for a short time from their fields of labor. It will be quite impracticable for them to go to more than a very few cities in the course of the weeks they may be here. Few of the great cities of the west can be visited. It is therefore all-important that the Christian friends who may not enjoy the privilege of hearing them for themselves, and yet desire to have their part in the work, should promptly and generously forward what the Lord may put it into their hearts to give. Acknowledgment of all such sums will be made in the CHRISTIAN

WORLD under a distinct head from the general receipts of the Society.

In a subsequent part of the present issue, some timely extracts will be given of the Eleventh Annual Report of the McAll Mission (for 1882), just received.

OUR AMERICAN CHAPEL IN PARIS —We have before us a neatly printed pamphlet containing the "Farewell Discourse preached in the American chapel, Rue de Berri, Sunday, January 14th, 1883, at the close of his Pastorate, by E. W. Hitchcock, D. D." It is an able and interesting sermon from the text, Phil. i: 27, "Only let your conversation be as becometh the Gospel of Christ, that, whether I come to you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel." Together with the discourse, which is published by request of the Prudential and Church Committees of the American Chapel, we have in the pamphlet the touching letter of resignation of Dr. Hitchcock, and the very flattering action taken by them in reluctantly accepting the resignation. Dr. Hitchcock's letter closes with the expression of the cordial wish "that church of the American chapel may enjoy under the new pastorate of my college classmate and personal friend, the Rev. Dr. Beard, richer blessings and greater prosperity than the church has ever known in the past." We may add, for the benefit of the many friends of Dr. and Mrs. Hitchcock in this country, that, after a visit to the East, it is their expectation to return to the United States about the month of July next. Rev. Dr. A. F. Beard, his successor at Paris, sailed from New York on the 28th of February and is now at his post of labor. We trust that we shall soon be able to lay before our readers some communications from his pen respecting the aspects of Evangelical work in France.

THE CHAPEL'S MISSIONARY AND BENEVOLENT ASSOCIATION has not relaxed its efficiency during the past year. The receipts from all sources (including the balance on hand at the beginning of the year, of 1,412.45 francs) were 9,778.25 francs. The disbursements were 8,225.75 francs, leaving a balance, December 31st, 1882, of 1,552 50 francs. A large number of excellent causes received much-needed aid. Two of the McAll stations in Paris were wholly supported, namely that at Grenelle and that on the Boulevard Voltaire, by appropriation of 1,400 and 1,548.75 francs respectively. To the support of a third station at Les

Ternes, the association contributed 200 francs. The Children's Missionary and Industrial School cost 809 francs. The largest single expenditure was of 2,100 francs for the "Medical Mission" at Grenelle, which, as our readers will recollect, was started by our American Chapel and has been carried only exclusively by them. This Medical Mission is closely connected with the McAll work. We have not room to specify all the other interesting missionary agencies that have been helped by greater or less sums contributed by the chapel; but among them we may mention the Wesleyan Missions of France, the Sunday School Union of France, and the Missions of Pasteur Aug. Fisch, Madame de Pressensé, Miss de Broen, and Madame Delencourts. We rejoice greatly in the growing usefulness of this branch of the work of the American and Foreign Christian Union.

THE BIBLE CARRIAGE IN FRANCE still pursues its beneficent way. Mr. Pointet, who has gone with it from the beginning continues to have the charge of it. The last report of the "Neuchâtel Society for the Evangelization of France," gives some interesting items respecting it. At the end of 1881, the Bible Carriage was in the Department of Drôme, on the eastern banks of the Rhone; at the close of 1882, it was in the neighboring Department of Ardennes, immediately opposite on the western bank of the same river. In the interval, it had traversed not less than ten of the Departments of France. It was a work of mingled encouragement and discouragement. Perhaps nowhere did Mr. Pointet find it more difficult to induce the people to buy the Scriptures than in the vicinity of the capital; but none the less does he express himself, "as every day struck more and more with the importance of the humble work he was engaged in, and the responsibility of his position." If there is wide-spread materialism, if multitudes are indifferent to all religion, the agency he employs is one of the best ways of reaching and influencing them; and if but a small portion of the good seed he scatters fall into good ground and bear fruit, it is a blessed result. The work is one in the prosecution of which great trials and hardships are necessarily encountered. In the out-of-the-way places he is called to visit, he often finds it almost impossible to find a comfortable place to spend the night; for, unfortunately, motives of economy have compelled him to dispense with the large vehicle in which he and his wife, who used for so many years to accompany him, could, if necessary, take their rest, and he is forced to travel about alone. But neither the health nor the energy of this devoted man seems to have suffered. At Le Puy, a Protestant Minister, Mr. Hebmman, mingled

with the crowd surrounding the carriage, in order the better to judge of the effect produced by Mr. Pointet's preaching, and thus he writes: "Mr. Pointet surprised us by arriving here the other day. He has already labored twice upon the largest of the squares of our city. In brief, I may say that he has had a veritable success in the way of sympathy and approval. I went myself to hear him on Sunday, after my own services. I admired, and blessed God. I discreetly left our friend to his excellent work, confining myself to taking account of the impression he made on such a community as ours. From the start he was recognized by all the Protestants. The Roman Catholics said: 'He is a minister in disguise.' 'Bah!' replied others pointing to me, 'you see the Protestant minister there listening to him with as much interest as if he had never heard anything of the kind!' Still others said: 'He is an envoy of the Government, who has come hither to support the new law respecting public instruction!' . . . My impressions coincide with the impressions of the people that surround the carriage and from time to time call out '*Again!*' as I learn happened also at P." The very cheerfulness of Mr. Pointet, despite the hard life that he puts up with, seems to surprise and excite the curiosity of those whom he meets. "If I were compelled to live as you do, without any of the comforts of life," said one man to him. "I should strangle myself at once." "Do you see that I am more sad than you are?" replied Mr. Pointet. "Certainly not." "Then, my friend, do you perceive how the matter stands? My happiness is within me; yours is outside of you. I have a God and Father, while you are alone, and are crushed beneath the load of your cares."

CLERICAL PERSECUTION.—In the same report of the Neuchâtel society, we find, in connection with the interesting work at Montluçon and its neighborhood in the central part of France, to which we have frequently had occasion to refer, facts showing that the clerical party is by no means dead, and that the old bigotry burns undiminished in intensity, however much the ability to persecute has, thank God, been lessened. In the Department of Allier, as in many other quarters, the Church of Rome has entrenched itself in the wealthy families of manufacturers. At Commeny, for example, a young workman received an abrupt discharge. No reason was assigned for the act which threw him out of employment; but everybody knew the true cause. It was simply that the man was known to have been attending the Protestant meetings. Before long he succeeded in finding another situation, and subsequently came to the Protestant minister of Montluçon, Rev. Mr. Seitte, asking to be married,

according to the rites of the Reformed Church, to a young girl to whom he was betrothed. A few days after the Protestant service had been performed, the wife of the new employer called upon the workman and threatened him with the instant loss of his position unless he would consent to be married again by the Roman Catholic priest. It was the beginning of winter, and there was little or no prospect of securing a support for himself and his wife. In short, the couple unwillingly submitted to the tyrannical demand made upon them, and consented to go to the Romish church in order to obtain the opportunity of gaining their bread by work. But the hypocritical act was hateful to them, and the yoke assumed became unbearable. Before long, the young man felt himself compelled by his conscience to throw up a situation purchased at so dear a price. He removed to Montluçon, where, we are told, neither he nor his wife ever fail now to be present at the Protestant service.

THE STATUE TO ADMIRAL COLIGNY.—We have received from Dr. Jules Bonnet, of the French Protestant Historical Society, copies of an appeal issued by the committee appointed to raise funds for the erection of a statue to the great hero and martyr of the French Reformation—Gaspard de Châtillon, Admiral de Coligny—murdered in the Massacre of St. Bartholomew's Day, August 24th, 1572. We cannot but think that it would be a graceful act if America, which has profited so much by the struggle for religious liberty, the advocacy of which cost this illustrious victim his life, would take some part in building the monument that is to commemorate his virtues upon the very spot where the first attempt to assassinate him was made. The descendants of the Huguenots in the United States, unless forgetful of their honored ancestors, cannot be callous to the claims of the undertaking. As Americans and as Protestant Christians, they must remember that Coligny was the first to conceive the project of establishing upon this western continent a home for the oppressed of the Old World. Had it not been for the mismanagement or treachery of subordinates, the indifference or positive hostility of the court of Paris, and the irreconcilable hatred of the Spanish king, Philip II., the French Protestant colonies sent, under Coligny's auspices, to Brazil and to Florida might have been as fruitful to the cause of truth and liberty as the more fortunate colonies that landed in the next century on Plymouth Rock and upon the site of our present city of New York.

We translate the appeal, to which are appended many honored names, such as those of the late premier, W. H. Waddington, Count La Rochefoucauld, and the well-known pastor Brier.

A Committee has recently been formed at Paris to rear a monument to Admiral Coligny. This Committee has the privilege of counting within itself Protestants and Catholics united in a common purpose of reparation in the case of an illustrious memory.

Time is a great reconciler; it has done its work, and immortal principles have gradually disengaged themselves from the mêlée of the parties that rent France asunder in the sixteenth century. The first of all these principles is respect for the rights of conscience, of which Chancellor Michel de l'Hôpital was the wise exponent, of which Coligny was the hero and martyr.

It is the sign of true greatness to out grow the limits of a period, and to embody one name the highest aspirations of the fatherland.

Such does Coligny appear to us in the calm perspective of history, sacrificing himself in Saint Quentin in order to save Paris, vindicating at Fontainebleau the most sacred of liberties, inviting the genius of France to distant colonizations which makes states prosperous, tracing with a firm hand and an assured heart the programme of the national policy which Henry IV. and Richelieu were so gloriously to apply.

To glorify such a man is not to do the work of a sect or of a party; it is to honor France herself in one of her most worthy sons, who "exceeded his century," as said a good judge, Agrippa d'Aubigné.

The noble figure of Coligny, rising on one of our squares, under the eyes of the people of Paris which knows how to appreciate true greatness, would be, as it were, a perpetual exhortation to those heroic virtues by means of which man shows himself superior to fortune in the midst of the most unpropitious days.

Between the Oratoire of the Louvre, now set apart for the worship of the Reformed Church, and the arcades lining the Rue de Rivoli, is a spot sufficiently large for one of those monuments in which the genius of the Renaissance delighted, and upon which modern art, drawing its inspiration from history, may set up one of those figures which are called for by the pantheon of the national glories.

A plan harmonizing, in its double capacity as both cenotaph and statue, the demands of patriotism and religion, has been offered us by an eminent sculptor, M. Crauk, and may very happily be placed with its back to the apsis of the Oratoire, in front of the Louvre, on one of the most lively streets of the capital. This plan has been approved by the Prefect of the Department of Seine, who has just authorized the first labors, by giving us the prospect of clearing the approaches of the Oratoire on the Rue de Rivoli.

It remains for us to obtain the necessary sum for the realization of our designs—one hundred thousand francs (\$20,000)—for which we apply to the generous sympathies of our countrymen and of foreigners.

The name of Coligny is one of those in respect to which there are no boundaries of country. His native land is the world, and whoever knows how to appreciate genius and virtue consecrated, with incomparable brilliancy, by misfortune, is in advance a subscriber to the monument reared to his memory.

PROGRESS OF POPERY IN GREAT BRITAIN SINCE 1851.—Under this heading the *Monthly Letter* of the Protestant Alliance gives a tabular ex-

hibit, compiled from Roman Catholic sources, of the Church of Rome as it was thirty-two years ago and as it is now. We have not space to go into the details here set forth, nor would they interest American readers. It is worth while, however, to look at the general results of the comparison instituted.

In England and Wales the number of priests has increased in the period between 1851 and 1884, from 835 to 2,129, including the bishops, who have increased from 9 to 17. The number of churches, chapels and stations has increased from 586 to 1,188; the religious houses for men from 17 to 159; the religious houses for women, from 53 to 341; the colleges, from 10 to 23.

In Scotland, the increase has been from 5 bishops to 6; from 118 priests to 306; from 123 churches and stations to 295. In 1851 there was no religious house in Scotland either for men or for women; in 1883 there are 15 houses for men and 27 for women. In 1851 there was one college; now there are four.

It is noted that in the total number of 2,441 bishops and priests at present in Great Britain are included "many priests who are invalided, retired, or unattached, and some of the exiled French clergy."

In the entire British Empire the number of bishoprics, etc., has increased from 93 to 139. In the British Parliament, there are 29 Roman Catholics in the House Lords, and 57 in the House of Commons. Five members of the Privy Council are Romanists.

THE FOURTH CENTENARY OF MARTIN LUTHER'S BIRTH.—There is eminent propriety in celebrating with suitable solemnities the birth of a man that did so much for the progress of the truth as the Reformer Luther. Even those who do not accept the theological tenets for the maintenance of which he labored so strenuously will concede that few men in the world's history have done so much for the promotion of the welfare of the human race as the poor miner's son who first saw the light at Eisleben, on the eve of Saint Martin's Day, November 10th, 1483. The German must honor him as the first great master of his native tongue, and the composer of some of those great lyrics which not only taught his countrymen the possibilities of their language, but were an inspiration to common struggles and common achievements. But, above all, the Protestant, whatever his nationality, and however he may differ from Luther on minor points of belief or practice, cannot fail to recognize the incomparable debt he owes to the fearless Christian hero who first, after

the long ages of darkness and religious declension and apostasy from the truth, enunciated, as the test of a standing or falling church, the cardinal doctrine of Justification simply by the merits of our Lord Jesus Christ. We do not as yet know what steps, if any, have been adopted in this country to commemorate the fourth centenary of Luther's birth; but we are persuaded that America will not be behind Europe in making a proper improvement of the occasion.

CHURCH AND STATE IN CHILI.—The struggle between the Papal curia and the government and people of Chili, arising from the delay and finally the refusal of the former to confirm the nomination of Bishop Tafaro to the Archbishopric of Santiago, has resulted, according to a Panama telegram, of Feby. 17 1883, in the expulsion of the Papal delegate recently sent to Chili. We have as yet no details, but rejoice to see in the almost perfect unanimity with which the press of Chili supports the action of the government an augury of better things in the matter of religious liberty and enlightenment.

THE "ŒUVRE DES CONFÉRENCES."

BY REV. G. MEYER.

(Written specially and translated for the CHRISTIAN WORLD.)

The "Œuvre des Conférences" continues to be prosecuted. You have spoken on several occasions of *Verneuil* (in the Department of Eure, seventy miles west of Paris). Very near it is a much more important town, *Laigle* (in the neighboring Department of Orne), which counts but few Protestants among its inhabitants. Mr. Hirsch delivered in the theatre of this place a conference which attracted a crowd and which seems to have produced an excellent impression. We expect to return there within a brief period.

I must, in order not too take up too much space, pass rapidly over the missionary visits made by our friend at *Lisieux*, *Sedan*, *Parfondeval* and *Chaumont Porcien*.

Mr. Réveillaud has held conferences at *Nantes* and *Angers*, and was well received.

Messrs. Réveillaud and Hirsch also visited *Meaux*, a city of historic interest in the annals of the Reformation. Mr. Réveillaud spoke in a

hall; M. Hirsch in the Protestant Church. These meetings were good, and, we hope, blessed of God. Our two friends, moreover, visited a number of places in the vicinity, and in some Mr. Réveillaud made a beginning of warfare.

The name of Mr. L. J. Bertrand is well-known to the friends of our work. With indefatigable zeal, this valiant combatant has undertaken a long and fatiguing trip in order to make known in Alsace, in the old county of Montbéliard, in Switzerland, and elsewhere, the nature of our work. Do not suppose that this excellent friend has been making collections from house to house. No! In certain places, he did not even announce collections in church, and yet he has received about four hundred dollars, a considerable sum if we remember that he did not solicit a single individual subscription, and that many towns of Alsace are absolutely ruined since they have passed under the German yoke.

When I was laying out this trip, many objections were brought up to me, and he himself encountered mountains of prejudice. And the results already reached are these: 1st. Our work is now known everywhere in the places he traversed, from Nancy to Strasbourg, from Montbéliard to Lausanne, from Marseilles to Castres. 2nd. Pastor Foltz, of Jallieu, has addressed to the journal *Le Christianisme au dix-neuvième siècle* two extremely favorable articles, recommending the "Œuvre des Conférences" to the attention of the faithful, and quite recently the mother of this pastor earnestly begged me to send another lecturer to Jallieu. 3rd. After the very great success that crowned Mr. Bertrand's labors at Marseilles, the President of the semi-official synod of the district, Pastor Abelous, asks for conferences to be given by Mr. Bertrand. Our friend, who last year gave us gratuitously four months of his time, is not free at present. "We will wait," replies Mr. Abelous. Fifteen churches ask for Mr. Bertrand's services, and will defray the expenses of his lecturing trip.

Some singular incidents have marked this trip. I shall only jot down three. In a city of Alsace, Mr. Bertrand treated in his lecture a purely religious subject. After the meeting which took place in the Protestant Church, some persons came to speak to him. "Monsieur le pasteur," said they. "I am no pastor." "Monsieur the preacher." "I am no preacher." "Very well, then, sir, we know that you are engaged in the *Mission Intérieure*. Here is something for your work."

At another place, the day after a conférence was held, a little girl came and put in his hand a *sou* (one cent). "I too, sir," said she, "love the *Mission Intérieure* well. I give you for it all that I have." "But, my child, does your mother know this?" "Yes, I told her of it first."

I shall only add a last incident. The rumor had been spread abroad

that, in the town of B., the workmen were going to blow up the factory with dynamite. Threats had been sent to the owners by letter.

Convinced that it was a trick of the priests, our friend made arrangements to be there on the appointed day. Some local reasons made him hesitate as to what house he should go to. The commissaire de police met him.

"Where are you going, Sir?" said he. "I do not know." "And whence do you come?" "Truly, I know not." "And what have you in your bag?" "Some dynamite, Sir." "On a day like this, men do not jest." "I am not jesting. The gospel is the dynamite that drives sin from the heart of man." The commissaire follows him. He calls upon a lady who receives him very ill, and shows herself very much opposed to the work. "Madame," says, Mr. Bertrand to her, "I came here expressly to-day. I do not believe in dynamite. Permit me to sleep alone in your factory. I am not at all afraid." And indeed there was no explosion. Mr. Bertrand held three conférences. Afterwards, he returned to see the lady. "Madame," said he, "you received me as one would receive a dog; and, now that you know for what purpose I came here, I do not wish to leave without having called upon you again." "Ah, sir," she replied, "I fear I was wrong," and she burst into tears. Our friend, knowing that she had been influenced by the priests, addressed her some earnest words, and left her.

I found myself in almost precisely the same circumstances. For a long time I had been contemplating to go to Le Creuzot, a great mining and manufacturing centre which employs ten thousand workmen in the working of the metals. The entire district is under the influence of a manufacturing aristocracy, very wealthy, very autocratic, very clerical and very reactionary in its character. There are exceptions, but they are not numerous. There are some workmen that are well paid, and, at Creuzot itself, the condition of the workmen will be bettered a few years hence. But frequently the workman is badly remunerated for a dangerous and fatiguing trade. I had scarcely set out on my journey before it was learned that men had begun again to break the crosses which abound on the public roads. You will understand that the workmen are little inclined to religion, when I tell you that for having given lodging for a single night to a Protestant minister who had come to hold a conference, one employee in a factory was discharged by the owner. Naturally, this hindered our work a little, as the mind of everybody was taken up with this movement, which, however, was soon repressed. Nevertheless I had the joy of preaching the Gospel in two villages where it had never before been publicly proclaimed. In one of these places, the *maire*, who is an innkeeper, let me have the hotel hall for my conference. In the other, the hall which

had been promised was refused in consequence of a misunderstanding. We were about to leave because of our failure to find a place for our gathering, when a barn was placed at our disposal, which was speedily transformed into a meeting house. There I proclaimed the Gospel to about fifty persons. Now, twenty years ago, the maire of this commune had his brother thrown into prison for having attended a Protestant conventicle. The daughters of this same maire were present at the meeting. I saw in this commune a venerable Christian woman, eighty-two years old, who was converted at the age of seventy-seven, by seeing the change that had taken place in her niece, a woman previously violent and rough, who since her conversion had become mild and patient. This venerable woman, two years ago, when therefore eighty years old, used from time to time to go on foot a distance of fifty *kilometers*, (or over *thirty miles*) to attend Divine worship. Now there is Protestant service at a distance of nine kilometers from her house (a little more than five miles).

This trip ended with a visit to *Neuvy*. In this town was a man who never attended the parish church. He spent a winter at *Sanglier*, in Morvan (See CHRISTIAN WORLD for December, 1882, p. 360). There he heard the preaching of the Gospel and said to himself that "he would gladly follow that religion if it were taught to him." He wrote to Pastor Bourgeois, of Le Creuzot, to ask him that meetings might be held at Neuvy. An evangelist was sent, and held three good services. Mr. Bourgeois and I subsequently gave a conference, and had a long conversation with this man whose good sense and decision made a lively impression upon me. Some weeks after, Mr. Bourgeois and Mr. Lorriaux opened a hall for meetings at Neuvy, and, the day before yesterday, Mr. Bourgeois wrote to me that the work is gaining ground about Neuvy, and it will prove another Morvan. (Remember how rapid has been the Protestant movement in this part of the Department of Nièvre where, two years ago, there was nothing, whereas now there are two schools, an evangelist and four or five places for worship).

I have dwelt too much on these personal reminiscences, and there remains scarcely the space necessary to mention two missionary trips, which, however, are very interesting. Mr. Fourneau started on the 3d of January. He visited Nérac, Pau, Saverdun, Sabarat, Le Mas d'Azil, etc. In less than twenty days he had preached or lectured twenty three times.

Mr. Réveilland has returned from the Department of Charente Inférieure, his native district and my own. He visited *Marha* where he found, two years since, *six* Protestant families, where he held some conferences, and where there are now *twenty* Protestant families. He visited also Annezay and the neighborhood, where last year I made a beginning. As

the result, thirty heads of families have signed a petition to have a Protestant evangelist sent to them.

This very day Mr. McAll, Mr. Lorriaux and I have taken the necessary measures to open a hall for meetings at *Magny en Vexin*.

Here are facts that I think will reassure those who ask what progress the Protestant movement is making, and whether there are still doors open to the Gospel in our fair land of France.

Paris, February 1, 1883.

THE McALL MISSIONS.

(Extracts from the Annual Report for 1882 just published).

RECOLLECTIONS OF THE LATE REV. G. T. DODDS BY A FELLOW-STUDENT.

My friend was some years older than I, but, after all, when we first met, not very much more advanced in his theological course. Over devotion to study while at St. Andrews had necessitated a break in his course which he always afterward lamented, and which, among other inconveniences, prevented his taking a university degree, an honor to which he was certainly more entitled than the majority of those who bear it. Among the classes at the New College, that of Church History particularly interested him, but he gave much of his strength also to the study of Sanscrit and Philology at the University, under Aufrecht, and to the practical work of a town missionary in connection with the Grange congregation. In the Theological Society he frequently spoke, and was always listened to with attention; while in the more practical Missionary Society he found congenial employment as foreign corresponding secretary, and all visitors from strange lands were sure of a warm welcome from him; while after all so little did these varied interests divert him from a conscientious study of theology proper, that at the exit examination which closed his student career, he came out, to the satisfaction of all his compeers, third Cunningham Fellow. At this time, however, he began his studies in Gothic, which were to prove his most cherished relaxation throughout the eight busy years of his life, and by which we fondly hoped he would have wrung a lasting acknowledgment from the hands of Fame herself. But it was not to be. Among the books which strewed the little table at *Le Buisson*—the table beside which lay his coffin—I found the well-thumbed "*Ulólas*," never again to be opened by his eager hand.

His first visit to Paris was paid a few days after his marriage with the eldest daughter of Dr. H. Bonar. In Miss de Broen's Iron Room at Belleville he spoke first in English by translation, and then a few sentences in French, and found the effort to express himself in a foreign language so

much easier than he had expected, that the question, Why don't you come over and help us permanently? sank deep into his heart, already filled with missionary ardor. He returned, however, to Scotland, and was there offered a Professorship of Philosophy in one of the Indian Missionary Colleges, but declined it, wishing to reserve himself for more direct evangelical work. At last, in the autumn of 1877, he finally decided, after much prayer and reflection, to join Mr. McAll in Paris; so commencing his connection with France, which, except for his three months' visit to America, in 1880, he never again left. His first year in Paris, that of the International Exhibition, was a most exhausting one, and after eighteen months' continuous labor, he felt he needed a rest, the more as he wished to be ordained to the work, and he wrote to me to come and take his place while he went home. In about two months he returned, and then began the close three years' companionship, which taught me more fully what manner of man he was. We worked absolutely together; had joint charge of several meetings; joint charge of the whole tract and book-department; exchanged ideas upon almost every case of apparent conversion that came within our knowledge, and if either were absent the other unhesitatingly opened his friend's letters. With a humility and docility, for which some at least of his early friends would have hesitated to give him credit, he not only took hints from men younger than himself, but, which is much rarer, openly acknowledged to them his indebtedness, and urged any who were eager to learn from him to follow rather their model. His willingness to be taught was specially noticeable in his management of children's meetings, for which he was not naturally fitted, but where, by sheer hard labor, he ultimately attained to a remarkable proficiency. However busy he might be—and of letters alone he would have every day from twelve to twenty to answer—he never failed to give his immediate attention to any subject I brought before him, and never seemed to grudge the time required for its discussion. I have spoken of his letters—and remember these were never mere business cards; besides these and the editing of tracts, reports, &c., he found time for the management of nine meetings a week, where he was usually the principal, and sometimes the only speaker; for an extensive reading in theology, philology, and French Church history; for a systematic visiting of the sick and anxious; and for the exercise of a genial hospitality towards his follow-workers or chance visitors. All this in addition to the anxiety and pre-occupation which his share in the administration of the work brought daily upon him. What wonder that he had frequently to sit up all night to get through his correspondence, or that severe headaches would sometimes completely incapacitate him for work! And from out this world of happy duty he has been called away! But the twelve hundred mourn-

ers at the Oratoire, the phalanx of fellow-workers and fellow-pastors who bore him to the grave, the hushed silence that fell upon *salle* after *salle* as the mournful news was announced, all bore witness to the deep and genuine impression which his dauntless witness-bearing had stamped on the Parisian heart. We studied together, we worked together: now one of us has entered into his reward.

C. E. GREIG.

An urgent request has been presented by many friends to the Rev. Dr. Horatius Bonar to prepare a memoir of his son-in-law. M. Eugène Réveillaud, the attaché friend of our departed colleague, has expressed his intention to translate it, on its appearance, into French. Such a record will, we believe, do much, by God's blessing, in stimulating other young men, especially among the rising ministry of the Free Church of Scotland, to follow in the steps of one who had left them so noble an example. In France, also, it will be fitted to quicken Christian zeal and devotion.

NEW DIRECTORATE AND RESERVE FUND.

The void created in our ranks by the sad event narrated convinced us that the time had fully come in which to endeavor to place the Mission upon a more stable and reliable basis, so that it might no longer be dependent, humanly speaking, upon the direction and responsibility of an individual. None, except, perhaps, the founder of the work, had been more alive to the desirableness of such a step than our departed colleague, together with those venerated friends, his father-in-law, Dr. Horatius Bonar, and the Rev. J. D. Cullen. Aided by the wise counsels of Messrs. Chauntrell, of Bordeaux, and Dovey, of Edinburgh, and after careful mutual consultation, we have framed a basis for the Mission as an Evangelistic Society, under the title prefixed to this Report, and it is proposed to reduce the whole to legal form (according to English law) so that those who are thus constituted directors of the work may not be placed in a doubtful position respecting the responsibility they sustain or the nature of the duties entrusted to them. In a subsequent Report we hope (D. V.) to present this basis completed and legalized. For the present, it is enough to state that it defines the general design of the Mission as a work of pure and undenominational evangelization, including also a department for the young; that a simple doctrinal declaration is placed at its foundation embodying the inspiration of the Bible, the doctrines of man's fall, of justification by faith in the atoning sacrifice of the Son of God, of holiness of life as the test of faith, of the personality and work of the Holy Spirit, and of the future state of blessedness or woe. The document goes on to constitute a board or directors, restricted to persons actively engaged in the work of the Mission, with power to add to their

number and fill up vacancies. The number of these directors, in the first instance, is eight; their names are given in the list of officers. It is provided that no alteration or addition affecting the object or doctrine of the Mission or its financial basis shall be made unless at a general meeting of the supporters specially convened for the purpose, all members of Auxiliary Committees, and all persons having at any time contributed £40 or upwards, being entitled to vote at such meeting.

To enable the board of directors to assume the financial as well as the administrative responsibility, an effort is proposed to raise the Reserve Fund, now amounting to about £1,500, to something like £5,000, which sum is considered adequate to the liquidation of the undertaking should any national or other events interpose. Meanwhile, to allow time for the gradual realization of this Reserve Fund, our kind friends are seeking to obtain, in varying sums, from those who have the Mission at heart, a *Provisional Guarantee Fund* (unpaid) of similar amount; which in measure as the permanent Reserve is augmented, will cancel itself.

With these provisions in view, the directors have already accepted office and, by mutual agreement, formed themselves into a Society; the actual financial responsibility necessarily resting, however, as heretofore, until the provisional guarantee shall make up the required amount, on the founders of its two departments.

UNION OF PARIS AND MARSEILLES MISSIONS AND NEW DIRECTORS.

The death of Mr. Dodds having powerfully drawn the attention of M. Ruben Saillens, founder and hitherto sole director of the Mission of Marseilles, Nice, Cannes, and Corsica, to the claims of the general work in which he happily spent his earlier years of active effort, he and his Committee expressed readiness to effect a union (long more or less in contemplation) of these two undertakings, absolutely identical in their character. This union is now accomplished under the new constitution described, and takes practical effect from the commencement of our new financial year, January 16, 1883. It is provided that there shall be, henceforward, two centres of the Mission, Paris and Marseilles, while the whole shall be under one administration. M. R. Saillens will continue to be director of the Marseilles department; but, in view of our urgent need of a colleague to replace Mr. Dodds, and of the paramount importance of Paris as a centre whence to develop the great work of spreading evangelization over the whole of France, he has engaged (D.V.) to remove to that city during next autumn, though continuing his direction and superintendence of the Marseilles department, for which care will be taken to make the best possible provision. The Treasurer and Committee of Marseilles

will also continue in office, receiving all contributions designed especially for that part of the enterprise.

It is with great joy and thankfulness that we record the acceptance of an official share in the direction on the part of three brethren whose names are well-known, and whose counsels as well as their co-operation will be of the utmost value to us. These are M. Eugène Réveillaud, so highly-prized, throughout France, as a Christian orator and writer; M. Louis Sautter, also of Paris, whose active co-operation we have long enjoyed, and who is chairman of our Paris Auxiliary Committee; and the Rev. W. W. Newell, Jr., in whom we see realized our long cherished desire of having a well-known representative of the United States and of our noble-hearted and generous friends there, fully associated with us. Messrs. Réveillaud and Sautter, it is needless to say, can only engage to give their valued help in so far as other important duties will allow. Mr. Newell, we rejoice to say, is enabled fully to cast in his lot with us, devoted, as he is, in the name and as the representative of the American and Foreign Christian Union to the work of French evangelization. Before him and his like-minded wife, we trust and believe that there lies a career of great usefulness in this land.

VISIT OF MESSRS. MOODY AND SANKEY TO PARIS.

We were privileged, in October last, to have the long desired visit of these much-blessed servants of God. Their coming among us was anticipated by a series of earnest devotional meetings. After a week devoted to the English-speaking population, Mr. Moody consented to speak to the French by translation. The large Protestant *temple*, the Oratoire du Louvre,* was granted for a series of six evening gatherings. A great concourse, chiefly French, thronged the ancient edifice. On the last evening, over 3,000 must have been present, besides many who could not find admission. A very large portion of these were frequenters of the various mission-halls. Never will this memorable week be forgotten by us who labor for Christ in the great and gay city. The power of the faithful and earnest preacher, admirably translated by Pastor Theodore Monod, was manifestly felt each night throughout the vast assembly. Few went out when opportunity was given to retire before the after-meeting. On the last night 2,500 persons must have remained. The marked cases of conversion were not few; many more had earnest words addressed to them individually, the fruit of which will, surely, yet appear. It is certain also, that a great and peculiar blessing came upon the very numerous French pastors and Christian workers who attended; this they

* The same in which, when it belonged to the Roman Catholics, Massillon and other celebrated men preached.

have acknowledged with devout thankfulness. Would that we all may give evidence of faithfulness to the privilege thus conferred on us by deepened self-consecration and quickened efforts to win souls! The English meetings, in the American Chapel and Pastor Bersier's Church, were also full of solemn interest, and have left their fruits in hearts and lives won from the gay world for Christ. Mr. Sankey's singing was, throughout, listened to with intense and sacred interest. We trust that these dear friends will see the way to comply with the earnest request we, with one heart, addressed to them to re-visit Paris, and follow up the blessed work thus commenced. The director of the Mission has issued a pamphlet, addressed to all the workers of the Mission, on the most successful modes of presenting the gospel, as illustrated by Mr. Moody's addresses at the Oratoire and the evident blessing attending them.

NEW STATIONS IN PARIS AND IN THE PROVINCES.

Throughout the year, our chief aim, so far as the mission in Paris is concerned, has been, by Divine help, to *deepen* the work in our existing stations,—to seek a more intimate acquaintance with our habitual hearers and to urge upon them decision for Christ, and to provide spiritual nurture for those who have believed. The special methods by which we have sought to attain these great ends are described elsewhere in this Report, and the incidents we are enabled to record form some among many evidences that the Holy Spirit's power has attended our humble instrumentality. Meanwhile, our financial position has not been such as to warrant the planting of those additional stations which we should have rejoiced to open in districts within Paris yet, destitute of evangelization, and especially in the many neglected towns and villages in the environs.

The only mission-room we have added in the circle of which Paris is the centre, is in the village of Nanterre. Occasional *conferences*, previously held by us there, had led us to believe that a permanent station would be attended with blessing. Encouraged by our friend, Mr. F. W. Heming, of London, and others, we made a commencement here in the spring, and M. G. Van der Beken undertook the direction. The neat little mission-hall is well-attended. On a recent visit, we not only found the room filled, but, though it was winter, we had to keep the doors open to the end, nearly twenty persons remaining the whole time in the street attentively listening.

We have exchanged two of our meeting places for others in the same neighborhoods more available and larger, those of the Trocadéro, now removed to the Rue Gavarni, Passy, and Pantin.

In order to spread more widely the proclamation of the gospel, we have

continue the practice of hiring ball rooms for series of occasional *conferences* on the Christian evidences and similar topics. Several very successful meetings of this nature have again been held in the Salle Rivoli, and, early in the year, we held a series of six *conferences* in a large ball-room in the southern part of Paris, the Salle de la Gaité, in which our gifted French brethren took a bold and noble stand against the rampart atheism of the district. At Choisy-le-Roi, a large village or country town of the environs, we also organized several of these public gatherings, with a crowded attendance.

Under the heading of our American Auxiliaries will be found the record of a most cheering and generous movement enabling us to enlarge and improve our central station of the Rue St. Honoré.

In the provinces, we have made more numerous additions to our sphere of work than in Paris, though here also we have been greatly restrained through the fear of incurring an expenditure beyond our resources. Proposals and urgent appeals have come to us from French pastors and Christians in all directions, to which, though with intense regret, we have been unable to respond. In the present crisis, when every town and district throughout the land stands open for preaching the gospel hitherto so marvellously misunderstood or utterly unknown, and while the votaries of atheism are seeking, everywhere, to go before the heralds of the cross, and close the opened door against them, it is painful indeed, to hold back. In spite of our earnest wish and repeated efforts to meet the long-cherished desire of friends in the spiritually dark city of Algiers, we have been unable to send an agent there. A lady generously offered £50 per annum towards the outlay, but, as yet, we have felt ourselves precluded from an undertaking of necessity rather costly. At least ten other proposals, from important centres, have, similarly, been unavoidably set aside for the present. In most or all of these cases, the greater part of the expenditure would, unavoidably, fall upon the Mission, the resources of Christian friends on the spot being limited and heavily taxed.

Progress, has, meanwhile, been attained in the various branches of our work already existing. At Bordeaux, our valued friend, Mr. Chauntrell, has made a good exchange of a principal station for one more in the heart of the working population, and he has also obtained a suitable room in which the work of La Bastide has been re-commenced. Our zealous committee of Lille and Roubaix have added, at their own charge, a large mission-hall at Fives, a densely-peopled working quarter of Lille itself; and our indefatigable missionary, the Rev. D. Roberts, aided by Pastor Vesson, has secured and most successfully entered upon a suitable and commodious room at Dunkirk. In each of these cases, the tribute

paid to the work by the local authorities on occasion of the opening, was most encouraging.

At Cognac, our devoted agent, M. Durrelman, has succeeded in obtaining a new and commodious Mission-room, seating upwards of 200, instead of the inconvenient and unsuitable ball-room previously occupied, and the zealous search of the Rev. H. Gayat, at Rochefort, has, at length, been rewarded, by the opportunity to build and let to us a hall more than twice the size of that now occupied, which falls far below the desire of the people to attend. The new place will be ready (D.V.) in the spring.

Though unable, from the financial cause stated, to add to the number of our salaried agents, we have had the happiness of aiding devoted pastors and evangelists on the spot to plant a series of additional centres of effort by meeting the rent, &c., of mission-rooms.

At Biarritz and Bayonne, M. Saillens, Sen., a missionary laborer of known worth and experience, father of M. Ruben Saillens, has been stationed, at the charge of several friends in London, and placed in association with us. Great difficulty has been experienced in finding a suitable place of meeting at Biarritz, but we hope that ere this Report issues from the press, the hindrance will have been overcome, and the meetings which, some months ago, were so successfully conducted by M. Vignal, resumed. At Bayonne, M. Saillens has hired a *Cafe Concert*, in which he holds meetings thrice a week.

At Pau, we have been enabled to add a second Mission-room to that already established by Pastor Pozzy. With his kind co-working, and that of the Rev. Geo. Brown, we hope for much blessing there during this season. Our friend, Mr. T. P. Sinel, after helping us at Bordeaux, has gone to help in this extended work at Pau.

In five other towns, Brest, Lorient, Alençon, Auxerre, and Clamecy, we have had the privilege of aiding the evangelistic efforts of the devoted pastors and evangelists on the spot by meeting the rent and furnishing of Mission-rooms, and providing Bibles, Tracts, &c., &c. Interesting details of each of these new centres of effort will be found under their respective headings. We rejoice very much to witness and to be enabled to encourage the extension of this kind of voluntary effort on the part of our French brethren, who, pastors and laymen alike, freely and joyfully give themselves to the work of spreading the gospel beyond the boundaries of their own churches.

The fourteen additional stations now received into our association in Marseilles, Nice, Cannes, and Corsica, and raising the whole number under our charge to nearly 80, are described in the special Report which M. Ruben Saillens has appended to the present one.

"SOCIÉTÉS FRATERNELLES."

Even before the end of last year, the need of some other means of instructing and binding together our people beyond the ordinary evangelistic meetings, forced itself upon the attention of those at the head of the Mission. After much thought and deliberation, it was resolved to found in all other stations what are called here "*Sociétés Fraternelles*," a form of religious assembly more resembling perhaps a Methodist class meeting than anything else familiarly known in England or America, but whose mode of working will appear clearly enough further on. Both the idea and the name owed something to Marseilles, where a similar organization already existed, but the very different character and needs of Paris involved a complete re-modelling of the whole scheme. The objects of our *Sociétés fraternelles* were excellently explained in a paper drawn up by Pastor F. Dumas, and circulated among our workers. We aimed, he said, at reaching three classes—those who had truly accepted Christ, those who felt their misery but would not take the final steps, and those who honestly desired to learn more about the gospel. All these were invited to attend the meetings of the Society, and to take steps to get their names entered on its books. What the Society aims at is, to unite Christians, to provide opportunity for meeting together for prayer and conversation upon God's word, and to encourage all to work, as they can, for the extension of God's kingdom. The original intention was that a *groupe* or branch of the Society should immediately be formed in each station, having for its head the worker who already specially occupied himself with that station, but local difficulties of various kinds have hitherto hindered their establishment in more than 12 of our *Salles*. The year's experience has abundantly demonstrated their utility, but at the same time curiously brought to light the actual needs of the various localities. Everywhere the periodical meeting for the study of the Bible is the most marked feature of the organization—meeting held sometimes once a week, sometimes once a fortnight, sometimes once a month, but at which every one is expected to take part, and at which care is taken that the subject discussed has been previously well prepared. To attain this end, Mr. Dodd, who took a special interest in this new endeavor, used to draw up and distribute among the members, a little paper, on which each point, in the development of a certain subject, was copiously illustrated by passages from Scripture. Other presidents adopted the simpler method of studying continuously a given book of the Bible; but all, without exception, try, by questioning or otherwise, to elicit what the people themselves think, rather than to communicate to them their own reflections. Curiously enough, the average attendance at these meetings, all over the Mis-

sion, in the small stations as well as the large, seems to be from 40 to 45. Perhaps the most completely organized branch is that at Alfortville, where every one presides in turn at the meeting, and if he cannot read, speak, or pray himself, names some one else who is to do it for him. Here, also, although the members are very poor (Alfortville is a small village outside the fortifications) a collection is regularly made, amounting already to 63 fcs. 15c., (about £2 11s. 9d.), which is carefully placed in the savings' bank, the members having agreed not to touch it for their own needs, but to devote it, when it has attained a sufficient figure, to some work of evangelization to be chosen by themselves. Meanwhile, if any member is sick, or in want of work, a special collection is made throughout the ranks, to aid him. Without any doubt these meetings have realized three of their principal aims; the converts have been knit more closely together, they have learned better to nourish themselves on God's word, and they have been brought into close and serviceable relation with some person or persons capable of guiding them in the Christian life. C. E. GREIG.

THE SPANISH ORPHANAGE OF PASTOR FLIEDNER.

LETTER OF REV. FRITZ FLIEDNER.

[The following letter received in acknowledgement of a gift which we were lately permitted to forward, sufficiently explains itself.—EDITOR CHRISTIAN WORLD.]

REV. H. M. BAIRD, D. D.,

{ 3 CALLE ALMUDENA, MADRID,
February 2, 1883.

My Dear Sir :—Please convey my best thanks to the kind lady who sent through you the donation for our orphanage and accept the same yourself for the trouble you have taken with it. I received your letter of January 3rd safely along with the draft. It was most welcome; as the winter always brings with it extra outlay and our thirty orphans require a great deal, especially now that many of them are getting big boys. Two of the biggest boys are preparing for the examination preparatory to entering the University and another for the second State examination which will give him his diploma as superior teacher. Three of our girls are making a beginning as teachers. The eldest has her diploma, the other two are helping us with the little children as infant school teachers. The boys are under the care of a former colporteur, Don José Rivas, the girls are cared for by Mrs. Astray, the widow of our faithful Pastor Astray, of Camunas, who in the midst of bodily weakness stood out so bravely against the persecutions there seven years ago. She is a nice bright little

lady, and has a happy way with them. The little ones, boys and girls, are out in the country with an honest German couple, gathering health and strength on the mountains. They come to us often so thin and delicate that it frequently costs years before the effects of care and good food begin to show themselves, and we have long wished to have room for them to play in the open air. Here in Madrid it was not possible, and we had just to be thankful that God enabled us to give them good food and clean beds and pure air in the house, but it is a double joy now, after all these years to be able to have the little ones in the country. Their "house mother," was an orphan herself and brought up in an orphanage, founded by my father in Silesia, by our deaconesses. She has three little ones of her own and a mother by heart for the little strangers. She was five years in my family as servant and helped to nurse our little lame Juanita Garcia when we had her eleven months in bed, and rejoices with us to see her gaining strength and learning to run "quite fast" as she says, in the garden.

With kind regards and sincerest thanks for your kind wishes and prayers. Yours very truly,

FRITZ FLIEDNER, *Pastor.*

EVANGELIZATION IN SEVILLE.

BY SENOR ALONSO.

(From *Times of Refreshing* in Spain.)

It is natural that all those who interest themselves in the progress of the Gospel in Spain should desire to know the *labors* of the Evangelists or Missionaries, as well as the *results* which their propaganda overtakes. They are two things which should be treated separately, in order to appreciate, in their just significance, the state of our missions in general.

1st. *Results.*—To judge only by what is seen, both in Seville and in the other towns where centres of evangelization are established, results as yet seem not to correspond, not to the desires, but even to the efforts made, within and without, to *make Christian* a country which has passed so many centuries of Romish paganism. The number of adherents to the evangelical churches in each locality is an insignificant minority of the mass of the population, and years pass without noticing any increase in the congregations, as the new members who enter only fill the places of those who have died or gone away for one reason or another. As to the regular attendance at public worship in the churches, the same may

be said; as if, indeed, on given days for some special reason, and on others without any explainable cause, the number of hearers increase considerably, the ordinary attendance is almost always the same. For example, in the congregation under my charge there were, in 1876, 132 communicants, and the ordinary attendance at the services might be stated at 80 to 100 persons. In 1882, I have 157 communicants, who with the children and some catechumens form a total of 220 persons in connection with the church, and the ordinary attendance at the services on the Sabbath evenings continues about the same as before. During this period of six years, 36 have been taken off the roll from death and other causes, the increase of 61 members being thus at the rate of ten a year. There have been forty baptisms in this period, it being worthy of notice that the number this year has been larger than in former years.

These results satisfy no one less than me. But are they the only ones obtained? I can answer, no; and the other ministers in their respective localities can say the same. Two facts must be borne in mind. First, that there are many evangelicals whose names do not appear on our congregational rolls; and second, that the number of Protestants is much greater than that of those who are joined to the churches, considering as such not those who have separated themselves from Rome and live without religion, but those who, having done the former, sincerely affirm that they are Christians.

It is certain that everywhere many are to be found who, if we ask as to their religion, reply without hesitating that they are Christians, but have nothing to do with the Romish Church. Why are these not affiliated to our congregations, since they sympathise with the Gospel? It would be difficult to explain the reason in each case, but in general two may be assigned—ignorance in some, and fear in others. The former have known the errors of Rome, and have separated from them, and also have recognized, at least in general, that the Gospel is the truth, but feel no need of joining a Christian church. The latter abstain from doing it because they do not wish to exhibit themselves in public, for fear of losing their situation, their work, &c. The want in both is faith; they need the impulse of the Spirit to decide and break with all kinds of social considerations. When will this take place? I cannot tell. "The Lord knoweth them that are His," and He it is who "adds to the Church of such as are saved," and when this takes place our places will be too small to contain the multitudes of believers. Certain it is that the state of Spain, in the matter of religion, has changed greatly during the past few years, to the prejudice of the traditional religion of the Spaniards; and though the

number of unbelievers (atheists) has augmented, the cause of the Gospel has gathered many souls, which will be saved by faith in Christ.

Thus the number of the faithful inscribed in our churches is not, within a long distance, the measure to appreciate rightly the results obtained by the propagation of the Gospel. These are much greater than really appear; and in this I appeal to the testimony of all my colleagues in the Lord's work, native and foreign, and of all those who have carefully studied the religious state of this country. And for the proper appreciation of these results we must remember, on the one hand, the great obstacles which our propaganda finds in a people ignorant and prejudiced by what they call the religion of their majors, and, on the other, the few persons employed in the Gospel work. A hundred persons, or two hundred, without prestige, without social position, without sufficient protection from the laws or authorities, made objects of hatred by the powerful Romish clergy, are very few to change in a few years the religious state of a country which has passed through many centuries of superstition, and in its fundamental law consecrates the Romish religion as that of the State. Yet the Lord of the harvest has gone before His laborers, helping and encouraging them, overcoming the obstacles, and preparing the soil. The seed has been abundantly scattered in the field. Some has sprung up, though it does not bear fruit; some is bearing fruit, and great part of it, to all appearance, is still dead in the ground. Will it fructify? Undoubtedly; as the Word of God does not return to him void, but prospers in that for which it has been sent. When? This is the work of God, who has in His hand the times and seasons for all things. To doubt of the success would be to doubt of God's promises and of the power of the Gospel to bring salvation. Our duty is to *pray* that the Lord may hasten the days of our consolation, and to *labor* in the work that is confided to us, which is to sow the good seed of the Word.

This leads me to the second point—*The Labors*.—And in treating this, it is my duty only to speak of my own. I never have believed that the duty of a minister of the Gospel is limited to preaching two or three sermons a-week in his church, visiting his sick, overseeing his schools, and explaining the lesson in the Sabbath school; and, although as to the manner of evangelising I have my own opinions, acquired by some years' experience, I believe that the minister's action should not be limited to his church and the circle of his congregation. It is true that our services are public, and that daily many hear us who are not members of our churches, so that, even without going further, our word reaches beyond the circle of our congregations; but this is not enough, and it is necessary that, as messengers of God, we carry His message to men, with

out waiting for them to come to hear it of us. In accordance with these ideas, I have tried to put them in practice in the past years, as I have been able, and the readers of the "*Times of Refreshing*" know the mission work done both in Seville and in different towns of the province.

Actually, I have not more places for ordinary meetings of evangelization in Seville than the church, as I have been unable to find means of having a house or a hall in another district, where I could gather the Gallegos and others, who, because of distance, cannot come to the church. My Society knows that this has been my project for a long time, and I have been unable to realise it. However, the propaganda continues in the houses, in the squares, in the workshops, and on the quay, by word, and by religious tracts distributed in abundance—seizing all the favorable opportunities that offer. In the middle of September, I visited a foundry workshop which has some 150 workmen. It was the breakfast hour, and by permission of the principal, I distributed some gospels and other small books among the workmen. Then in a group of them, I spoke of the Lord Jesus, and, on concluding, one of the hearers said "What this gentleman says is true; only He can save us who died for us more than eighteen hundred years ago;" and, directing himself to one who seemed to be famed as a Romish bigot, he said to him, "What do you think of it, so-and-so?" But the bigot was silent, and withdrew from the group. With this the bell rang for work, and our meeting was dissolved.

I was walking early one night in one of the most crowded streets of the town, and they called me into one of the commercial establishments begging me to pass into a room close by, where there were some friends of the owner met, who desired to consult on a doctrinal point. When I entered I was surprised to find an open Bible on a table, round which there were some seven persons of respectable appearance. The point which they were discussing was Luke v: 14, which some had presented as proof of the power of the priests to forgive sins. The conversation was long; many passages of the Bible were read to prove that the cleansing from sin is solely by the blood of Christ; and hence originated other matters of doctrine, which also were treated. All those present, except one, had the Bible in their houses, and he who had none expressed to me his wish to obtain one, as he has since done. On other nights, I have returned to speak in this meeting of friends.

The readers of "*Times of Refreshing*" will remember that three years ago a regiment of infantry was garrisoned in this town, of which many officers attended our services, this being the cause of their having been apportioned to other corps, and the regiment having been sent, punished, to Ceuta, where it has remained two years and a-half. Now it has returned

to Seville, but the officers are all changed; and there only remains, of those who were favorable to our views, one first sergeant, married, and with children, in whose house we had had some meetings. He has come to see me and I have found him very animated, though he says that little can be done among the soldiers at present, as they are much watched, and all religious tracts which they receive are taken from them.

On the quay, and in the ships, I continue doing what I can. Last week I was two afternoons in a steamer; but unfortunately, on those days happened the strike of the carters and labors of the quay, and I had to abstain from speaking and distributing tracts, as some were taken prisoners by the civil guards, as instigators of the strike, and they might easily have taken me for one of them.

On the Friday of last week I was in Castilleja where I passed the day, from the morning to the afternoon. In a private house we met to the number of nine; we had Bible reading and prayer, and I announced to them the kingdom of God, to all appearance acceptably to all. I then visited two other families, who had previously heard the Gospel, and they were very much rejoiced to see me. One of these expressed to me the desire to belong to the Church, as they will have in a few months, God willing, to baptize a child that they are expecting, and they wish that it be baptized by me. I think of continuing to visit them, and resuming my mission journeys to other towns, though I foresee that I shall meet with great difficulty, owing to the sad state through which this province is passing from the pertinacious drought, which has ruined the farmers, and submitted the laborers to great misery. On my way to Castilleja on the Friday, one of my fellow travelers in the coach said to me, "What you should take to the towns is bread; this is what the people need." To which I answered that, "Man doth not live by bread alone, but principally by the Word of God."

Yesterday, another family left us,—one of the oldest of the congregation—that of Eduardo Martin. They have gone to Valencia, leaving besides five blanks in our schools, three boys and two girls, who belong to them. Another family also numerous and of long standing—that of D. Manuel Lora, has advised me that they think of returning to their native town in the sierra, as here they cannot live with the want of work and the still increasing price of food. Counting these, I shall have thirty nine communicants absent, and fifteen children of our schools. God help us in such poverty, for the winter is going to be terrible.

On Sabbath, 8th of this month, we partook of the Lord's Supper—in all forty-seven communicants, among them two new, who on the previous evening made their profession of faith. On the following Sabbath we

had a baptism, with an extraordinary attendance; the child baptized was daughter of an English workman employed in a factory here.

Such are the news which for the present I have to communicate to our friends who are interested in Spanish Evangelization. It only remains for me to beg them to continue helping us in this work, and that they pray earnestly to the Lord that He may send an abundant shower of His Holy Spirit on this field, where the Word has been abundantly sown. With this the seed will grow, and give much fruit, and the Church of Christ in Spain will be as brilliant and zealous as the Romish Church has been, which has taken out of Spain numerous armies of missionaries of error, and immense treasures to sustain idolatry and superstition all over the world.

MISSIONARY INTELLIGENCE.

FRENCH WORK.

Marseilles—Mr. Pierallini.

WORK AMONG THE ITALIANS.

Rev. Th. Rimond, Secretary of the Geneva Evangelical Society, in a recent letter, writes respecting the work among the Italians at Marseilles carried on by Mr. Pierallini, to whose support it has been the privilege of the American and Foreign Christian Union to contribute.

"From Marseilles we have received good news. Mr. Pierallini, who was refreshed and encouraged by the good visit of Mr. Newell, continues with activity his work of evangelization among the Italians. He has now an assistant, whom we have furnished him and who acts in the capacity of colporteur, and also takes charge of a reading-room. Here is what he tells us in his last letter: 'At St. Mauroux the hall is generally full at the conférences on Sunday evenings. Some persons show themselves earnestly interested in the Gospel. There is also, at all times a considerable attendance of new-comers.

The Bible class is very well attended. We have begun conférences at *Le Pharo*, a new hall for sailors, situated at the Old Port. Moreover we have a meeting for the brethren at *Les Crottes*, where the Lord grants us much manifestation of His grace. Several persons have asked permission to join our flock, and to partake of the Lord's Supper. Among others, a young man who occupied the same room with one of our brethren has been led by his influence and conversation to decide in favor of the Gospel and shows himself very firm."

HOME WORK.

Cincinnati, O.—Misses Furler and Schiller.

Miss Furler writes under date of March 1st, alluding to the great floods and consequent distress in Cincinnati:

"The past month has been of few days and full of trouble to many of our citizens. Most of the families living in portions of the city where the flood rose so high that they were obliged to leave their homes or climb to the second and

third stories of buildings, have always been poor, and were rendered more so by the swelling of the waters, some being left entirely destitute. Yet I cannot look upon this so-called calamity with sadness, but deeply feel that it was a blessing in disguise to a very large number. Many of these poor will be better off than they ever were, and the wealthy have been moved to open their hearts and do something for the poor. They have responded so quickly and generously that my earnest prayer to the Master is, that the open door will not close until they receive Him in all His fullness. I rejoice and praise God that hearts unmoved by the ordinary every day necessities and distresses of the poor have bounded forth with generous hand and ready help in this great calamity, and Charity has spread its beautiful white wing over all the sufferers. We cannot tell what is in the hearts of many until moved by some mighty power. It is true also that some are never moved in any other way; but our heavenly Father knoweth them, and He doeth all things well. But the waters have receded and most of the people have returned to their homes. Yet many of the poor must still be taken care of for some time. A large number of respectable and influential citizens volunteered their services to relieve the flood sufferers, so that it was unnecessary for me to be engaged in that good work, and I have pursued my usual course of visiting the sick, instructing the ignorant as far as able, and aiding the helpless, many being neglected because the attention of the charitable were directed to the one special, all absorbing matter.

"Four visits have been made to St. Mary's Roman Catholic Hospital, as a Protestant woman there desired to see me. She had formerly been a Romanist, and was urged by Roman Catholic relatives to enter this institution for

treatment. My heart was pained to find that she was not allowed to have her Bible there, nor receive any religious reading from, nor have prayer offered by, a Protestant. Yet this same institution is kept up by *Protestant* as well as Roman Catholic donations. My soul cried unto God, How long, O Lord, shall this abomination continue? It is no place for Protestant Christians to go where they dare not worship God according to the dictates of their conscience.

"Each day, from three to twelve visits have been made to families, some living far apart. In these the Bread of Life has been offered. They have been told of Him, who wants to clothe them with His spotless robe of righteousness and supply all their need. In a cottage prayer meeting held regularly once each week, a woman, not a Christian, who attends and brings her little boy, said to me two days ago, 'I am troubled and feel so uneasy; I know I am not right.' I answered, 'I am very glad and hope you will have no rest until you yield to the Lord Jesus. Quench not the Spirit.' She asked for the hymn, 'Pass me not, O gentle Saviour.' We believe she is not far from the Kingdom. Tracts, books and Scripture cards have been distributed as usual.

"Temporary employment has been obtained for some, and the cry for help in every form has been responded to as far as possible. Conversations on religious subjects have been held with many."

Miss Schiller writes under the same date:

"During the month of February I made about ninety family visits, mostly Roman Catholics, and held some very interesting conversations. One Roman Catholic mother said she was so glad to send her two little girls to the sew-

ing-school, and so pleased with all they learn while there. She said, 'The children tell me all about the nice singing and prayers and Bible stories they hear, and I will recommend some other mothers to send their children.' She has already spoken personally to several and told me to use her name as influence in another wealthy family to induce the parents to send their children too. It has had a good effect. I have a promising class, all the members of which have come in as new pupils this year, with one exception. I am pleased to have it so, as I am thereby introduced into many more different families, thus widening my field of labor.

"I was directed into another Roman Catholic family, where the father is very sick with consumption, and they tell me the priest has refused to visit them because they are poor. I called there at once but could not see him as he was then sleeping, but his wife was very cordial and invited me to call soon again and I will do so. I gave the woman some good tracts, which she promised she would read to her sick husband. One visit made to the Roman Catholic Hospital, and one to the Cincinnati Hospital. One Protestant woman there thinks she is the most afflicted of human beings, and her case is truly sad. The sisters have used their efforts to induce her to change her faith. She said to me, 'I don't want to be a Catholic, but they tell me of anointing, and I think it would do me good to be anointed.' I told her to direct all her prayers to Jesus and have faith in His power of healing and not in mortals, and He would do for her in His own time and way what was meant for her good. After praying with and for her she seemed more comforted and very thankful.

"Hundreds of pages of tracts, papers and books have been given out as mes-

sengers of light and truth. May they accomplish the end for which they are sent, and all our work be blessed."

San Francisco, Cal.—Rev. E. Verrue.

Our French missionary in San Francisco, Cal., Rev. E. Verrue, reports for the month of February:

"One day, when visiting the ships, I offered a New Testament to a sailor, who refused to take it, but finally, urged by one of his comrades, he accepted it. Some time after I met him, and in his conversation he told me that he had never, within his recollection, entered any place of worship, except once or twice when a child. During nearly eighteen years that he was a sailor his life had been a continued round of blasphemy, drunkenness, and rebellion against God. But the New Testament I had given him had awakened his conscience, and he had found that all was not well with him. He wanted to know how he could get strength in God and be at peace. I read to him several passages of the Scriptures. After a long conversation I left him hoping in the mercy of Christ.

"In one of my visits at the County Hospital a sick man called to me in French, saying: 'Sir, do not pass me without giving me book.' I went to him, talked a few moments, and gave him a New Testament. Two weeks after, I was accosted by the same patient, now convalescent, who wanted some papers to distribute among his companions. I inquired about the New Testament I had given him. 'I have it, sir,' he answered, 'and I bless God for it! I know now what I never knew before—that I am a great sinner before God, but that Jesus Christ has died for my sins, and that I am pardoned in Him.' This patient is only twenty-

eight years of age, and has a wife and two children at Stockton, where he is going to join them. I promised him a Bible for his family. I find that in my visits from house to house I have to be very careful. I feel that there is a bad influence at work to counteract the blessings brought by the Gospel, and some receptions I have met have not been all that might be desired.

"Our Italian colporteur reports: 'I met a group of my countrymen, to whom I offered the New Testament. Two accepted my offer, but one of them said: "I do not want it. I have no taste for that sort of thing." I told him that soon he would be called to appear before God and answer for all the good he had received here on earth, not only for himself individually, but also for the manner in which he had brought up his family. I said to him that I did not recommend the Roman Catholic Church and the priests, but that I wanted him to know God as our Father through Jesus Christ, His beloved Son, who had shed His blood on the Cross to pardon us and wash away all our sins. He had become very serious, and when I finished he bought two copies, one for himself and one, he said, for his children.'

"Another day I met a French family who also refused the Book of God. The mother told me that they would have nothing to do with religion. I spoke to her of her responsibility before God, especially in regard to her children; but, unlike my countrymen, she said that she did not care; that they lived in their family as they pleased, and that they brought up their children to suit themselves.

"Not long since I met two Portuguese who manifested great interest in what I said about Jesus and His mercy, though which alone we could find perfect peace, resulting from the pardon of our sins. One of them asked me the

price of a New Testament. I told him that I must sell them at forty cents. He said that he had only thirty cents in his pocket, and I then assured him that he might have it for that sum. His companion also declared that he would like to have a copy, but had no money with him. As he promised to pay the following week if I would call at his house, I gave him the New Testament.

"During the month, 618 New Testaments were distributed (of which 117 were on board of ships), in the following languages: 361 in English, 41 in French, 42 in German, 33 in Swedish, 27 in Danish, 72 in Spanish, 10 in Portuguese, 12 in Welsh, and 18 in Italian. There were also distributed 17 Bibles, 117 parts of Scripture, and 518 tracts and periodicals. The number of visits made was 2,254."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German city missionary in Chicago, Ill., sends this statement for the month of February:

"With a few exceptions, I was permitted to offer prayer in the sixty-five families I visited. This religious exercise does more good in some cases than conversation. Men who would like to argue are silenced and often subdued by prayer. The asking of God's blessing upon them and their families touches their hearts. Three such families, two of them belonging to the Romish Church, thanked me for my visits, received my tracts, promised to attend my meetings and begin a new life. They have attended church since then, and four of their children are in the Sabbath school.

"The three men mentioned in my last report are going on well, and are happy in their families. They have reformed, and are now sober Christian husbands and fathers. Our meetings

are well attended and the Sabbath school is prosperous."

St. Paul, Minn.—Rev. E. R. Irmscher.

Rev. E. R. Irmscher, our German city missionary in St. Paul, Minn. writes of work done in February:

"Visits and calls made, 300; visits to the sick, 12; strangers invited to churchs, 81; children invited to Sunday-school, 9; tracts distributed, 235; Bibles sold and donated, 41; New Testaments, ditto, 8. I prayed with families wherever I found it convenient, and provided some destitute children with clothing that they might attend Sunday-school. Under my direction one poor family was supplied by good friends.

"I saw a number of very promising young men at some railroad offices. One Roman Catholic young man said to me in the presence of several companions when he bought a Bible: 'This is the book I love for I have heard much about it. I will read it,' pressing it to his mouth and bosom. I learned afterward that he was a very good young man. Another one, also a Roman Catholic, said to me when I offered him a Bible, 'Oh, yes I want the book, my father is a member of the Catholic Church, but my mother was a Protestant. I attend Protestant places of worship, more often than Roman Catholic.' He promised to read the Bible

daily. I hope he will find the way of salvation. Another one in the same place said: 'My uncle informed me that Mr. Irmscher is coming to your office with Bibles.' He gladly took a copy. His friends are all Roman Catholics. Another young man said: 'I commenced house keeping, but my wife said: 'Deary, you must bring home a Bible; it won't do to live without a Bible.'" I also was encouraged to hear what one of our good pastors said. He asked me "Were you at the Manitoba Railroad shops yesterday?" I said, 'Yes.' He then told me how one of his best members, an officer of the machine shops, prayed for the brother missionary, that the good Lord may bless the efforts to save souls.

At the home of a highly educated family who lost all their children some time ago, I had a very interesting and profitable visit. I trust that the good man will be converted before long. He is seeking for salvation. He is a remarkable man, speaking five different languages. May he find place for his soul, and also his wife. We found him a number of times in a most pitiable condition.

"One of the family, I reported before, I found very thankful that they were led to the church. The husband came to me and said, 'We never shall forget what you have done for us in the time of our great tribulation.'"

LITERARY NOTICES.

MESSRS. D. LOTHROP & CO.'S MAGAZINES FOR CHILDREN.—Besides the attractive *Wide Awake*, which we consider fully equal, if not superior to any other monthly for young people published on either side of the Atlantic and in any language, Messrs. D. Lothrop & Co., have a bright little magazine, which is issued to subscribers either in weekly or in monthly parts, at the low price of 75 cents a year, called *The*

Pansy. Nothing could be more welcome to an intelligent boy or girl of seven years old, and from that age on to twelve. The stories are simple but entertaining; there is a fair proportion of instructive articles on historical and other improving topics; while the numerous and well executed illustrations are very fascinating to a child's eyes.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending February 28th, 1883.

MAINE.		MARYLAND.	
Norridgewock, Rev. B. Tappan, \$5 and for C. W. \$1.10.....	\$6 10	Baltimore, Miss Mary C. Keener, (for C. W. \$4.40.).....	\$5 00
VERMONT.		KENTUCKY.	
Berlin, Mrs. S. F. Nye.....	1 00	Louisville, Mrs. W. B. Belknap \$10, Thos. Stephens \$10, Mrs. W. R. Belknap, \$5.....	\$25.00
MASSACHUSETTS.		OHIO.	
Taunton, N. Rand, \$2.00 and for C. W. \$1.10.....	3 10	Sylvania, Rev. J. Wykes.....	3 00
Worcester, Mrs. E. B. C. Washburn to constitute Rev. Henry T. Cheever, a L. M.....	30 00	Cleveland, S. H. Mather.....	5 00
Randolph, Mrs. Abby W. Turner \$3.90 and for C. W. \$1.10.....	5 00	IOWA.	
Boston, a friend.....	1 00	Waterloo, M. E. Church.....	\$15 00
		Musserville, M. E. Church.....	14 25
NEW YORK.	\$39 10	Wilton, various sums.....	16 75
Poughkeepsie, Wm. Adriance, \$5 and for C. W. \$1.00.....	6 00	CALIFORNIA.	
Ilion, a friend.....	1 00	San Francisco, Rev. E. Verue for C. W.....	\$9 90
Hillsdale, Pres. Church, by Rev. M. L. Berger.....	16 00	<i>Received for THE CHRISTIAN WORLD in addition to items specified above.</i>	
Pres. Ch., Sab. School.....	6 00	Dr. M. R. Carson, \$1.10; E. M. Elsey, \$1.10; Prof. J. Morgan, \$3; Mrs. M. J. Myers, \$1.10; Miss A. B. Schiller, \$2; Miss B. Al- corn, \$1; Mrs. T. D. Wheeler, \$2.20; J. M. Clawson, \$2.24; Rev. J. G. Atterbury, \$1.10; S. B. Day, \$1; Mrs. J. F. Carl, \$1.10; Mrs. J. D. Pearson, \$.10; Mrs. A. S. Dole, \$1.10; Miss F. Lea, \$1.10; Mrs. C. A. Garlick, \$1; F. H. Lovell, \$1; Miss D. L. Smith, \$3.50; J. P. Lovell, \$3.30; Miss A. Waesche \$2.50; Mrs. S. G. Cummings, \$1.10; Mrs. L. P. Dexter, \$.10; Miss L. Prou- ty, \$1.10; Mrs. A. Newport, \$1.10; Miss M. Mair, \$1.10; Mrs. C. Crane, \$1.10; B. B. Burt, \$3.50; S. R. Hilt, \$1.10; B. R. Catlin, \$2; Mrs. S. Johnson, \$1.10; Mrs. M. W. Lendrum, \$5.00; John Kinnier, \$1.25; John Mace, \$1.10; Smaller sums, 36 cts.....	\$52 25
Spencertown, Pres. Church, Rev. M. L. Berger.....	12 50		
N. Y. City, Miss J. C. Van Wagen- er, of Collegiate Ch., 5th Ave. and 48th St.....	10 00	Total for the month.....	
		\$463 72	
	\$51 50		
NEW JERSEY.			
Morristown, South Street Pres. Ch. Sab. School, per J. F. Ran- dolph, Esq.....	\$80 00		
PENNSYLVANIA.			
Laurel Hill, Pres. Church, add. John Rankin \$5, Susan Hog- sett \$5, J. H. Barricklow \$1.10, Louisa Rankin \$1.10.....	\$12 20		
George's Creek, Pres. Church, add. Pleasant Unity, Pres. Church, Mrs. Andrew Giffen.....	4 67		
Mount Pleasant, D. S. Fox, \$1.10, C. S. Overnoit \$1.10, Matthew Shields \$1.10 and John Sher- rick \$.10, for the C. W.....	5 00		
Homewood, Sam'l Blair, for C. W.	4 40		
Bethel, U. Pres. Church.....	2 00		
West Middlessex, Pres. Church, add.	6 56		
	5 04		
	\$39 87		

The Christian World.

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THE

DUPLICATE
Jan 6 1883

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?
—Milton.

MAY, 1883.

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I bequeath to my executors the sum of..... Dollars, in trust, to pay over the same in..... days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 34.

MAY, 1883.

No. 5.

EDITORIAL NOTES.

THE ANNUAL MEETING OF THE SOCIETY, for the purpose of hearing the Report of the Board of Directors, and of electing members of the Board to supply the place of those whose term of office expires at this time, will be held in the Society's Rooms, 45 Bible House, New York, on Monday, May 7th, 1883, at 2 o'clock P.M.

THE MCALL DELEGATION.—Our brethren Rev. Robert McAll and M. Ruben Sailens, whose safe arrival we announced in a previous issue, are meeting with the most gratifying welcome in their double mission of spreading information respecting God's wonderful work in France, and of stirring up the American churches to send material help to that work. While their stay in this country must necessarily be very brief—so difficult was it in the first instance for them to leave their respective fields of operation, and so much are they at present needed there—they will make the most of the time and address a large number of churches and congregations. Rev. Martin L. Berger, who has kindly devoted himself to the delegation, and to whom, as its secretary, so much of the success attending their movements thus far is due, has carefully and laboriously planned the course of their trip, with the view of their reaching as many of the most influential churches of the United States as possible, and his only regret, and theirs, is that it will be out of their power to visit all the chief cities and towns of our country. In this regret we heartily share; for could the presentation of the claims of the McAll work be continued through many months to come, we are persuaded that a most liberal response would come from all parts of the land. Meanwhile, the place

of Rev. Robert McAll, who will have returned to Europe before these lines reach our readers, is to be filled by Mr. E. C. Greig, one of the most active assistants of Rev. R. W. McAll at Paris, who has in charge the conduct of the Sunday-school department of all the stations in the capital. Completely identified with the prosecution of this glorious work, he is also able to interest deeply in its prosecution all that listen to his public addresses. Many pages of the recent report, parts of which were published in the April number of the *CHRISTIAN WORLD*, were from his pen. We are sure that he will be heard with great satisfaction and profit.

Rev. Mr. Berger will continue to make his headquarters in the rooms of the Society, 45 Bible House, and it will afford us much pleasure to place to the credit of the McAll Delegation all sums that may be sent to us for them.

A GOSPEL HANDBILL.—Among the most telling of the instrumentalities used in the evangelization of France is the printing press. The French are every year becoming more and more a reading people. Where the great mass of the inhabitants have been brought up in the Roman Catholic Church, and in absolute ignorance of the nature and history of Protestantism, there is a great preparatory work to be done. Very wisely, however, do our brethren expend their energies rather in unfolding the doctrines of grace as taught in the Bible than in controverting the teachings of Papacy; rather in depicting the character of Jesus Christ as the Saviour of mankind, than ridiculing the absurdities of saint and relic worship. Some months ago we described the great placards painted in large letters on some of the great thoroughfares of Paris, from which the most ignorant could spell out, as he walked, the saving truth of God's exceeding love to a lost world. Since then advantage has been taken of the great grief over the death of Gambetta, to scatter far and wide a handbill as a memento of the funeral. It is thus described: "It is addressed to the citizens of Paris and France, whether Free-Thinkers, Catholics, or Protestants, and is filled with Scripture verses in coarse, legible type, respecting Jesus Christ and the way of salvation. The passages of Scripture quoted are the following: Rev. xxi: 4; 2 Cor. v: 21; Romans v: 8, 9; John v: 24-29; 1 Chron. xxviii: 9; Jer. ii: 19; John iii: 16; Jer. xxxi: 34; John xvii: 3; Eph. ii: 8; John v: 39. Persons who desire to talk on truths so comforting are invited to come at certain hours to No. 32, rue Bolivar, and information is given where the Scriptures can be obtained in Catholic and Protestant versions." It is added that not less than 67,000 copies of this paper were distributed through the exertions of a single lady, and that it was rarely the case that they were not well received by the people.

ROMAN CATHOLIC EDUCATION IN BELGIUM.—It was fitting that in those provinces of the Low Countries which were saved for the Romish Church by the bloody persecutions of Alva and his successors, that church should fight hard to maintain its supremacy. The fierce struggle of the ecclesiastical party to compel parents to withdraw their children from the State schools, and to force teachers to resign their positions in those schools, has been frequently adverted to in these pages. We have seen that no stone has been left unturned to accomplish the end in view; that not only have the refractory been punished with excommunication, but they have been subjected to all sorts of petty annoyances. And it cannot be denied that a great measure of success has attended the priestly efforts. Nor could a different result be expected in a country where intolerance has reigned without a break from the time when the more fortunate sister provinces of Holland and Zeeland asserted their independence, down to the very threshold of the present century. It is therefore without much surprise that we learn that since the passage of the law taking instruction out of the hands of the Roman Catholic priesthood, the latter have established a free religious school in every district of the kingdom where there previously existed a public school supported by the State, and that the attendance upon these Church schools already far exceeds the attendance upon the secular schools. We have not the precise statistics with regard to the latter; but it is stated by the *New York Tribune* that 340,118 children went to the government schools in 1881; whereas the children taught in the ecclesiastical schools numbered 580,380, on the 15th of December, 1880, and 622,437 on the corresponding date in 1882; an increase of 42,057 in two years. What Belgium needs is the Gospel, to dissipate at the same time the clouds of superstition and the not less portentous mists of scepticism. This, the little Evangelical Church of Belgium in its weakness and poverty is endeavoring to do. It works cheerfully, faithfully, and patiently, and sees good results flowing from its efforts.

ROME AND CIVIL GOVERNMENT.—Not a year, scarcely a month passes without making it ever more clear that the struggle between the papacy and civil government is not an accident but a necessity. Those are radically mistaken who fancy that Rome has surrendered a single one of her pretensions. The claims advanced by Hildebrand and enforced by Innocent III. may be held in abeyance, but the papal curia stands ready to enforce them at any time and at every point, so far as prudence permits. It has become of the very essence of the pontifical system to assert the right to a universal episcopate. Consequently no government is safe from conflict with the papal church, unless it make a complete surrender of inde-

pendence. On the one hand, that church denounces as atheistical any education that is not given by herself, and regards the attempt of the State to train the minds of the youth as a direct infringement upon her peculiar functions. On the other hand, if the State continues to recognize and even to support the Church from the public treasury, she insists, unless by particular favor and for special reasons she has granted a concordat of an opposite tenor, upon making the appointment of all the chief ecclesiastics. The most that she will in most cases allow is, that the government shall politely request that no very objectionable candidate be appointed. What is most remarkable is that the recent experience of conflicts in Italy, in Germany, and in so many other countries, seems to have taught the Pope or his advisers little or nothing. In each new country the experiment is tried with the same inevitable results. The attachment of the masses of the people is strangely shaken. Patriotism and religion are brought into antagonism, and the devout are called upon to make their selection between implicit obedience to the dictates of the priesthood and deference to the promptings of loyalty to native land. The cardinals that sway Leo XIII. are as unable as those who controlled his predecessor, to perceive the folly of alienating the faithful by compelling them to put their most sacred ties to so strange and perilous a test. But of one thing we may be certain: every such conflict inures to the advantage of true religion, and prepares the way for the progress of the truth.

THE CASE OF ARCHBISHOP TAFORO is in point. We have, within the past months, repeatedly alluded to the course of the papal government in respect to the ratification of the appointment of this prelate to the chief ecclesiastical see in the republic of Chili. Nearly five years ago (in June 1878) the Council of State, in conformity with the provisions of the constitution of the land, presented to the President a list of three names from which he should select a person to fill the vacant archbishopric of Santiago. The first name of the three was that of Taforo, an ecclesiastic sixty years of age. Thirty four years he had been in orders. He was regarded as a man of irreproachable morals, and of singular zeal for the promotion of religion, and at the same time as a devoted friend of education. He had founded three institutions of learning, among them a theological school at Serena. Of his qualifications the Minister of Justice wrote: "For many years he has been a member of the Council that controls the charitable institutions of Santiago, and a member of the directory of the Society of Primary Instruction, the object of which is to sustain schools for gratuitous education. He has published, among other literary productions, especially sermons, a Catechism and a Compend of Sacred History. He has wrought with much

success and activity for a long time to improve the physical and moral condition of our prisons, having lately written and published at his own cost a reading book adapted to the condition of the prisoners. He was elected in 1849 a member of the National Congress, and has twice been nominated a member of the Council of State. Having begun his ecclesiastical career as curate of Copiapo, he afterward became a canon of the cathedral, and has since been promoted to the dignity of *Maestre Escuela* in the choir. Moreover the ecclesiastical services of Mr. Taforo has been preeminent in public and private preaching, where he has gathered abundant and blessed fruits through the natural eloquence of his discourses, as well as the tenderness of his character and manners. Mr. Taforo has gone through almost the whole country in evangelistic labors, and has furnished the aids of religion often with much fruit at the bedside of the dying, succeeding in restoring to the church many who had become estranged from it, or attracting to its bosom those who had not belonged to the Catholic fold."

WHY HE WAS REJECTED BY THE POPE.—It may well be deemed strange that a candidate of whom the general reputation was so good should not at once have been approved by the Roman See. Instead of which, there ensued a vexatious correspondence, running through several years, and followed by the despatch of a special envoy from Rome to Chili. Even then the matter was not settled. The envoy interposed fresh delays, made suggestions that were derogatory to the dignity of the republic, and undertook to meddle with the internal affairs of the country, tacitly taking it for granted that his appointment invested him with the right to control the four dioceses into which the country is divided. At last the patience of the Chilean government was exhausted. The Papal envoy received his passport, and was directed to leave without delay. Meanwhile the Pope's ministers had scarcely deigned to explain the reason of their conduct. Only the trivial excuse was given that there were doubts respecting the legitimacy of Taforo's birth, and that his confirmation would lead to trouble in his diocese. The pretexts were futile; for the first "defect" had been condoned when he was admitted to the priesthood, and it could scarcely be that as archbishop he would be the occasion of greater commotions than had been produced by the discussions and dissensions entailed by the protracted delay. The true reason could not fail to be recognized by all. The Pope would accept no candidate for the archiepiscopal see of Chili, be he ever so virtuous and deserving, unless Rome had first been consulted about the selection.

We may well credit the prophecy of the *Valparaiso Record*, of March 3d, 1883, to which we are indebted for the most of the facts in the case:

"The refusal of Rome to accept Mr. Taforo will in the end redound to the advancement of true religion by emancipating the nation from the control of those pretenders in Italy who would trample without hesitation on the rights of this republic, in order to perpetuate their dominion, so falsely exercised in the name of our Lord and Saviour Jesus Christ, in opposition to whom their whole system has been fabricated and is maintained. The emancipation of the people of Chili is now at hand."

M. RÉVEILLAUD on receiving the tidings of the appointment of Rev. Dr. Beard, wrote, in the *Signal*, an appreciative editorial article which we think our readers will be glad to see in translation:—

"All the journals that reach us from the United States," says M. Réveillaud, "contain a notice of Rev. Dr. Hitchcock, the devoted minister of the American Chapel in Paris, who, in taking leave of his church to return to America, going by way of the Holy Land, is sure to carry with him not only the regrets of the American residents, but those of all the friends of the Gospel in France, who have had many and many occasions to appreciate the breadth of his heart and the catholicity of his Christian zeal.

"The same journals wish a welcome to his appointed successor, the Rev. Dr. A. F. Beard, pastor of the Plymouth Congregational Church of Syracuse, in the State of New York. Here again the sympathies of the French unite with those of our brethren of America, and will go to meet the new guest of France, to give him a cordial and fraternal welcome on their soil. The lively affection and the personal gratitude which we have had for Rev. Dr. Beard, since the extensive trip we made in America with the regretted and blessed Dodds, and in the course of which he served as our Cicerone or rather our Mentor—render it more difficult for us than for another to praise him as he deserves. We fear that our friendship and our gratitude may take away from the value of our eulogiums, by rendering them liable to the suspicion of partiality. However, can we impose silence on the sentiments that pressed upon our heart on hearing of the appointment of Dr. Beard as pastor of the American congregation of Paris? Can we suppress the joy that we have experienced in seeing him return to us (we say *return*, for he has visited France already several times, and even last year), and return to take up his residence here—a man of so warm a heart, so clear and elevated a mind, a writer so full of penetration and humor, a fluent orator whose eloquence has its springs where his life has its source, in the heart, a Christian at once broad and firm, close against the dangerous sophistry of a withering rationalism, but open to all life-giving emanations of charity and apostolic meekness. His presence in the midst of us, the assistance which he will give by his word and by his pen to our works of Evangelization, his co-operation, even, in this work of Evangelization, during the time left him by his pastoral functions, will stimulate us all and will encourage us to go forward. We hope that in coming to us he will find here a new native country. He will find at all events hands outstretched to grasp his hand, warm hearts to love him, and one mouth at least to repeat to him the words of Naomi to Ruth: 'The Lord deal kindly with thee, as thou hast dealt with the dead and with me.'"

DEATH OF MR. FREDERICK H. WOLCOTT.—It is with the deepest sorrow that we receive, as we are about to go to press, the unexpected tidings of the death of one of the oldest and most devoted friends of our work, Frederick H. Wolcott, Esq. Through a long series of years he had been a member of our Board of Directors, and to the duties of the trust committed to him he had devoted himself with the most conscientious assiduity and faithfulness. From the meetings of the Board, in which he was a Vice-president, as well as from those of the Executive Committee of which, through many successive years and up to the time of his decease, he was Permanent Chairman, he was scarcely ever absent. To the deliberations of both bodies he brought a mind singularly clear and free of prejudice, and it may safely be said that none of his associates were able to throw more light upon the subjects under discussion or to suggest more judicious courses of action. Calm, temperate, and dispassionate in the formation of his views, he possessed in an eminent degree the power of statement, and his written papers, as well as his remarks in debate, uniformly commanded the highest respect and rarely failed to convince the minds of those that read or heard them. A Christian gentleman of the noblest type, courteous, thoughtful of others, less mindful of his own comfort and ease than of the interests of his friends and especially of the cause he loved so well, Mr. Wolcott has left memories entwined in deep personal regard and affection which can never fade away. While humbly bowing to the will of our Heavenly Father, and expressing our deep sympathy for the family from whom so honored a head has been taken to be with the blessed Saviour he so dearly loved, we are deeply sensible of the great loss which will be experienced by this Society in his removal from us. May God raise up many such men to carry on His glorious work!

OUR AMERICAN CHAPEL IN PARIS.

BY REV. ABEL STEVENS, D. D.

The following paragraphs form the first part of a valuable letter from France, to the *Central Christian Advocate*, published a few weeks since. The able writer in another part of this same communication expresses himself in the strongest terms, respecting the impolicy of the course taken by many of the churches, ten or twelve years ago, in dividing their forces and rendering it impossible for this society to continue the work of establishing chapels after the pattern of that of Paris in all the other great centres of Europe. "It was a great calamity for European Protestantism," he observes, "when American sectarianism crippled the American and Foreign Christian Union;" adding that "only those of us who have been here long enough to study the moral condition of the European churches, can fully estimate the calamity," which has led to "the failure of nearly

all our European Union chapels." For, under the system of such chapels in Rome, in Florence, etc., fostered by the American and Foreign Christian Union, "the union of our traveling citizens in public worship, here, was an impressive and beautiful exhibition of American Protestantism, and the co-operation of our European chapels with the feeble native evangelical bodies was becoming a grateful and powerful agency for the salvation of these lands."—EDITOR CHRISTIAN WORLD.

Dr. Hitchcock's resignation of the chaplaincy of the American Chapel, in Paris, is an event in its history and is deeply regretted by his numerous congregation. He has labored faithfully there for about eleven years, and has identified himself with most of the Protestant interests of the great capital; its Protestant pastors, generally, both native and foreign, have parted with him, with a profound sense of their loss, but hope to find in his successor (Rev. Dr. Beard, of Syracuse, N. Y.,) a worthy substitute. Dr. Hitchcock's able and sympathetic ministry has kept his chapel full, and he has prospered in his work. There was a debt, on the edifice, of 12,000 francs when he took charge of it; this has been paid, the "American and Foreign Christian Union" contributing more than half of it. It has ever since been self-supporting; the pew-rents, weekly collections, and individual gifts, having met the current expenses. These expenses have amounted, during his eleven years' service, to more than fifty thousand dollars. Within two years the chapel has been renovated at an expense of \$14,000, and some \$3,000 have been paid to the government to legalize the title of the property. All these seventeen thousand dollars have been paid, chiefly by the exertions of the pastor, who has represented his cause in America as well as in France.

Not a few important means of extra labor and usefulness have been attached to the Church. One of these is the American Missionary Association; nearly a hundred thousand francs have been raised by it, during Dr. Hitchcock's pastorate; its meetings, and its co-operation with the native French pastors, have made it "a centre of evangelistic influence in this city and in this land," says a Parisian publication now before me. The ladies of the chapel have a very useful "Industrial School," at Les Ternes, which has the reputation of being "the model school of its kind in Paris." For about a year and a half the Church has sustained, at Grenelle, a Medical Mission, which has been remarkably successful in ministering to the sick poor, and in bringing them under evangelical influence; 1,242 individuals have received medical aid; "the consultations are preceded by a religious service at which the Gospel is plainly and earnestly preached." The physician and a "visiting Missionary" have, by this means, access to many homes, where they distribute the Holy Scripture, and give good counsels. "Not a few persons have been hope-

fully converted, and many a home has been blessed," by these charitable ministrations.

Dr. Hitchcock has been a zealous co-laborer with our Wesleyan Evangelists here, and with Mr. McAll's successful labors among the working people. He has served on the committees at nearly all the native Evangelical societies of the Metropolis. He has proved that American chapels, in Europe, may be made, not only an important provision for our own traveling citizens, but centers of sympathy and power for the struggling native churches.

The American Chapel stands on as eligible a site as could well be found in the city. It is a beautiful structure, within and without; its decorations are chastely elegant; we have, indeed, few churches in America more convenient, more attractive, or more beautiful; and its services are well appreciated by at least the Evangelical portion of American travelers, who always feel themselves comfortably at home within its walls. It will be remembered that it was, for a considerable time, the scene of able ministrations by our own McClintock. During our civil war he not only did effective religious work here, but made it the centre of remarkable patriotic influence for the Northern cause. He maintained hope and loyalty in the hearts of Americans sojourning in Europe; he informed, and effectually influenced, public Frenchmen, respecting the policy of our government; and kept the European press busy with his translations of American documents. The memorable speech of Alexander H. Stephens, at Savannah, Ga., in which the aim of the South to establish and perpetuate a social system founded on slavery, was distinctly avowed, as a supreme justification of the rebellion, was rendered by McClintock into the leading languages of the Continent and made to tell its story, without note or comment, to all the peoples of Western and Central Europe. That speech was the fatal blow to the South; it determined public European opinion on the subject; it extinguished sympathy for the secessionists; it rendered impossible any co-operation of European sovereigns, of even Napoleon III. himself, with them. John McClintock's services to religion here were mostly of his noble character as an Evangelist; but his services to his own country, while here, have never been fully appreciated at home. His widow and daughters reside in Paris, and the Church honors itself in assigning them a pew permanently and gratuitously.

I have alluded to the American and Foreign Christian Union. Under its auspices several American chapels were founded in European capitals; they were the best representatives, the best investments of American evangelism, in Europe. "Union" chapels may not succeed well at home, but they were practicable and salutary here while under this American

patronage. In the present religious condition of Europe, it is no place for the obtrusion of our national sectarianism.

THE ATTACK ON THE HOUSE OF REFUGE.

LETTER OF HON. JOHN JAY ON THE BILL "TO SECURE FREEDOM OF WORSHIP."

(From the *New York Tribune*.)

To the Editor of the Tribune.

SIR: The bill now pending in the Legislature entitled "an act to secure for inmates of institutions for the care of the poor freedom of worship," aimed especially at the New York House of Refuge, but extending its provisions throughout the State, is virtually the same bill which Governor Cornell vetoed in 1881. It is perhaps in its aims and its methods the boldest attempt to subject the American State to the Roman Hierarchy that has yet been made. It deserves the instant attention of people of all parties and creeds who value American principles and traditions of civil and religious freedom. The pretences and methods of its supporters will recall the remark of Dr. Brownson, who expressed the views of the more enlightened members of his faith when he said that "the foreignism which Roman Catholics bring with them and perpetuate in their foreign colony is uncatholic and antagonistic to the American idea, and has done more injury to the American idea of civilization than the Catholicity they also bring with them has done good." "We wish to say," says *The Catholic Review*, February 27, 1883, "that there are enough men interested in the passage of this measure to secure the political damnation of any man or any party that will not do us justice. We have already marred the political future of more than one bigot, and we advise all others to note the fact." Such language will probably suggest to the reader that a bill really intended to secure freedom of worship as cherished by the Americans and declared in their constitutions would call forth the curses and not the commendations of the Vatican, and that the present bill which American legislators are to be dragooned into supporting as a matter of justice to Rome, and by threats of political damnation, must be in fact intended to destroy freedom of worship and not to secure it.

The institution known as the House of Refuge is one of which New Yorkers have been justly proud for its admirable management, untainted by either fanaticism or corruption. From its foundation in the early part of this century its managers, embracing good men of various creeds

—including the Roman Catholic—while accomplishing the great object of the institution had so carefully observed the constitutional provision securing the rights of conscience that no denomination found fault until it occurred to our ingenious foreign friends that they could, by threats of political damnation, induce the Legislature so to construe freedom of worship as to allow them to enter at will our charitable institutions and subject the management and inmates to their control. While keeping the discipline strictly in their own hands, the managers open the chapel to all denominations without discrimination, welcoming their moral and religious teachers at appropriate times. The sick and all other inmates are attended by such clergymen as they desire; but attempts to proselytize the inmates, and disparaging speech in their presence with respect to any church or creed, are prohibited. So far, therefore, as the introduction of a bill to secure freedom of worship may seem to imply that the managers of the House of Refuge have violated their constitutional duty in this regard, such an implication finds no justification in the fact. The bill, should it become a law, would necessarily change the non-sectarian character of the instruction given in the institution, and compel the instruction of the inmates according to the tenets and upon the responsibility of a variety of sects, leading to efforts at proselytizing, strife and dissension. "The conflict of authority and teaching," said Governor Cornell, "that would inevitably arise from the enactment of this measure could only lead to injurious results alike to the inmates and the institution."

This view, which applies also to the other institutions which the bill would make places for proselytizing and the battle-ground of religious controversy, will commend itself to the judgment of every liberal and enlightened American Catholic who scouts the idea that devotion to his faith must make him submit to the will of a priest as passively as a corpse to the knife of the surgeon; to accept clerical dictation in civil matters, and surrender his constitutional rights and duties, and his right of private judgment and independent action. Abuse, of course, awaits all who will not lend themselves to the design of subjecting the civil to the ecclesiastical authority. Perhaps, naturally enough, *The Catholic Review*, which threatens legislators who stand by the Constitution with "political damnation," denounces the Hon. Charles P. Daly and Mr. Nathaniel Jarvis, the Catholic managers of the House of Refuge, as "a precious pair of representatives."

Another objection presented by the counsel of the managers is that the pretence of the bill, embodied in its title, that it is to secure freedom of worship, is a baseless pretence: and that, on the contrary, its aim is to overthrow and abolish the freedom guaranteed by the Constitution. Mark how all the minors in the various institutions embraced by the

bill—firstly, institutions for the reformation of juvenile delinquents, and then those for the support of the poor, the blind, foundlings, orphans and fallen women—are to be deprived of this right guaranteed to them by the Constitution. The second section directs the managers “to permit, at reasonable hours, the inmates thereof to be visited by clergymen of the denominations to which they, *or, if infants, their parents, belong*; and the religious services of such denominations to be had according to its rules and discipline, and to afford all proper facilities for such visits and services.” Now apart from this interference by the Legislature with the discipline of the House of Refuge, in order to arrange the inmates in sectarian classes, that they may be subjected to sectarian teachers with their “rules and discipline,” on what ground, as the managers aptly asked, “should the State interfere to force upon minor children the supposed religious tenets of the very parents who have by neglect or evil example led them into lives of crime?” It is not easy to imagine a more monstrous and wilful violation by the State of the constitutional right of each child to exercise his own free choice of a religion, than to compel each ward of the State to accept the teachings, rules and discipline of a particular denomination because his parents had belonged to it. Were it possible that this bill, under the threat of “political damnation,” could pass the Legislature and receive the signature of Governor Cleveland, which his friends are not ready to believe; and were it still further possible, which it is not, that it should be held constitutional by the courts, its consequences would extend beyond the institutions to which by its terms it is limited. If the parents of a child who have lost their control of him by his conviction for crime can still dictate to the State the faith in which the State, by its agents, shall instruct him; if the State should in such a case subject the offspring to the teaching, rules and discipline of the faith to which the erring parents belonged, why may not the right to such dictation be claimed with equal reason by parents whose children are not in prison for crime, but in public schools for their education? And why may not the State be called upon by the promoters of this bill to propagate the religion of the Vatican in our public schools?

The expression in this bill, “the denomination to which the parents belong,” is a reminder that the late Pope Pius IX. in a letter to the Emperor William claimed as belonging to the Roman Church all persons who had been baptized, no matter by whom the ceremony had been performed; and this rule, could it be enforced in America, would enlarge by millions the classes over whose education the Jesuits might claim to exercise control. No provision seems to be made by the bill for the case of a child whose father has belonged to one denomination and the mother to another; but the framers may have thought that in such cases they would

follow the example set by an institution referred to by the managers, where sectarian teaching was allowed and where the unclassified children were allotted in turn to the rival sectaries who claimed them.

The simple answer is that the Roman Catholic Hierarchy and the clerical and political force in its interest, who are endeavoring by whatever means to secure the passage of this bill, do not believe in the freedom of worship. It would seem unnecessary to quote authority on so plain a point, but as *The Catholic Review* now professes deep devotion to "freedom of worship," and as Father Hecker, in discussing the relations of his church with the Republic, has deemed it expedient to declare "that the (Roman) Catholic Church has battled her whole lifetime for those rights of man and that liberty which confers the greatest glory on the American Republic," it may not be amiss to quote some more authoritative utterances: Take for instance the Papal Encyclical of the late Pontiff Pius IX. in 1864. His Holiness said: "There is an erroneous opinion, called by our predecessor Gregory XVI. an insanity, that liberty of conscience and worship is each man's personal right." Or take the language of Antonetti on behalf of the same Pontiff, writing to the Bishop of Nicaragua denouncing the Government's programme of "freedom of education and worship." His Excellency said: "Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction to the Concordat." His Holiness Leo XIII., following the line of his predecessors, wrote to the General Vicar, March 28, 1879, that, if he possessed the power, "he would employ it to close all Protestant schools and places of worship in Rome." This reminder that the clerical claim to supremacy in matters of worship extends equally to our public schools, is in accord with the Jesuit view taken in America. *The Catholic Review* itself of April, 1872, said: "We deny, of course, as Roman Catholics, the right of the Civil Government to educate; for education is a function of the spiritual society as much as preaching."

The gravity of the attempt of the Roman Catholic faction to force this bill through and to obtain the new power of propagandism which it would give them in our institutions, can hardly be exaggerated by those who understand that those who now control the Court of Rome demand the complete subordination of the civil to the clerical house; who have marked the consequences of ecclesiastical attempts to control the governments of Europe, and who recall the repeated expulsions of the Jesuits not only from Protestant, but from Roman Catholic countries, as a measure essential to the public peace. With our easy confidence in the strength of our institutions it seems difficult for some to believe that we have anything to fear from the "foreign colony," which Dr. Brownson accused of debasing our civilization and which boasts of its increasing

power of wealth and numbers and trained organization, and of its intention presently to control the Government. "It is our belief," *The Catholic Herald* of May 24, 1879, is quoted as saying, "that a most dreadful combat, a most awful conflict between the power of good and evil is in the near future ; and that the fate of the Republic depends upon the result." And General Grant, after coolly surveying the situation, has said : "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason's and Dixon's, but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other ;" and he added words which our legislature and all good citizens should remember as the watchword of our national harmony: "Keep the Church and State forever separate."

Respectfully yours,

JOHN JAY.

New York, March 10, 1883.

MISSION TO THE SHOP-GIRLS OF PARIS.

We cheerfully give a place in these pages to an appeal in behalf of a most deserving branch of French work, of whose importance it would be superfluous to say anything beyond what is said by the ladies whose names are appended. The appeal, as will be seen, was originally issued last autumn, but the effort ought to be and will need to be kept up through successive years.—EDITOR CHRISTIAN WORLD.

The effort is now being made in Paris to establish, in connection with the Mission to the working-men of France under the control of the Rev. Mr. McAll, an enterprise which has for its special object the elevation of the shop-women of that city.

A moment's inquiry into their condition and surroundings will convince one that their lives are peculiarly exposed on all sides to temptations ; but no organized effort, until very recently, has been made on their behalf. Before the winter comes on it is very desirable that an apartment be secured which may be made attractive and where they may be brought under religious influences, Christian ladies being in attendance to whom they can come in any hour of need. One peculiar want of this class, it is hoped, will be thus met. There is hardly a restaurant in Paris where it is safe as well as pleasant for an unmarried woman to go for her meals ; and the reading-room which will be provided for them will serve as a resort where they can bring their mid-day repast and eat it without annoyance.

It is expected that in this way many will be induced to attend the

Sabbath and week-day services of Mr. McAll, which as yet have attracted but comparatively few of the shop-girls. One fact is an appeal in itself—the wages are seldom sufficient to enable the girls to buy wholesome food and to dress becomingly; and the latter is often a necessity, in order to obtain a situation.

As a beginning, meetings have been held in one of the central Stations of the Mission, under the auspices of the Comtesse de Castries and other ladies whose names are appended to the French Circular. The attendance has been encouraging, and the ladies in charge state that the prosecution of the work simply depends upon the support given in response to the appeal now made.

We cannot but feel that this work has special claims upon our American ladies who are so constantly brought into contact with the Paris shop-girls, but whose interest in them seldom goes beyond buying and selling. It is hoped that this may prove a means under the blessing of God, not only of benefiting the large class for whom it is especially intended, but that it will open a field for the efforts of the many Christians sojourning in Paris, and also provide a sphere of usefulness to French Protestant ladies.

With the statement that many of these Stations are needed over the city, and that this plan is limited only by the means put at the disposal of the Committee, this appeal is sent forth to the Christian ladies of America.

Donations and annual subscriptions are earnestly requested, especially the latter, to give the work permanence; these may be sent to the treasurer, or to any of the following:

Mrs. Wm. E. Dodge, 225 Madison Ave.; Mrs. W. P. Van Rensselaer, 168 Madison Ave.; Mrs. B. B. Atterbury, 26 East 67th St.; Miss Parsons, Rye, N. Y.; Mrs. Fletcher Harper, 31 East 49th St.; Miss Grace Schuyler, Pelham, N. Y.; Miss F. Campbell, 5 Madison Av.; Mrs. C. S. Robinson; Mrs. K. Van Rensselaer, 56 Wall St., N. Y., Secretary and Treasurer.

EVANGELICAL WORK IN BELGIUM.

(From a correspondent of *Evangelical Christendom*.)

The work of the Belgian Missionary Christian Church continues to prosper, and the blessing of God remains in a remarkable manner upon it. In Brussels, meetings in French and Flemish, recently begun in a very populous neighborhood, are numerous attended by persons hitherto entirely unacquainted with the Gospel. In different other parts of the

town, our work amongst the working population is also most interesting. But much remains to be done before this large city will have been evangelized as it ought to be.

In the Flemish provinces we have many difficulties to contend with; at Ostend, however, the small flock is prospering and gradually increasing.

It is in the French-speaking part of the country that the work appears under the most favorable aspect. Some of our churches number from 250 to 750 adult members, all having come out of Romanism. Every year there are many genuine and well characterized conversions among those who join us.

Christian life is manifested in our churches by faithfulness to evangelical principles, and by missionary activity; our brethren having many occasions of proving the steadfastness of their faith and their zeal for truth, amidst a population which, while professing Roman Catholicism, is mostly addicted to unbelief and materialism.

It is unnecessary to repeat what has often been said, and I will confine myself to relating a few facts.

The little flock at Morville, recently formed under peculiarly interesting circumstances, living completely isolated, like an advance guard, in a district wholly Popish, had last month to withstand fresh assaults from the inhabitants, who assembled before the little chapel, headed by a leader, under pretence of having public discussions. Threats were uttered, expressing the intention of rooting out Protestantism from the place. This show of opposition is to be attributed to the additions made to our number last winter. Some of those who had joined us lost courage and left us, but on others the effect was to confirm their resolution of throwing in their lot with us. One of them said, "Now I have made up my mind never again to put my feet inside a Romish church."

A member of the same congregation, who had come to work near Charleroi, began at once to evangelize his fellow-workmen, and was the cause of their purchasing nine Bibles and several New Testaments; and having asked them to come to the house where he lodged to hear the evangelist, forty of them, all Roman Catholics, responded to his invitation.

In a village near Liége, a man who had had frequent opportunities of conversing with Protestants, at last asked one of them to come to his house to announce the Gospel, in the truth of which he declared himself a believer. Roman Catholics came in crowds to hear the *Protestant*, and listened for two hours most attentively. The priest, seconded by several influential persons, used all his power against the master of the house; and even endeavored to prevail upon his wife and children to leave him,

offering to provide for them. Under these trying circumstances, our friend showed great firmness. The meetings still continue at a short distance from his house.

In the same neighborhood, a member of our church had been the means of bringing his sister, who was dangerously ill, to a saving knowledge of the truth. She died soon after; and, her husband being a Roman Catholic, the burial service was performed by a priest. The house was filled with relatives and friends. The brother of the deceased was asked by the people to speak, and he bore witness to his sister's faith, and related her conversion. When the priest arrived, and just as he was going to head the funeral procession, our friend obtained permission to speak again, and, in presence of the priest, announced the salvation through Christ alone. Many of the hearers had tears in their eyes as they listened to his appeals, and a deep impression was made.

On many sides, a similar feeling of sympathy with the disciples of the Gospel is to be remarked amongst the Roman Catholic population. It is particularly shown by the readiness with which the people go to hear the Gospel preached in the burying grounds, where it constantly happens that from 500 to 1,000 hearers press round the open grave to listen to the pastor.

Here is an instance of another kind. A Roman Catholic family, who had been living in the neighborhood of one of our churches, had returned to their village, situated in a remote part of the country. They had learned to know Christ as revealed in the Gospel, and it was soon remarked that they did not go to mass or attend any church ceremony. The devout part of the population turned against them, but those—now everywhere more and more numerous—whom the conduct of the priests has disgusted with Romanism, expressed a wish to hear the Gospel preached. Accordingly, an evangelist went there with three of our brethren. They spent three days in the village, held several meetings, and disposed of seventeen New Testaments and distributed 500 tracts.

If our churches every year gain many new members, they are also constantly losing some through emigration. But those who leave us remain faithful to the truth, and bear witness to it before their new neighbors, and they keep in communication with the church to which they had belonged.

A pious woman whose husband had found work in France, was obliged some months ago to join him. She had prayed that this change of abode, which caused her much regret, might turn to the glory of God. Shortly after her arrival, her house became the centre of meetings, where a few scattered Protestants and a good number of Roman Catholics come regularly to hear a pastor who lives a few leagues off. This family,

not long previously converted from Romanism, has thus, in a foreign land, been the means of forming a new group of believers in Christ, and of commencing a work of evangelization.

Our ten Bible readers have during the last six months held 900 meetings, paid 3,550 visits, with reading of the Scriptures and prayer. The elders of our church also hold a great number of meetings, and prove most efficient aids to their pastors. We have thus about 7,000 meetings every year.

Our Sunday-schools are progressing. Several are missionary schools—that is, schools conducted by members of our church for Roman Catholic children, who are often the cause of their parents attending our meetings, and afterwards joining our churches.

The above are a few recent facts which will suffice to show that God is with us in the work we are carrying on. We hope that He will also incline the hearts of our friends abroad to continue the help which has been so valuable to us, and of which we stand in the greatest need.

*MINUTE OF THE BOARD OF DIRECTORS OF THE
AMERICAN AND FOREIGN CHRISTIAN UNION
ON THE DEATH OF MR. FREDERICK
H. WOLCOTT.*

The Directors of the American and Foreign Christian Union, having received the mournful intelligence of the decease of their late associate and friend, Mr. Frederick H. Wolcott, desire to place on record a minute expressive of their high appreciation of his virtues and of their sense of the great loss they have sustained in his removal.

Mr. Wolcott was elected a member of this Board in May, 1868. For the past five years he has been a vice president of the Society, and for ten years chairman of the Executive Committee. From the moment of his entrance into the Board, Mr. Wolcott threw himself unreservedly, and at the expense of much time and trouble, into the management of the affairs of the Society, and soon proved himself one of its most valued and efficient supporters. The singular clearness of his perception and soundness of his judgment made him a wise and safe counsellor. His ardent love for his Master rendered him quick and eager to avail himself of every opportunity for furthering the progress of Christ's kingdom, especially among the ignorant and misguided adherents of a corrupt form of Christianity. The breadth and catholicity of his views prevented him from becoming an advocate of contracted or one-sided policies. His rare

power of statement enabled him to set forth the conclusions he had reached with great clearness and accuracy, and to urge them with convincing force. His remarkable intellectual abilities were crowned by the excellence of his personal character. Simple, pure and conscientious, the embodiment of a Christian courtesy that impressed all whom he met, Mr. Wolcott won from his associates in benevolent work, as well as in the other relations of life, a respect equalled only by the affection inspired by his kindness.

Deploring their own loss, but at the same time thanking God for so admirable an example of unselfish piety, the Directors commend his afflicted family to the grace and tender consolation of the blessed Saviour whom their departed associate so long and faithfully served.

CANONISATION IN THE CHURCH OF ROME.

(From Monthly Letter of the *Protestant Alliance*.)

The Church of Rome having but scanty opportunity for the exercise of power in conferring temporal titles, has recently thought fit to assume to itself Divine authority, by proclaiming that several deceased adherents of the Church of Rome shall be admitted to the number of the Saints in Heaven. To decide on the merits or demerits of the departed may serve to impress the minds of Romanists with a deeper sense of the power of the Church. Such may possibly be one of the objects of the Church of Rome on the revival of this power; but a brief examination of the additions to the Romish Calendar will show that these canonisations have been made for other and more worldly objects, and not infrequently for political purposes.

One of these new Saints whom the Church of Rome has thus pronounced to be fitted for Heaven, is the blessed Benedict Joseph Labre, who was canonised on the 8th December, 1881. The *St. James's Gazette* relates some of the particulars that are given of the life of this saintly person, as furnished by his Roman Catholic biographers, which show that, being incapable of learning, and refusing to work, Labre passed his life in the kennel, his body a mass of filth, and presenting such an object of disgust as to excite nausea in all who approached him. "In the course of his life it is not recorded that Labre ever did or said anything to benefit his fellow creatures, but his biographer maintains that his hero's existence 'was, so to say, a reply in advance to the theories and progress of the nineteenth century,'" and "that," as the *Gazette* observes, "is perhaps one of the

grounds for his canonisation." But the chief object appears to have been political. The *St. James's Gazette* directs attention to the Pastoral Letter, published at the time by the Bishop of Arras, announcing the approaching canonisation of his reputed Saint, who, the Bishop stated, "was born in his diocese, and he looked forward to the day of the ceremonial for the resurrection of France and the deliverance of the Church."

Another recently-created saint is found in the person of Urban II. Of him the *Tablet*, August 13, 1881, announced, that the "Sacred Congregation of Rites had issued a decree declaring the sanctity of this Pope," and speaking of him as "Saint Urban II." That such a man should just now receive special honor at Rome is a significant fact, when considered in reference to the agitation for the restoration of the Temporal Power; and it is to be remarked that the *Tablet*, in reciting the virtues of this Pope, specially pointed out that, "as Sovereign Pontiff, Urban II. defended with much zeal and energy the immunities of the Church against the encroachments of the secular power." In the decrees promulgated by this Pope it is also found that he inculcated the deposition of Emperors, recommending that "subjects are by no authority constrained to pay the fidelity which they have sworn to a Christian Prince, to one who opposeth God and His saints, and violateth their precepts." (*Corpus Juris. Can., caus. xv. qu. vi., c. v., tom. 1, Paris, 1695.*) This same Pope called together a Council at Claremont, by which it was decreed, in its 17th Canon, that it was unlawful for a bishop or priest to take an oath of allegiance to kings or any layman. It was this Urban also who decided that a Roman Catholic who kills an excommunicated person from zeal for the church is not guilty of murder. (*Corpus Juris. Can., caus. xxiii qu. v., c. xlvii., p. 324, Paris, 1695.*) "To this hellish principle," says Bower in his invaluable "History of the Popes," vol. v., p. 322, "are owing so many massacres and the extirpation of whole nations."

The canonisation of the medicant Labre and the persecuting Urban, whom the Church of Rome has scandalously added to its list of saints, is being further supplemented. The *Times*, January 16, 1882, has announced: "The beatification of Alfonso di Orozco, the confessor and intimate adviser, first of the Emperor Charles V., and afterwards of Philip II. of Spain, was celebrated at Rome on the 15th January by the Pope's Sacristan, Monsignor Marinelli, assisted by twelve cardinals and a number of bishops and prelates." The Italian correspondent of the *Record* gives the following information with respect to this intended Saint: "History tells a great deal more of this Alfonso di Orozco. To the counsels which Orozco gave to Philip II. of Spain were owing those persecutions of the Protestants resulting in the death of thousands of his subjects during Philip's long reign. In 1589 Phillip renewed that atrociously inhuman

edict which his father Charles V., had promulgated in 1540. This edict had imported into the civilized Netherlands the disgusting spectacles of savage lands; it kept the gallows and the stake in constant operation. . . . The fires once kindled, there followed similar edicts. These made it death to pray with a few friends in private; death to read a page of Scripture; death to discuss any article of the faith; death to mutilate an image. It was Orozco who instigated the Emperor Charles V. and his son Philip II. of Spain to the measures of which history speaks thus:— ‘The Emperor Charles V., had established a court in Flanders that sufficiently resembled the Inquisition, but Philip II. made a still nearer approach to that redoubtable institution. Like the Inquisition, it had its dungeons and screws and racks. It had its apostolic inquisitors, its secretaries, and sergeants. It had its familiars dispersed throughout the provinces who acted as spies and informers. Modern historians have estimated the number of its victims at 50,000.’ It is the instigators of such cruelties that the Romish Church delights to admit to the fellowship of the Saints in Heaven, and this road to canonisation has ever been held in esteem by the Popes.

It is evident that, to the advisers of the Church of Rome, resistance to the authority of the Crown forms one of the surest passports for admission to the fellowship of the Saints. The *Times*, October 26, 1882, announced that proceedings were being taken at Rome “for the beatification and canonisation of Sir Thomas More, Lord Chancellor of England, and John Fisher, Bishop of Rochester, and Cardinal of St. Vitalis, both martyrs to the faith in 1535, in the reign of Henry VIII. of England.” A brief reference to history shows that these so called martyrs were executed for treason, after a judicial trial and condemnation; and the accounts given by Hume and other historians, which are well condensed in Mr. Collette’s “Reply to Cobbett’s History of the Reformation,” throw light upon the characters of these saintly personages. “Sir Thomas More, when in power, enforced his opinion in matters of religion on others without even a shadow of mercy. He was a relentless persecutor and a bigoted Papist; he enforced, and even strained the law, by every means, fair or foul, to impose what he called orthodoxy on the people, and in his capacity of Chancellor exercised his powers beyond their due limits. More, on his own authority, committed Phillips to the Tower unconvicted, where he languished for three years, on the unproved charge of his having used alleged unorthodox expressions on Transubstantiation, Purgatory, Pilgrimages, and Confession.” More’s cruel and inhuman treatment of the “poor bedeman,” John Field, and of James Bainham, whom he imprisoned and tortured without trial—More himself superintending the application of the rack—are notorious matters of history. With More the Smith-

field fires recommenced, and Bainham was ultimately burned as a relapsed heretic by his order. (Vide Hume, "History of England," vol. iv., c. 31, p. 132. Ed. 1802. And Burnett's "Hist. of Reformation," vol. i., p. 234. Ed. 1829.) Fisher, as well as More, allied himself with the Nun of Kent and others, in schemes of rebellion against the King. (Vide State Papers vol. vii., p. 625.) Both More and Fisher were required to take the Oath of Allegiance and Supremacy; they refused to do so, and were tried, found guilty of treason, and condemned accordingly.

"It is worthy of note, however, that there are other reasons inducing the Church of Rome to promote the canonisation of members of its communion. The process of canonisation is a commercial transaction, which brings thousands of pounds to the Papal treasury. The payment is made by the relatives of the deceased, by members of some Religious Order, or others who desire the canonisation for the advancement of their Order or of some special dogmas. L. Desanctis (Roma Papale, Conclus., p. 540) says that a beatification costs 40,000 scudi, a canonisation 100,000 (a scudo equals 4s.). According to Guntherode, the Jesuits paid 100,000 gold florins for the canonisation of Ignatius Loyola. (See Greisenger's "Mysteries of the Vatican," vol. i., p. 121.) The canonisation of Labre has no doubt brought ample funds to the coffers of the Romish Church. Persons who may have visited Rome in later years, and have entered the Church of Santa Marie Maggiore, can recollect the notice, conspicuously displayed, soliciting contributions in order to complete the needful amount required to be paid for the canonisation of this "blessed Labre," and deploring the want of charity in the faithful which kept this holy being for so many years from sharing the bliss to which he was so eminently entitled. Strenuous efforts to collect funds were also made in France. The *Tablet*, Nov. 12, 1881, announced, that "Mgr. R. Virili, the postulator in the cause of the canonisation of blessed Benedict Joseph Labre, had addressed a letter to all the French Bishops, begging them to procure funds for defraying the expenses attending the solemn ceremonies at the canonisation on the 8th December."

Setting aside the political aims of the Papacy, it is difficult to discover any object for the exercise of this solemn Rite of the Roman Catholic Church beyond the poor and pitiable one of collecting money; but to purchase the priceless purity of Heaven for the advantage of priestly pelf, is to traffic with the souls of men, and serves to fill up the cup of abominations of the Church of Rome.

EVANGELISTIC MISSION OF MARSEILLES.

(Extracts from Report of M. RUBÈN SAILLENS.)

No new Station has been opened here since last year ; the number of *salles* is still nine. But we have been trying to deepen the work by personal acquaintance with the people, and visiting them in their homes. Minor branches of the Mission have been attended to more carefully than ever. At the

BOULEVARD NATIONAL, 59,

the oldest of our stations, the meetings have not increased, but the spiritual advance of souls, and the conversion of a few, have been the result our labors there. The meetings have been attended by an average of 150 persons. Moreover, we have in this place a very interesting

SOLDIERS MISSION,

which is growing daily and becomes an important undertaking. From 40 to 100 soldiers, according to the season, have been *night after night* received in the hall, where they can find books, writing paper, etc. Our devoted lady helper, Mlle. Stahlecker, had been engaged all the year, without a single evening reserved to herself, in this work. Special meetings are held from time to time, and an average of 60 to 80 soldiers attend them.

We believe that those dear men are attracted still more by the kindness and real sympathy of the lady who works for them, than by the little advantages they can find in our reading-room.

At New-Year, 1882, a few Alsatian ladies sent us some presents for our soldiers (Mlle. Stahlecker belongs also to Alsace). We had, therefore, a Christmas tree for them ; it was a very cheerful occasion, and the 110 men who attended expressed their gratitude for the kindness shown to them.

Our dear sister has in her hands several letters, received from some of the men who have gone back to their homes, after having served their time. They not only express their thankfulness, but also their happiness that they have found a Saviour through the means of the *salle*, and the kinds friends who spoke to them.

In the same *salle*, a sewing, or mothers' meeting, under the direction of our honoured sister, Mme. Trial, is also being held. It is attended by about 70 women.

BOULEVARD BAILLE, 43, MEMPENTY.

We have removed from the former place to another, of a cheaper rent, but smaller. This has 130 sittings, and is generally full. This *salle*, is mostly attended by the Vaudois (Waldensians), who are so numerous in

Marseilles, and who have as yet no pastor of their own. Several have found peace in believing. Our Bible-reader, M. Boudon, has much visited here, and he reports some encouragement. We heard with pleasure that at the last Synod of the Church of the Valleys, it was publicly remarked that the Waldensians who went back to their country from Marseilles had generally benefited from our meetings, and that a change was visible in most of them.

A very encouraging feature at Mempenti is the Sunday and Thursday school, which has ever been the best of our children's meetings.

ENDOUME.

No increase in numbers in this station, but some souls have been, we trust, led to the Lord Jesus Christ. Endoume is a far-off quarter, and has many features of the village. Everyone is more or less known by his neighbours, and as it is a low kind of population, upon which the priests have a stronger hold than in any other part of the city it is a real act of courage for anyone to step into our meetings. From 30 to 60 attend this station, the greatest number being Roman Catholics. A sewing meeting once a week is attended by 30 to 40 women. The Thursday school numbers 50 pupils.

RUE DE LA REPUBLIQUE, 38,

has now become our best station. The place holds 220 seats, and is generally full on Sunday nights. Many of our interesting cases are in connection with this *salle*. The Sunday-school, the women's meeting, the Bible-class, are also well attended; our audiences being mainly composed of the well-to-do, respectable working people, among whom experience shows that, humanly speaking, the gospel has more chances of being accepted quickly than among any other class of the population.

In connection with this *salle*, the *Librairie Evangelique* has been working on during the year. The sales of the *Librairie* are on behalf of the British and Foreign Bible Society, which pays part of the rent. Bibles and New Testaments in several languages have been sold daily, not to speak of Christian literature.

RUE DE LA DARSE, 71,

is a *salle* which we share with our dear friend and co-worker, Mr. Ch. Faithful, who has taken the whole house for a Sailors' Rest. There are meetings every night in connection with the Rest, and with our own Mission one each week, attended by about 150 people regularly. This is also one of our best stations. Many times have we felt here the power of God. That *salle*, which at first was very hard to work, has now become a favorite, a pleasant spot, used for the bi-monthly meetings of the *Société Fraternelle*, of which we shall speak hereafter. Meetings in Italian are

also held here. The hall has been used twice a week, throughout the year, as a centre for the Medical Mission.

PLAINE ST. MICHEL,

(*Rue des Trois-Mages*, 50,)

A most interesting station. We have hired it on that spot, on account of the large fair which is held there for the whole of September, each year. During that month, we have had five meetings on Sunday afternoons and nights in that *salle*, and three during the week, each of them being very well attended, and on Sunday the hall being completely packed. The place contains 120 seats; we calculate that 4000 people, most of whom were entirely strangers to the gospel, must have heard of the love of Christ during that month of September.

In ordinary time, we have here two meetings for adults and one for children. The adults' meetings are well attended, the Sunday one being generally full.

PORTE D' AIX.

The north part of Marseilles is inhabited by the poorest of the population. A large number are not French, but mostly Piemontese, and they live in the most miserable way. The *Porte d'Aix*, the *Crottes*, and the *St. Mauront Stations* are situated in the midst of that quarter.

We had much difficulty at the *Porte d'Aix* in finding an audience. The French language, even simply spoken, seems too much for them. Patois, or a mixture of French and Italian, is what one usually hears there. Yet we have been able to have a very well-attended Sunday afternoon meeting throughout the winter. A few of our friends from the other stations come here in order to help in the singing; and, with their help, from 70 to 100 have been gathered out of the street, in order to listen to the gospel.

Our friends can hardly form a right idea of the kind of preaching we have to adopt here, in order to make ourselves understood. We are often interrupted by rough young men, or by drunken men; but, on the other hand, we have been cheered by a few instances of change of mind and in conduct.

A class for girls and women is held three times a week in this room by our friend, Mlle. Gay. The number of pupils is 30 to 40. They are taught to read and write, and each lesson is closed with a reading of the Bible, a short address, and a prayer.

The Sunday and Thursday schools are attended by a crowd of children belonging to the lowest class, and entirely ignorant, for the most part, of the religion of Christ. The children's work is most promising here; we gather them out of the street, and have to act upon them without, or even

against, the influence of their parents. Yet evident changes in the manners, the behavior, and the conversation of some of them, and, in some instances, their real gratitude, have amply paid us for the pains we have had to take.

The half of the rent of this room is paid by a lady of Marseilles (in memory of her deceased beloved son), Madame Weiss.

CROTTE.

A *salle* belonging to the *Société Évangélique de Genève* for the use of their Italian agent, M. Pierallini. The Italian meetings are well attended; we hold there a French meeting every week, with about 30 hearers, and a Sunday school, with 40 children. It is not a large station, and it is a poor one; but there, also, it has pleased the Lord to give us tokens of His approval. A mother's meeting has been carried on during the greater part of the year in this place.

ST. MAURONT.

Also a *salle* belonging to the Italian Mission, which succeeds well, we use once a week for the French. The adults' meetings have never been very prosperous here, as the quarter is full of Italians, but our children's service is satisfactory. It is composed of a set of children lower than those of the *Porte d'Aix* themselves.

This ends the review of our nine stations, to which should be added a little *salle* lately opened on the Old Port by Mr. Faithfull, as an addition to the Sailors' Rest. This is known as *Le Phare*. A very successful Sunday afternoon meeting is held there, with the help of the young men of our School of Evangelization.

OPEN-AIR MEETINGS.

We have been making this year a rather bold, but successful, trial in holding open air meetings. The first one was announced for Easter-Monday, at the Prado, a very frequented public promenade. We found a suitable ground out of the way, yet quite near the road; but a strong wind arose, and we had not more than 300 people, whom we had to dismiss after one or two addresses had been made.

On Whit-Monday we renewed our attempt. The weather was splendid, and a crowd of our people (about 400) came from various parts, forming a strong band. This attracted a large public, for two hours we preached to a multitude who behaved most respectfully, not one single interruption being offered. We distributed a little leaflet, with a hymn, which was joined in by many voices who had never sung hymns before. Some 2,000 persons must have heard the gospel that day.

On the following Sunday we returned to the same spot, still helped by our own people, numbering about 500. We soon got such an audience

that we had to speak from the highest possible elevation, which was the margin of the wall, and from the top of our voice. Some of the police who were present guessed that the crowd was of about 3,000 people. Silence and order prevailed until we came to the end of the second address, when a few roughs, with a drunken man, began to raise the "Marseillaise." But this only helped to show how few were our adversaries, and how numerous those who listened with sympathy to us. The "Marseillaise," raised by two or three meagre voices, soon came to an end, and we then were able to resume our preaching. Thousands of tracts were distributed.

But on the following Sunday, as we were stepping on the spot, a few policemen came to us, and said they had orders to prevent our gathering, as it had been interrupted the week before, and it might end in mischief. As the law does not formally allow open-air meetings, we had nothing to object; but the police very kindly added that "if we had but a covering over our heads the meeting would be legal, and they would protect it."

MISSIONARY INTELLIGENCE.

Louisville, Ky.—Mrs. J. Sadd.

Mrs. Sadd writes:—

"It is twenty years on the first day of May since we commenced mission work in this city under the care of the American and Foreign Christian Union. Our records show, that, in the first ten years, we made 10,000 visits to the sick and poor, received at our house over 8,000 calls for help, distributed 5,000 garments, and over a hundred thousand pages of religious reading. (Mr. Sadd preached 500 sermons, and delivered about 500 Sunday School addresses). Scores, including many children, have joined the churches from this mission. We have sweet sayings of the children who have been called Home early, such as 'I'm so happy that I went to your school, and learned to love Jesus. Now I'm going to Him.' A young lady, when about dying said, 'You did not ask me to leave the Catholic Church.' I said, 'Did we ask you to love Jesus?' 'Yes,' she said, 'and I do love Him. His blood alone cleanseth from all sin.' A Roman

Catholic man said, 'But for you, and Mr. Sadd, I should be in a drunkard's grave; now I expect to meet you in heaven.' I do not make as many visits as formerly, having rented three large rooms, where we have our Sunday School, Industrial School, and mother's meetings, and where we receive bundles of clothing, provisions, etc. All the days of the week belong to the mission save one. We visit the sick at their homes, and often have cottage prayer meetings. We have preaching generally once a week at our rooms. You can form an idea of the other nine years from the present year.

"Cash given for the mission work, \$720; calls for help, 1004; homes found for 23 persons; fares or half fare secured for 10 persons; Bibles and Testaments distributed 140. More groceries provisions, and clothing given us this, than any former year. Almost every Sabbath some one or more from our mission unite with some good church. The Sunday School is prospering. I

the Industrial School we take the alphabet rule and let each child find a verse commencing with the letter for that day. This makes the whole school search the Bible."

Cincinnati, O.—Misses Purlier and Schiller.

We take the following paragraphs from the report of Miss Lavinia Purlier for the year:—

"About eighteen hundred visits to families have been made, and, with but few exceptions, religious conversations have been held, portions of Scripture have been read, and prayer has been offered. Religious reading generally selected to suit each case has been left for perusal. Most of these visits have been gratefully received. Notes are sent constantly inviting me to call. Some would welcome me every day were it possible for me to see them so often. The people are reached through sympathy and acts of kindness. The Word seems to take deeper hold on the hearers than formerly. Being much discouraged with a family whom I visited frequently, I was about giving them up, when they surprised me by asking for prayer. The husband had been inclined to ridicule religious persons and things, but listened to a rather lengthy talk with his wife, and suddenly sprang to his feet and said, 'You wouldn't pray with a fellow like me, would you?' He was answered, 'Yes, with pleasure.' 'Well, now?' 'Certainly; Now is the accepted time, now is the day of Salvation.' 'Kneel down here.' We knelt and the Lord gave me great liberty in prayer. When we arose, he said in a changed and subdued tone of voice: 'I will trust Him and do the best I can.' Since then, his wife has informed me that he takes great interest in reading the Scriptures, that

he is trying to overcome his evil habits, and that he also prays.

"Mrs. J—— a great sufferer was visited often during her illness. She gave testimony of her peace with God and was taken away, we trust to dwell with Him.

"The poor, sick, and distressed would occupy all my time. It seems impossible for two or three Bible readers to reach all the foreign population of this city. We find them on every hand. The work is great and is on the increase. It is a problem to know how to reach them all and teach them the truth. Some are willing learners, others are stubborn in their ignorance and sins.

"More than a hundred invitations have been given to persons to attend public worship, also as many children have been invited to attend Sabbath School. Fully one-half have responded to these invitations. Many persons say in an earnest manner, 'Remember me in your prayers.'

"Four visits were made to a Roman Catholic hospital. Four Cottage prayer meetings have been held. In two of them, meetings have been conducted once each week for five months. More homes are ready and open if time would permit. None need be idle in the Lord's vineyard. Employment has been obtained for nine persons.

"Food, clothing and aid in various forms has been given to the destitute. Religious letters have been written to some who could not be reached otherwise. Four Bibles, two Testaments and Psalms, and four Testaments were given to persons unable to purchase. Tracts, books, papers, scripture-cards, &c., have been freely given and as thankfully received by Romanists as others. A Romanist was healed through prayer, and he now prays. A young man, a stranger and of foreign parentage, being destitute was aided, and invited to attend a temperance prayer meeting. He asked for prayers and confessed Christ.

"The good seed has been sown in many ways. We pray the Master to cause it to bring forth fruit.

"To the Western Tract and Book Society I am indebted for a good supply of reading matter; and to the Y. M. B. S for Bibles and Testaments, also to a few private individuals for Christian papers."

Miss Anna B. Schiller says of her year's work:—

"Including the month of March, 1883, the family visits for twelve months numbered 1278. As I look over the past, I can recall some very encouraging signs that have come to my notice. I will give now only a summary of what has been done; the results who can tell? I find that four grown persons have been led to join the church. One of these from the ranks of Romanism; and I have promised that in the near future several others will follow in the same path. Two little girls have also been received into the church; one of them, though not converted from Roman Catholicism, was prevented from becoming a Roman Catholic, as all her surroundings had that tendency. This was done by personal efforts, and giving such instructions as she in her ignorance needed. Her pastor, also, was diligent to save this one, and with God's blessing she has been kept from the enemy.

"Some of the distressed applying for aid have found employment, and to some were given small sums of money or necessary clothing as the case required. The visits to The Cincinnati Hospital numbered 39, and to the Roman Catholic Hospital 7. To the Children's Home, 4 visits were made. In these public institutions the Lamp of Truth is ever held up to lighten the dark minds and to guide the feeble steps of those 'halting between two opinions' with the hope of helping them decide for God and the right.

Death is ever busy claiming its victim. In the Hospital, I will hereafter miss one eager to receive the Word in the tracts loaned to her. She would ask for whole packages and read them all, as though devouring every word; and I am persuaded that the influence of these good thoughts and words strengthened her for the end when it came. She passed away, 'oh, so happy,' with a firm belief in Jesus. Still, she felt in duty bound to receive her last communion in the Roman Catholic Church.

"The distribution of good literature has been thorough: About 1200 religious papers, German and English—5,500 pages of tracts and small books, 400 cards, 3 volumes, 3 Bibles and 2 Testaments were given out with judicious care, and the hope of a rich harvest in souls for the heavenly garner. 7 Testaments were paid for, where the parties were able and willing to buy.

"Thanks are due to the Young Men's Bible Society, the Western Tract Society, The Children's Home Record, German Church and individuals. May all receive their reward."

San Francisco, Cal.,—Rev. E. Verrue.

Rev. E. Verrue, our French missionary in San Francisco, Cal., reports for the month of March:

"One day I called at a house and asked the lady if she wanted a New Testament, 'No, sir,' she replied, 'I cannot read, but I have a little boy, nine years of age, who can read, but he is ill in bed.' 'Well,' said I, 'give him this book, and tell him to read it, and I will call another time.' When two weeks after I called again the boy was dead; and when I inquired if the New Testament had been of profit to him, the mother told me that before he died he talked of nothing else, and he wanted her to learn to read in it. Calling at a large building I was accosted by the

janitor as one well known to him. He related to me the circumstance of my having once left a New Testament at a house where he was staying; that I made some remarks to the persons in the room, and that he treated them with levity and derision. But since that day he has been led to repentance, and now he is a Christian, and rejoices in the salvation of his soul. He moreover told me that he had often met me in the streets, had often wished to tell me all about it, but had never had an opportunity. My visits to the ships have been hampered by the want of books. Nevertheless a great number of papers and tracts have been distributed, and the men show their gratitude not only by words, but also by many little attentions which make my work easier.

"The Italian Colporteur met an instance of thorough Roman Catholic ignorance. An Austrian speaking Italian, told him he believed in Jesus Christ because He had been here on earth: but he did not believe in God, the Father, because nobody had ever seen Him. Our colporteur took the New Testament, and read to him 'that God was in Christ reconciling the world to Himself,' and explained to him that Jesus Christ was the manifestation of God's love to the world. He took upon himself our nature to become the 'Lamb of God' slain for our sins. This man becoming interested, bought two New Testaments, one for himself and one for his children. The same colporteur met a French woman who told him that she liked the Protestant religion better than her own; but she had one objection to it, that the Protestants do not believe in the Virgin Mary. He answered that we believe in the Virgin Mary as the mother of Jesus Christ and accept her own testimony as to His power to save, and according to her injunctions look to Him for help, instruction, and hope; or in her own words: 'Whatsoever He saith unto you, do it.'

During the month there were distributed 257 New Testaments, (of which 56 were on board ships), in the following languages: English, 76; French, 27; German, 40; Swedish, 34; Danish, 40; Spanish, 28; Welsh, 7; Italian, 4; Portuguese, 1. There were also distributed 7 Bibles, 148 parts of Scripture, and 648 tracts and periodicals. The number of visits made was 1266."

St. Paul, Minn.—Rev. E. R. Irmsherc.

Our German City missionary in St. Paul, Minn., Rev. E. R. Irmsherc, sends these items of work performed in March:

"Visits and calls made, 288; visits to the sick, 12; strangers invited to churches, 55; destitute families supplied with necessities, 13; tracts distributed, 185; Bibles sold, 45; New Testaments sold, 30. I attended one funeral and clothed some poor children that they might attend Sunday School. In this connection I would say that there are many good men and women in this city who are doing much for the suffering class.

"I recently visited a shoe factory in which at least 200 men are employed embracing natives of Bohemia, France, Ireland, Denmark, Sweden, Germany and America. At least one-half of them had no Bible, and even refused to take a copy. Many of them spoke to me roughly, and would not receive the tracts I offered them. One of the proprietors, who is a Roman Catholic, was opposed to my efforts in behalf of the men, and watched me closely while I was conversing with them. I have never found in any other establishment so many infidels. No wonder a Christian man said to me in speaking of this, the worst place in the city, that he would rather bury his son than have him work there.

"In the workshops of another establishment, I found 15 young men with-

out Bibles and eight of them purchased a copy. I also distributed tracts, and talked with the employees on the subject of their soul's salvation.

"I was invited to visit a sick man who is pronounced incurable by the doctors. We had a blessed season of prayer together, and when I called a few days later, his wife met me with tears in her eyes, saying she believed her husband would recover, as they had prayed all night that the Lord would help him.

"I was requested to see a destitute German family. The husband had attempted suicide by shooting himself with a pistol, while the wife is insane. The four little children are practically orphans. The man told me that life was a burden, because he was sick, his wife insane, and they could get nothing to eat for the children. He said he would not attempt suicide again, as it was wrong. I urged him to repent and believe in Christ. His family is Roman Catholic."

Chicago, Ill.—Rev. A. Miller.

Our German City missionary in Chicago, Ill., Rev. A. Miller, writes of work done in the month of March:

"A few Sabbaths ago we had an unusually precious season of religious interest in our chapel. After the morning sermon, three persons who had recently been converted, arose, at my request, and confessed their faith in Christ. The whole congregation was deeply moved. Seldom have I witnessed such a meeting. The Holy Spirit is working in the hearts of many others, and we are expecting greater spiritual results.

"During a recent visit to the County Hospital I found some hopeful cases while talking and praying with the inmates and distributing tracts. I intend going there as often as my other duties will permit. Among the 60 visits made in my field many filled me with joy, because the seed sown seemed to be in good ground.

"As we have obtained more room, our congregations now average from 150 to 175, and our mission school is also growing."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City missionary in Cleveland, Ohio, reports for the month of March:

"I visited sixty-two families, who received me cordially; and I was even sent for by sick ones to speak with and pray for them. I had a long conversation with an aged man whom I endeavored to instruct by showing him the plan of salvation. It was difficult to convince him that he was a sinner and needed pardon, but when I left him a change for the better was apparent. His wife, who is confined to her bed by a lingering illness from which she cannot recover, has accepted Christ, but is seeking for a fuller and stronger evidence of her acceptance. I think both will soon rejoice together.

"I have found a new settlement of Germans among whom I will hold occasional meetings. During my first visit to these new settlers I had access to many and was encouraged to believe that I could be instrumental in doing a good work there."

LITERARY NOTICES.

STUDIES OF NEGLECTED TEXTS. By Chas. S. Robinson, D. D., Pastor of the Memorial Church, New York City. New York: American Tract Society 329 pp. 12 mo.

The author remarks in a prefatory note that "this volume of sermons selected from those delivered in the course of ordinary pastoral work, is peculiar in that the discourses are founded upon

passages of Scripture seldom chosen for the pulpit. It is hoped that some freshness may be secured, and a wider study of God's Word may be encouraged by this suggestion of neglected texts." In view of the well known ability of the author, we can heartily commend this handsome volume to those who are desirous of instructive and suggestive religious reading.

HEROES AND HEROINES OF THE CHRISTIAN CHURCH. By Rev. A. Ritchie, D. D., New York: American Tract Society. 352 pp., 12 mo.

A collection of thirty-five brief sketches of the lives of some of the greatest men and women, whose lives have benefited the human race. No more valuable examples could be set before the youth of our land.

METHODIST QUARTERLY REVIEW. Contents for April, 1883:—1. Henry B. Bascom, D. D., LL. D., By Rev. W. H. Milburn; 2. A Glimpse of Old Testament Eschatology, By the late Professor Tayler Lewis; 3. Methodist Doctrinal Standards (Second Article), By Rev. Richard Wheatley; 4. The Beginning of Life, By Professor S. D. Hilman, Ph. D.; 5. The Religion of Babylonia

and Assyria (Second Article), Rev. J. N. Fradenburg, Ph. D.; 6. Methodist Foreign Missions, By Rev. Daniel Curry, D. D.; 7. The Problem of our Church Benevolence (Second Article), By Rev. J. W. Young; 8. Synopsis of the Quarterlies; 9. Foreign Religious Intelligence; 10. Foreign Literary Intelligence; 11. Quarterly Book-Table.

THE BIBLIOTHECA SACRA. Contents for April, 1883:—1. Certain Legal Analogies, By Rev. F. Wharton, LL. D.; 2. The Proposed Reconstruction of the Pentateuch, By Prof. Edwin C. Bissell; 3. The Position and Character of the American Clergy, By the Rev. C. F. Thwing; 4. Positivism as a Working System, By Rev. F. H. Johnson; 5. The Preaching to the Spirits in Prison, By Rev. S. C. Bartlett, D. D., LL. D.; 6. Notices of Recent Publications.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending March 31st, 1883.

MASSACHUSETTS.

Williamstown. 1st Cong. Church, per Chs. S. Cole, Treas.....	\$11 41
Boston. Thos. D. Dyer estate	102 14
" Perry Trust dividend.....	111 00
Andover. Mrs. Ezra Abbott, \$1; and for C. W., \$1.10	2 10
	\$226 65

NEW YORK.

Brooklyn. 1st Reformed Church.	57 16
Yonkers. 1st Presb. Church, per W. C. Foote, Treas.	71 80
N. Y. City. Interest on Funds in Central Trust Co.....	254 42
N. Y. City. Miss E. Clarkson Jay.	10 00
	\$303 38

NEW JERSEY.

Newark. C. S. Haines	25 00
" W. P. Vail, M. D.	5 00
	\$30 00

PENNSYLVANIA.

Philadelphia. Mrs. E. H. Evans ..	5 00
Philadelphia. Calvary Church, Rev. D. Dickie, Pastor.....	300 00
New Alexandria. Pres. Church...	8 00
Buena Vista. U. P. Church bal...	6 70
New Salem. Finton Torrence, for C. W., \$2; others, \$4.20.....	6 20
Cannonsburg. M. Matthews, for C. W.....	1 10
Delmont. Sam'l Shields, for C. W.	1 10
McClery. W. Wilson, for C. W....	1 10
Manor Dale. W. P. Humes, for C. W.....	1 10
	\$330 30

KENTUCKY.

Louisville. Mrs. E. F. Chase, 10; A Friend, \$10; Mrs. Bokee, \$6; W.	
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A. Robinson, \$5; More & Brema-ker, \$5; Chs. H. Pettitt, \$5; Carter & Brothers, \$5; Jas. Lithgow, \$5; H. V. Loving, \$5; Judge C. Houston, \$10; W. Cornwall, \$10; L. Richardson, \$10; A Friend, \$15; B. F. Avery, \$20; Miss H. Quigley, \$5; Miss B. Quigley, \$5; B. Kent, \$2.....	\$133 00
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OHIO.

Cleveland. F. L. Tuttle, \$5; Mr. Tatum, \$1	6 00
Cincinnati. A Friend.....	1 00
	\$7 00

IOWA.

Brooklyn. M. E. Church.....	17 25
Cedar Falls. " "	15 50
Cedar Rapids. Various sums.....	20 15
Waterloo. M. E. Church	15 00
	\$67 90

Received for the McAll Missions.

Claverack, N. Y., Mrs. M. L. Berger	1 00
Christiana Hundred, Del., Christ Church, Rev. D. D. Smith, Rector	25 00
	\$26 00

Received for THE CHRISTIAN WORLD, in addition to items specified above.

Cash, \$1.50; Rev. H. L. Hinsdale, \$1.10; Miss M. F. Lyman, \$1; N. Savage, \$1.10; B. Talbot, \$1; Rev. M. Gallagher, \$1.05; John Hartshorn, \$1.10; Miss A. Pier-son, \$4.40; W. J. Bartlett, \$1.10; Smaller sums, 40 cts.....	\$13 75
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Total for the month..... \$1,227 98

The Christian World.

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Jan 64 17 34

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter? — *Milton.*

JULY, 1883.

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I bequeath to my executors the sum of..... Dollars, in trust, to pay over the same in..... days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 34.

JULY, 1883.

No. 7.

EDITORIAL NOTES.

HISTORICAL CONFÉRENCES AGAIN.—Referring, some time since, to the work in which Professor Bigot has lately engaged, we spoke of the great good that may be accomplished in France by means of historical lectures illustrating the Reformation of the sixteenth century, its aims, its achievements, and the cruel persecutions that hindered its progress, in some cases even suppressing it altogether. We are reminded of the subject by the receipt of a copy of the *Carillon*, of Vendôme, of the date of April 26th, containing a whole column devoted to a lecture or conférence, of the kind indicated, which had been delivered in Vendôme, during the course of the preceding week. The circumstance is interesting, it seems to us, on more than one account. The little city of 9,356 inhabitants, situated one hundred and ten miles south-west of Paris, was an ancestral possession of Henry of Navarre, who, as Duke of Bourbon-Vendôme, had, on a height overlooking the place, his castle, now a picturesque ruin. But despite historical associations with a family some of whose members, like Henry's mother, Jeanne d' Albret, figured as devoted adherents and patrons of Protestantism, we cannot find that Vendôme has, at present, any place of Protestant worship or any Protestant pastor. At least, we have discovered no reference to any in the *Annuaire* for the present year. The whole ground has been given up to the Friars of St. Joseph, the Benedictines, the "Sœurs de La Sagesse," and the Sisters of the Sacred Heart of Mary. Yet the place has a certain importance, with its piano, glove, paper and other manufactures. It is just such a centre of influence as should be occupied by Protestantism; and M. Jean Monnier, the young pastor of Saint-Quentin, did well to take the first steps, by delivering a lecture there on "the Marriage of Luther." Judging from the

account that has come to us, it was an able and successful effort. The attendance was large. The hall of the "Musée" was too small to hold those who came to hear, among whom, we are told, were a large number of the chief officials of the city, and even, as is rarely the case in France, of the ladies of the place. On the whole, we are the more inclined to regard the lecture of M. Monnier as likely to lead to important results in the future, because the very favorable statements in the *Carillon* come evidently from an impartial pen which does not hesitate to point out some respects in which improvements might have been made in the direction of greater adaptedness to the wants of a popular audience. We hope to hear much more in future of the historical lectures of this and other Protestant scholars.

ROMAN CATHOLICISM AND MIXED MARRIAGES.—A few weeks since, the *Catholic Review*, of this city, published a striking article signed by Rev. A. Kuhls, of Wyandotte, Kansas, which we cannot suffer to pass without calling to it the attention of our readers. It is valuable as professing to be based upon exact information. In one or two points, indeed, correction might be necessary. It is obviously a mistake to reckon the estimated twelve hundred and ninety children of the mixed marriages as a loss to the Roman Catholic Church; she could naturally expect only one-half of the number, as only one half of the parents belonged originally to that sect. The total loss, therefore, is not seventeen hundred and twenty, but one thousand and seventy-five persons. But, even with this reduction, the result is an appalling one to the Romish hierarchy. We do not wonder that a vigorous effort is made to put a stop to a movement so ruinous to its projects of universal dominion in the United States. One remark of the worthy priest of Wyandotte may strike the average reader as verging on the ludicrous. He will have it that Protestant young men prefer Roman Catholic girls to girls of their own manner of thinking. To which it might possibly be replied that the Roman Catholic girls display their native good sense by preferring for husbands men of better intellectual training and sounder principles than those who have been formed in parochial schools either in this country or in Europe. But these are minor and really insignificant points. The vital fact is that in mixed marriages Romanism seems not to have the slightest chance of success. It is in marriage, then, as it is in education. Let the children of Roman Catholics be taught in the public schools on the same benches with the children of Protestants, or let them, when they have become a few years older, marry Protestants, and the result is measurably the same: they will, in great numbers, fall away from

Rome, or, as the priest has it, from "The all-saving Bark of Peter." Clearly, only a Chinese wall of separation will answer the demands of the case. Such a wall the priesthood would like to erect; but they cannot, and Rome will go on losing, as it has lost, a very considerable proportion of Roman Catholic immigrants and their children. At the same time, let us not forget that the result is not unmixed good. It will require a great deal more exertion, and more strenuous exertion, than the Protestants of this country are now putting forth, to save those who thus drop off from Romanism from falling into complete irreligion. Let us see to it that the Gospel, and not atheism and materialism, be the gainer.

Here is the record of Rev. A. Kuhls's observations in his own words:—

In the following lines I shall give the result of a ten years' investigation. To some it will perhaps appear incredible, but I vouch for the truth of every word. If others have not a similar statement to make, it is perhaps because they have paid less attention to this matter, and were of those happy natures who always see the sunny side only.

Ten years ago, by a pastoral letter of a certain Rt. Rev. Bishop, my attention was more emphatically called to this subject. I believed that bishop to be too strict, when he warned his priests against mixed marriages, and demanded that no one should ask for dispensation, except where priest and bishop would be justified before the tribunal of God. Then, in all earnestness, I began thoroughly to investigate the state of affairs regarding mixed marriages. I engaged several trustworthy men, to assist me in numbering the families of mixed marriages in our town, and noting their attachment to the Church. Faithfully have we worked; and I here give the result of this ten years' labor to all Catholic parents, for the welfare of their children's holy faith. Without any fear of successful contradiction, I say to them openly: Keep your children from and out of mixed marriages, lest in fifty years you need another St. Patrick or St. Boniface, to convert a nation of pagans, made up of your grandchildren. Here is a looking-glass! stand before it, watch it closely! Our town numbers one hundred and fifty families entirely Catholic, and four hundred and fifty "mixed families." Of these latter, four hundred have fallen away entirely and completely from the Church; of the fifty outwardly professing the faith, only twenty earnestly strive to raise their children Catholics. Thus, four hundred and thirty families are gone; count three children for each, and you have the round number of twelve hundred and ninety—including parents, seventeen hundred and twenty souls lost to the Church—the work of less than twenty years. All my successors, within a hundred years, will not bring as many converts into the Church, as four hundred and thirty careless parents, within so short a time, have sent out of the all-saving "Bark of Peter." Many of the parents in the mixed families referred to, were themselves the results of mixed marriages, proving the every-day experience, that the second generation of such unions will always be an entire loss to the Church.

What would even the poorest Catholic say, if he saw a Catholic and a pagan kneeling side by side at the communion-railing dividing the Sacred Host given to one. Something similarly detestable takes place in a mixed marriage. An entire refusal of all dispensation would send, for some years a good many out of the Church (comparatively a small loss, or no loss at all), but it must be confessed

would save us thousands of souls afterwards. Our non Catholic American young men are more anxious to contract a union with young maidens of the Catholic faith than with those of their own belief. What is the duty of every Catholic girl under such circumstances? Before God, they are bound to see to it, that such young men take instructions and become Catholics.

THE VETO OF THE APPROPRIATION TO THE ROMAN CATHOLIC PROTECTORY by Governor Cleveland of this State will be applauded by all our citizens who believe in unsectarian government. An item of the Supply Bill was "for the support and maintenance of juvenile delinquents at the Catholic Protectory, \$20,000." In refusing his approval, the governor remarks: "The name of this institution implies that only Roman Catholic children are there provided for. If this be so, that fact furnishes a good reason why public funds should not be contributed to its support. A violation of this principle in this case would tend to subject the State Treasury to demands on behalf of all classes of sectarian institutions which a due care for the money of the State and a just economy could not concede, and which would yet have a justification in precedent. . . . I am informed that the municipality of New York pays a stated and reasonable compensation for the support and maintenance of such juvenile delinquents as are committed to this protectory. If this be true, even the plea of want and necessity cannot be urged to justify the appropriation."

THE PAPAL CIRCULAR LETTER TO THE IRISH BISHOPS has been published, since our last issue, and proves to contain a condemnation of the Parnell Fund and a distinct prohibition addressed to clergymen from taking part in the movement in favor of the fund and, in general, in all movements by which hatred and dissension are aroused or distinguished persons insulted—the very items which the *New York Tablet*, of May 20th, discredited. "We believe," said the editor of that paper, "the Holy Father has too much respect for the faith, fidelity and intelligence of the bishops and clergy of Ireland to suppose them capable of encouraging any movement calculated to imperil the welfare of their flocks, or that would encourage dissension and hatred, which is contrary to one of the great fundamental principles of the holy Catholic Church. We doubt, therefore, that he has issued any such order, and, if he has, it was done *under the grossest and most villanous misrepresentations that England's agents could make.*" Irrespective of the dogma of the Infallibility of the Pope, which, we suppose, must be admitted, on pain of excommunication and anathema, by all that claim to be dutiful sons of "Holy Mother Church," it is some-

what strange to assert that Pope Leo XIII. could allow himself to pronounce his verdict in a matter of so much importance to Ireland, a country peculiarly his own in a religious point of view, upon *ex parte* information; or that he should have given more weight to English representations than to the representations of his Irish bishops. As for ourselves, we cannot doubt that the papal curia awoke, though rather tardily, to the danger it was running in seeming, by its silence at least, to lend support to a movement under which the forms of assassination and indiscriminate destruction were easily detected. The Papal See would have figured very disadvantageously as preeminently a friend of law and order, of monarchical institutions and of rights consecrated by antiquity, and at the same time as a patron of the very methods adopted by revolutionists and communists. The following is the full text of the papal circular, according to a translation made by *Freeman's Journal*, which it is claimed is more accurate than the version given by the *London Times* :—

CARDINAL SIMEONI, PREFECT OF THE PROPAGANDA, TO EACH OF THE IRISH BISHOPS.

Whatever judgment may be formed of Parnell and his plans, it is clear that many in his train have in multiplied instances conducted themselves in a manner altogether in conflict with what the Sovereign Pontiff prescribed in his letter to the Cardinal Archbishop of Dublin, and embraced in the instruction of this Sacred Congregation that was unanimously accepted by the Irish bishops in their late meeting in Dublin.

For indeed in these rules it was set forth that it is of imprescriptible right (*iuxta*) for the Irish people to seek relief from their distressed condition, and of imprescriptible right for them to strive for their independence (*sua jure contendere*). Yet forever that Divine precept must be guarded, that it behooves to "seek first the kingdom of God and His justice;" and that it is vile to maintain a cause, however just, by wicked means.

Moreover, it belongs to all the clergy, and especially to Bishops, to quiet excited impulses of the people, at large, and by timely advices to recall them to what is just and to needful forbearance in all matters, lest by a too hot party spirit (*vehementiori cupiditate*) they may be led to view efforts for public advantage (*emolumenta rerum*) with misguided judgments, or found a hope of public well on the infamy of criminal acts. Hence follows that no one of the clergy can lawfully disregard these prescribed rules, nor be mixed in or aid and abet movements altogether opposed to prudence and to the duty of soothing passions.

Assuredly it is not forbidden to gather money for relieving the situation of the Irish people. But, from the tenor of the afore-cited Apostolic commands, such collections are entirely to be blamed as are flagrantly aimed at exasperating popular passions, so that men can readily avail to abuse these in starting lawless and disorderly plots (*ad turbulenta consilia contra leges inveniunda*). But most especially must the clergy abstain from these, when it appears evident that hatreds are thus engendered, clamors against distinguished men set on foot, and no condemnation

uttered in any way of the crimes and assassinations with which infamous men have defiled themselves; and when it is ostentatiously claimed that the measure of a true love of country can be gauged by the money contributed or refused, so that men may seem to be urged on by a kind of fear and force.

From these considerations it ought to be patent to your Lordship that the collection of money called the Parnell Testimonial fund cannot be approved by this Sacred Congregation, nor hence can it in any manner be commended or promoted by ecclesiastics, and least of all by Bishops. Meantime I pray God long to preserve Your Lordship.

SANTA MARGHERITA IN VENICE.—A circular letter from our good friend, Rev. John R. McDougall, of Florence, has reached us, containing an account of the fund raised for the purchase of the former Roman Catholic church of Santa Margherita in the city of Venice. Although the purchase was completed, the alterations made, and the whole fully paid for, early last summer, unavoidable circumstances prevented the publication of the balance sheet until this past spring. It is interesting to read that by dint of great care and economy there remains over, after all expenses have been met, the sum of four thousand francs (about \$800). This sum Mr. McDougall proposes, with the sanction of the original donors, to apply to the securing of a place of worship for the persecuted and flourishing country church of Fara-Novarese. Two thousand francs have already been expended on the ground, and the other two thousand will go to make up the sum of eight thousand, needed for the building. The people of their poverty, give one thousand; another thousand has been subscribed in Milan, etc., and Mr. McDougall hopes "the other four thousand francs may soon be secured, and a check be thus put to the fury of intolerance and bigotry." A photograph of the interior of the church of Santa Margherita, which Mr. McDougall encloses, shows that the little Protestant community of native Venetians now have a very neat, tasteful and commodious place of worship. Traces of the old Roman Catholic period still linger in the figures of the elaborate fresco on the lofty vaulted ceiling, but the reading desk and communion table have taken the place of the high altar, the melodeon by their side tells of congregational singing, the pulpit is furnished with God's word, and, high on the walls, stand out in distinct characters "*La Legge di Dio*"—the Ten Commandments. The transformation is complete and significant. Mr. McDougall has done a good work, and one with which his name, we doubt not, will be associated for all time, in securing, for the poor Italian Protestants, in so many places, roomy and appropriate church buildings, in place of the inconvenient, contracted and precarious *locali* where they used to worship; above all, in acquiring in Rome itself the

noble Roman Christian College, opposite the Bridge of San Angelo and in full view of the Vatican Palace and the Church of St. Peter's.

THE SCAPULAR AND ITS EFFICACY.—If any reader thinks that the puerile devotions and practices once recommended by the Church of Rome are a thing of the past, he will be quickly undeceived by reading a certain discussion “on the advantages that result from membership of the confraternities of the several scapulars, and the indulgences which the members can gain by complying with certain conditions.” It was originally prepared by the *Irish Ecclesiastical Record*, and is reproduced *in extenso*, with the appended notes, by the *Catholic Review*, of this city, in its issue of May 26th, 1883. We should be glad to have our readers familiarize themselves with the whole of this precious document; for in that manner only would they gain an adequate idea of the character of the remarkable method advocated for gaining a quick entrance into the joys of heaven. Here we must content ourselves with a very few observations. The word “scapular” is not defined by the writer; so we fall back upon the description given by Noah Webster, as “a part of the habit of certain religious orders in the Roman Catholic Church, consisting of two bands of woollen stuff worn over the gown, of which one crosses the back or shoulder and the other the stomach. This is worn as a badge of peculiar veneration for the Virgin Mary.” Of this scapular there are four varieties—brown, white, black and blue—the colors respectively of Carmelites, Trinitarians, Servites and Theatines. Strange to say, though all these have their advantages—during life, at the approach of death, and after death—to the brown scapular ought incontestably to be accorded the preference, since members of the association that wear it participate not only in the fruit of all the spiritual works of the Carmelites, “but also of all the good done throughout the whole Catholic world.” We must be excused from particularizing the general advantages enumerated; especially as respecting the most valuable one there seems to be considerable doubt, and the writer can only say that “the associates of the scapular of Mount Carmel are encouraged to hope for the very special assistance of the Blessed Virgin at the point of death.” But the genuineness of the bull on which the “hope” is founded, is admitted not to be beyond question. Now, notice the conditions. These are four in number: “1. To observe exactly what has been prescribed respecting the material, color and form of each scapular. 2. To receive the scapular from a priest who is duly authorized to give it. 3. To wear constantly the scapular, and in the way prescribed. 4. To get one's name

inscribed in the books of the confraternity, in the case of certain scapulars where this condition is still necessary." These conditions, we are informed, a little further on, are the *only ones* prescribed for membership of these scapular confraternities or associations. "*No prayers are necessary, no special good works—in a word, no other condition.*" But if a man or woman be desirous to obtain greater advantages than those general ones which every member obtains *ipso facto*, by reason of membership, we find that there are also rich indulgences to be gained "on easy conditions." A few of these are enumerated in the case of the wearers of the "brown" scapular; for example, "A plenary indulgence on the day of receiving the scapular; conditions—confession and communion. Plenary indulgence *in articulo mortis*; conditions—confession, communion, and the devout invocation with the lips, or at least with the heart, of the holy name of Jesus, etc."

(Correspondence of the CHRISTIAN WORLD).

LETTER FROM REV. H. MOURON.

We insert elsewhere in the present issue the article by Rev. Dr. de Pressensé, to which our esteemed correspondent alludes in his appeal for the continued and enlarged support to be given to the excellent society which he represents. Certainly if any organizations employed in the conversion of France to the Gospel have deserved well of the Protestant world, the Evangelical Society which has just completed the first half-century of its existence, and its fellow society in Geneva, whose semi-centenary was celebrated two years since, are of the number. They are the oldest, and have done a work second to no others in importance.—EDITOR CHRISTIAN WORLD.

PARIS, May 17th, 1883.

REV. DR. BAIRD, American and Foreign Christian Union,
45 Bible House, New York:

Dear Sir—I enclose a copy of the *London Christian World*, with a letter of Dr. de Pressensé on the Evangelical Society of France. I know Dr. Beard also intends sending it to you. Nevertheless, I think I must write to you some words on the subject, as American friends have had such an interest in our work and a prominent part in its being carried on. Pastor Bersier reminded the audience of that fact, adding that America showed us the way toward that separation of Church and State, which is impending over the Reformed Church here, and for which it has to prepare, and is now preparing.

Just a few more words in addition to Mr. de Pressensé's admirable résumé of the first fifty years of the Evangelical Society of France.

This society opened the way to other French societies, between which the vast field of evangelization in France is now divided. Hence it is that it has no more now, as in 1845, one hundred and thirty-seven agents and candidate-teachers. It is no more the only one to tread the wine-press. It has still about forty agents, entirely or partly paid by it, male and female teachers, evangelists and pastors. Besides its twenty-four settled posts of evangelization, it causes the Gospel to be preached regularly in nearly 200 places, when no other Protestant service is held. Its agents have at an average of 12,000 presences monthly, without taking into account occasional hearers at conferences, funerals, weddings, etc. In its course of fifty years the Society has regularly brought the Gospel into more than sixty departments, 500 towns, and from 2,000 to 3,000 villages, where it was almost unknown; created seventy-five schools, 120 congregations, and helped many more in divers ways. Of course, it has occasionally met with disappointments; there was, at times, straw in the edifice which was built. Christ's great day shall show that it has also done a good work, lasting even into eternal life. It shall reveal those thousands of souls which were brought through its efforts, to the knowledge of their God and Saviour. The piety of V. de Pressensé, of the Monods, of Dr. Fisch, of their eminent colleagues in the committee, cannot but bear fruit, as well as the sympathy of French, English and American Christians, as well as humble and great sacrifices from the agents and members of the congregations of the society.

The work of the Evangelical Society is more necessary than ever, as was written to the jubilee assembly by one of the three survivors amongst the founders of the Society, M. Lutteroth. More necessary than ever! Because our people thirst perhaps less after Gospel truth, which means, for us Christians, that they are needing it so much the more; because minds disgusted with Rômanism and dissatisfied with Atheism, are in danger of getting a disgust for any and every form of belief, and, being without God and hope in the world, are to make for themselves gods out of the flesh and its debasing lusts; because in the uncertainty and trouble in the actual state of souls, we must show them Him who is the Rock of Ages and the truth; because souls are being lost more than ever, and we must, more speedily than ever, hasten to their rescue. "I have had much to bear since your departure," a young man writes to one of our agents, "but my trust is in my Saviour, who unceasingly shows me His love. I entreat you, dear pastor, you who first brought peace and truth in my soul, to pray God for me." "A lady," another agent writes, "who caused great harm to our friends, was present at the funeral of a Protestant by birth, who, although being alone at C., honored her profession of faith. 'I did not know,' said the persecutor, 'that those people

prayed to God with such faith. For the first time I heard such good things. I wished the service had lasted till midnight.'"

The harvest, which can now be brought into the Lord's barns, ought not to be allowed to rot in the field, for want of husbandmen to go to reap it. The seed of eternal life ought to be sown with so much more zeal that the tares are plentifully sown. Well, the Evangelical Society was obliged, for want of means, to diminish the activity of its agents. These agents are making sacrifices with a devotedness worthy of praise; they suffer from being obliged to restrict their work, more perhaps than from being obliged to narrow down personal expenses. That situation cannot, must not, last. Oh! may those to whom God has given earthly riches, give a part to those who dispense heavenly riches! Otherwise, would they not be responsible for the ultimate deplorable fate of souls to whom their liberality would have permitted the Society to announce their Saviour and to bring salvation? The true Gospel must be taught to France: God's glory, the Christian's duty, the salvation of France, the peace of Europe, the salvation of thousands and thousands are concerned in this matter. It is the conviction of the Evangelical Society of France, and it is also its aim. I instantly and respectfully pray its good American friends, to whom it is so much indebted already, to come to this conviction and to help the Society to reach its aim during the new half-century which opens before its steps. I am sure the American and Foreign Christian Union, so helpful to us, will not abandon us. I rely on you, dear Dr. Baird.

Yours, very truly,

H. MOURON.

*THE SEMI-CENTENARY OF THE EVANGELICAL
SOCIETY OF FRANCE.*

BY REV. DR. E. DE PRESSENSÉ.

(From the *London Christian World*.)

The most interesting of all gatherings was, beyond question, the celebration of the Jubilee of the Evangelical Society of France, founded in Paris, April 26th, 1833. Most of those who took part in its foundation—Mark Wilks, Thomas Waddington, Victor de Pressensé, and Frédéric Monod, (for more than thirty years its faithful secretary,) have departed

this life. Among the few survivors two names stand out prominently, Count Jules Delaborde, who, in his distinguished career at the bar, has so often been the defender of religious liberty, and to whom the Académie of France has just awarded one of its prizes for his excellent history of Admiral de Coligny; and Henri Lutteroth, the friend of Vinet, and the editor of *Le Semeur*, the journal in which Vinet published so many of his finest writings, and which has done so much to give elevation and breadth to the tone of our French Protestantism. M. Lutteroth is therefore a leading representative of the voluntary principle in France. He has reflected equal honor on it by his intellectual gifts, his noble character, and his lofty and large-hearted piety. The venerable octogenarian whose state of health would not allow him to be present at the Jubilee, wrote an admirable letter on the occasion, passing in review the history of the Evangelical Society.

Among its comparatively recent losses, the society mourned the death of M. Georges Fisch, who succeeded M. Victor de Pressensé as its president, and who devoted himself to the cause with unremitting energy. His young successor, Pastor Mouron, has already shown that the burden of this difficult work is not too heavy for his Christian zeal and capacity.

Great, indeed, is the work accomplished in the last fifty years by this society. Coming into existence just after the religious revival of 1828—a revival all the more deep and pure that it was not brought about by any external agitation—it was the pioneer of home mission work outside our Protestant churches. It acted the part of a practical evangelical alliance, uniting all Christians in the work of evangelizing a country which, after the Revolution of 1830, was open to any influence. It has left in its track, through the length and breadth of France, mission churches which have united themselves freely to some existing church organization. It has secured, as permanent fields of mission work, many Departments in which there had never before been anything but Catholic places of worship, such as the departments of Yonne, Haute Vienne, Creuse, Allier. In Paris it inaugurated, at the foot of the Heights of Belleville, that mission to the working classes which has reached such a noble development in our day under the superintendence of our revered brother McAll. The society has had to fight its way through untold difficulties. Its pecuniary embarrassments have often been very great, but help has always come at last, and often through the medium of our brethren in England, to whom the very sincere gratitude of the society was tendered at its jubilee. Other difficulties have arisen from the intolerance of the legislature, which has too often been exclusively under Catholic influence, and has found it easier to vindicate its position by force than by argument. Except at rare intervals, religious liberty has never yet been legally recognised in

Francé. Even when it was inserted as a principle in the written constitution of the country, it was denied in fact by the restrictive clause which required the sanction of the authorities before any meeting whatever could be convened. The advocates of religious liberty in the parliament and in the country maintained that its proclamation in the national charter sufficed to exempt religious meetings from this irksome restriction. It was still maintained, however, by the judicial tribunals. Hence arose a prolonged controversy in which the Evangelical Society of France has always been the foremost champion of the cause of religious freedom. It has never ceased to exercise as a duty that liberty which was denied to it as a privilege. Taking as its fundamental principle that it is right to obey God rather than man, it has held on its course against wind and tide. At first following the example of St. Paul, it did not cease to vindicate the rights of conscience before the tribunals of the nation. I have already spoken of the part taken by M. Jules Delaborde in this noble campaign. Others, like M. Lutteroth, not connected with the bar, have stood up boldly in the defence of their persecuted co-religionists. I count it one of the highest honors of my life to have been permitted once and again to plead their cause in the Chambers, before I succeeded in getting religious liberty recognised, at least, as a principle in our National Assembly. Among the most effective defenders of religious liberty have been the peasants of Yonne and Haute Vienne, who have submitted to fine and imprisonment rather than be untrue to their faith. All these facts were recalled with much feeling and force by M. Mouron in the Jubilee Meeting. The conclusion arrived at, at the close of this interesting meeting, was that the work of the Evangelical Society of France was more needed than ever, and that every effort must be made to free it from its clogging weight of debt. The deficiency in its funds amounts this year to 36,000 francs.

EXPULSION OF THE PAPAL LEGATE FROM CHILI.

After reading the account which we gave in a recent number of the *CHRISTIAN WORLD* of the expulsion of the meddlesome envoy of Rome by the Government of the Chilian Republic, our readers will be interested in seeing what the effect has been upon public sentiment in that country, according to the *Valparaiso Record*, from whose columns the following paragraphs are taken.—EDITOR *CHRISTIAN WORLD*.

All the secular journals have sustained the action of the government in dismissing the legate from Rome. The *Independiente*, on the contrary, criticizes his dismissal; so does the *Estandarte*. Now the bishops of the country have commenced discharging their heavy field-pieces. The acting archbishop of Santiago, don Joaquin Larrain Gandarillas, has published an "edict" in which arguing from first principles, he has made out, in his own view, a perfect case to show that Monsignor Dell Frate was most abusively expelled from the land, that he had given no cause for offence, had acted entirely within the orbit of the powers confided to him from Rome, and consented to in his reception by the Chilian government. Mr. Larrain makes it out a clear case of rebellion against the authority of the head of the church, and anticipates the displeasure of Heaven for his country in consequence. He cites no less than fifty different titles employed by the early Christian Fathers in honor of the Roman Church as the head of all Christendom and the Pope as the head of it. He commences with Cyprian, "the bond of unity," and gives also from Augustine "the most blessed Lord;" Irenæus, "the sublime summit of the priesthood;" Anaclet, "the church, root and womb of the other churches;" Marcellinus, "the head and hinge of all the churches;" Athanasius, "the supreme apostolic see;" Ignatius, "the apostolic fountain;" Bernard, "Moses in authority, Samuel in judgment, Peter in power, Christ in unction, Pastor of all pastors." He quotes the famous phrases on which the Roman tyranny always rests from the bishop of Hippo, "Rome has spoken and the question is ended," and from Ambrose, "where Peter is, there the Church is, and where the Church is, there is not death but eternal life;" and then he adds, "from the history of the Church, one very significant fact appears, always repeating itself, namely that all sectarians and innovators, from the *old Catholics* and Masons of our time, the followers of Voltaire in the 18th century, the Jansenists of the 17th, up to Luther, Calvin and Henry VIII, and from the Protestants up to the old heresiarchs, all have abhorred and attacked the Pope." Mr. Larrain proceeds then to urge the supreme authority of Rome, and the obligation of his country to submit to it in everything; only thus, he thinks, can Christian unity and spiritual life be preserved. If the Pope chooses to appoint a delegate to take sole charge of the Chilian churches he must be allowed to do it, because he is the head of the Church in all the earth. The nation being Catholic (Roman) is bound, he urges, to submit. Two points are then specially urged, *i.e.*, to pray for Peter imprisoned now in Rome as of old in Jerusalem, (about prayer the Vicario publishes some excellent remarks,) and the other point urged is that collections be made of Peter's pence, in all the convents and churches during the 40 days to Pentecost. After Easter, special prayers are to be offered, and two collections are to be

made, one on Easter Sunday, another on Sts. Peter and Paul, "of the results of which account is to be rendered within six days afterward."

Regarding this "edict," which aims to be very severe on the men in power, though measured in its language, a comic paper represents the acting archbishop appearing in the clouds of heaven with mitre on his head and forked lightnings in his hands, breathing forth from his mouth a flood of waters down upon the heads of legislators and public characters of the nation. Edicts fly in every direction with meteoric numerosity and force; but the people, legislators, lawyers, editors, are protected with umbrellas that shield their heads. The title of the caricature is, *Rain that does not wet*; and the umbrellas are Reason, Private Judgment, Truth and Justice. It is comforting to know that these qualities have so far come to prevail among the enlightened men of Chili that they cannot be terrified now with the vain and empty noise of fanatical ecclesiastics who are willing to sell out the independence of their country to an Italian pretender for a song.

When the political condition of a country becomes desperate and thoroughly anarchical, a dictator is sometimes appointed, or commonly appoints himself. Roman emperors of old used to name such emissaries and send them into provinces that had come into rebellion and confusion. This has been the nature of the emissary sent last year to Chili from modern Rome. He came ostensibly for something else; came to investigate and hear both sides on the Taforó question. The Chilean diplomat in Europe, Mr. Blest Gana, seems to have perceived, from the first, a measure of craft in the proposal to send him, and sought to prevent it; but the astute papal secretaries insisted and the delegate came. After a little it appeared that the Taforo business was only a blind, that he was to take charge generally of the Chilean church as a sort of *sindico*, selling indulgences *ad libitum* to all and several who were fools enough to pay him their money, and more than that controlling the clergy and bishops; all questions were on appeal to come to him for a final decision. In fact, he was to be the dictator. Unfortunately for him and his Roman masters, the President and Cabinet and Congress perceived the drift of matters, and informed him that, as he had no authority from them to do any of these things, and as the archbishop business, for which he had come, was at end, he need not remain any longer, and in fact would not be allowed to remain, but must leave the country. As Chili has thus declined to receive a dictator from Rome, may Divine Providence endow those holding the reins of power with further wisdom, enough to refuse any longer to be under Roman dictation in any way or shape.

MISSION WORK IN SPAIN.

(INTERESTING FACTS FROM REV. F. FLIEDNER'S QUARTERLY LETTER.)

For those who are not acquainted with the spirit of the Spanish administration, it is impossible to form an idea of the little difficulties and hindrances which continually harass us and entangle our movements. The worst of it is not the trial of patience, but the waste of precious time which they entail. I give one example: Four years ago Dr. Rule, of London, sent us some leaves of Spanish books, printed in London for our bookshop. Such books can only be introduced into Spain after having their titles published in the official *Gazette*. We sent in the names, but the Minister of Instruction, not choosing to publish the names of Protestant books, put off doing so under many pretexts. At last he consented to the issuing of a royal order permitting the introduction of these books, without the publication of their names required by the law. But now the Minister of Finance refused to obey the royal order, insisting on the exact fulfilment of the law. The consequence, of course, was that the books remained in the Custom-house. With the change of the ministry we returned to the contest, and at last succeeded in obtaining the publication of the list in the *Gazette*. But on sending it to the Custom-house, we received the reply, that the boxes had been disposed of already, although we are perfectly sure that this is not the case. Now we must begin a new campaign in order to find out what has become of them.

Another example: one of our colporteurs in the North has had all his books seized by the arbitrary proceedings of an Alcalde; no application, either to the judge or to the governor of the province of Asturias has had any effect. We were obliged to bring the matter before the minister; we are going now three or four times a week to the ministry in reference to this affair, and have often to wait for an hour or more only to be told that we cannot get an audience.

All the more do we rejoice that we are able to mention one step in advance on the part of the government in the important question of civil burial. I was just about to present a new complaint on the part of some Christians in the North, applying for a cemetery, when a royal edict appeared on the 4th of the present month, some of the paragraphs of which we translate. "The greater number of town councils have not fulfilled the order with respect to civil cemeteries in the royal edict of the 28th of February, 1872 (given by King Amadeo), with the object that the Spanish administration might procure decorous burial for those who die outside of the pale of the Romish church, and should thus comply with one of the most binding duties of the State in all civilized countries.

“In order to remedy this lamentable neglect and to comply at last with the prescription of the royal order named, and in order to avoid frequent and serious conflicts between the ecclesiastical and civil authorities; in conformity at the same time with the spirit and letter of the eleventh article of the Constitution, His Majesty, the King, whom God preserve, has thought it well to order all the town councils whose population exceeds six hundred householders, and to those who without attaining to this number, are the seat of a court: That in conformity with the spirit and disposition of the law of the 29th of April, 1855, the existing cemeteries be enlarged, enclosing land in the neighborhood which may be considered necessary, with a wall like that of the present cemetery, with an entrance independent of the former cemetery. The town councils and dissenting religious bodies, which, having the means, desire to construct special cemeteries, are at liberty to do so, subject to the present laws concerning health and drainage, after having applied for the official permission.” This is the substance of the law. It is true, that this circular does not solve the important question of the civil cemeteries, but it prepares the way to do so. It is to be hoped, at least, that for the present the painful and often repugnant conflicts as to the bodies of those who do not die within the pale of the official church, will cease; that is to say, in case—as a journal well remarks—that the officials carry out the royal order and do not act on the ancient saw: “We obey but we do not carry out.”

We believe that there is reason for the doubt, but, on the other hand, this royal order is certainly a great step in advance, and shows distinctly that all the power of the reactionary party is not sufficient to hinder the progress we are making in Spain towards religious liberty.

WORK IN XEREZ.

“In Xerez, writes Señor Viliesid, the work goes on quietly and steadily. The Jesuits, I am sorry to say, have it all their own way in the town. The misery that reigned in all Andalusia, and especially in this part of it during last summer and a great part of the winter, gave them a great hold on the people; for the ladies and the wealthier classes in general made them their almoners, and thus they were able to distribute bread, etc., to those that attended their meetings, which, as a rule, lasted from twelve to five o'clock in the afternoon. They have free entrance into all the bodegas (wine cellars) and cooperages, and are ever warning the men, that if they do not attend to their religious duties, they will be dismissed by their employers. Wine cellars there are, where the workmen are made to repeat two Lord's prayers and a creed, ere beginning and leaving off work.

“I have little doubt that the preponderance of Jesuitical influence in

and about the province has brought into existence the infernal society which is known as the "Manotnegra," black hand, a society that has projected and carried out within a short while so many crimes and atrocities; and has filled our prison, that of Cadiz and other places to overflowing.

"One of our local papers has in unmistakable terms laid the whole onus of the crimes of this terrible society on the Jesuits.

"Our schools suffered somewhat during part of last year, as sheer want compelled the parents to take their children from us, to put them under the Jesuits. Nevertheless our usefulness has not much been hindered; through God's blessing, I was able to establish cottage-meetings in the houses of certain of the members of our church. Two meetings a week I thus held, besides those in the church. One of these, carried on in the farthest end of the town among the gypsies, excites much interest. The owner of the house, in which it is conducted, is a church member. She has set apart two contiguous rooms for the purpose, which we have free of rent, and gives us light as well. The gypsies come in great numbers, and behave in a most orderly manner. One poor blind gypsy who earns his living by begging, is the happy possessor of an old piano, which some pious Catholic lady gave him; and another has been, and is paying a master to teach him to play, so as to fit him for the post of an organist in a Romish church. This instrument he has brought to our meeting room, and he himself acts as our pianist to direct the hymns. God grant that a blessing may rest on these meetings.

PUERTO SANTA MARIA.

"Since the death of Miss Ross," Senor Viliesid continues, "this mission has been conducted by my friend, D. Rafael Blanco and myself. Ever since the establishment of that work, we have been carrying on the services regularly once a week; but at the death of our sister in Christ, not only the work, but the responsibility also devolved on us. As she was called to her rest almost suddenly, she had no time to make any arrangements; nor had I the opportunity to ask any questions with respect to the funds, etc. And you can fancy our trouble and anxiety as to how the expenses were to be met at the end of the month, and what was to be the future of the Mission. Were we to close it? In these difficulties we could find no better friend and adviser than our Father in Heaven. We felt we must hold on and carry on the work in trustful obedience to Him. Our expectations were not defrauded, and ere the month came to its close, we had not only with what to meet the liability up to that date, but enough to go on for three months more.

“The house in which our sister died, and in which the Mission had been carried on for some years, was not only inconvenient, but very unhealthy; and latterly, the sanitary condition of the house was so bad that we were obliged to suspend the school till the landlord should make the necessary repairs. But even after these were done, there was no improvement; we were compelled to seek a more suitable place. But none could be found for the price we offered; and the houses that might have suited, the landlords would not let us have. But the Lord has given us one beyond our hopes and expectations, and has also sent wherewith to pay the rent, which is £10 more per annum than the other.

“The weekly service is conducted alternately by us, but the Sunday one is held by the teacher of my school at Jerez. The attendance is very gratifying; as a general rule the place is comfortably full. Several persons have been awakened, and the word has been as manna to their souls.

“The schools have an average attendance of over a hundred and fifty children, and are taught by the young women trained by Miss Ross. I am sorry to say that we have no schoolmaster for the boys. The fact is, we cannot as yet clearly see our way towards engaging one, as our funds are not so very abundant. Still we can raise our Ebenezer and say: Hitherto the Lord has helped us, and, indeed, far beyond our expectations. For while our lamented friend closed her two last years' accounts with a deficit of thirty and forty pounds, we were able to show a surplus.

“Praise the Lord with us and let us rejoice in His mercy.”

MADRID.

Here in Madrid the work is going on as usual. In the higher school our two candidates for admission to the University are beginning to quake and we find them out of class-hours in quiet out-of-the-way corners of the orphanage pouring over their books. The examination takes place next month. The older the children get, the more serious are the cares and anxieties we have on their account. What a privilege it is to be allowed to cast *all* our care on Him who *careth* for us.

Amongst the little ones we had two cases of measles; both were delicate children, and caused our doctor some anxiety. We had them removed to the hospital as soon as the disease declared itself, and we are thankful to say the infection did not spread. Soon after they recovered, our poor deformed Conchita, whom we had been permitted to nurse for eleven months, was released from her sufferings. These were often very great, so that it was with a feeling of longing that we saw the end approaching, and we thanked God when it came. The nurse, to whom she

was much attached, and who nursed her very tenderly, is now enjoying a well-earned rest in our country home at the Escorial along with one of the convalescents from measles, our little lame Iuanita and four more of our youngest and most delicate orphans. My wife and children spent the Easter holidays there, and five of our biggest boys walked out and paid them a visit of three days, walking back again on Easter Monday in order to recommence their studies on the Tuesday. The longer we enjoy this quiet resting place, the more we learn to value it.

On Easter Sunday we had the privilege of receiving several new members and of administering the Lord's Supper to more than sixty communicants. Our Easter services attracted some new hearers, and the improved number of auditors is keeping up.

One of the agencies which is working without much noise, but which is doing as good work as any, is the Sunday school. The quiet influence on the children will one day show its fruit. We are especially grateful to the Foreign Sunday School Association of the United States of America for all they are doing in making those Sunday Schools attractive to the children by grants of books, maps and little pamphlets, by printing "Christopher's Old Organ," etc., and especially by their giving to a great many Sunday Schools in Spain and outside of it, grants of our Sunday School paper, "El Amigo de la Infancia." We are glad to be able to say, that it is making its way slowly but gradually also into other than evangelical families of Spaniards. And truly we would wish, that our American friends might be able to witness the joy in so many hundreds of faces, when those children receive at the end of the Sunday School lesson their beloved "Amigo," and they would certainly feel well repaid for all their efforts and pains they are taking for benefiting this little flock of the Saviour.

Of our colporteurs we hope to tell the next time "good news, for which now lacks the space. And to tell our friends whose gifts and prayers are helping us to carry on this work of the Gospel, we will say with the apostle Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord."

FRITZ FLIEDNER, Pastor.

MADRID, Almudena, March 16, 1883.

AGUASCALIENTES, MEXICO.

A STORY OF PERSECUTION AND SUPERSTITION.

(LETTER OF REV. W. M. PATTERSON to *Nashville Christian Advocate*.)

This city is the capital of a State of the same name, 135 leagues north of the City of Mexico, and claims a population of 22,500. It is a beautiful place with pleasant climate, but it draws heavily on the physical man to reach it by *diligence* over the rough mountain roads. The signification of the name is "hot waters;" a fact which the Protestants have reason to note, as the fanatical Catholics keep them in "hot water."

Our mission has been established in this city more than a year, and has made gratifying progress. Persecution has been persistent; and but for the help of the reform laws, which the Governor feels he must preserve even by force of arms, we should have been cut off ere the first day's work was commenced. Our pastor there was one of the first to openly espouse Protestantism in Mexico, and had his congregation and public services in the capital of the republic before the arrival of any foreign missionary. He is, of course, familiar with the spirit and tactics of the Romanists; and they say in Aguascalientes that he has neither fear of the devil nor respect for the saints" (Catholic idols). When he began work there the priests raged, and his life was threatened by many and would have been taken at once but for the providential presence of Federal soldiers. He told the people they would not defeat the cause by killing him—he was ready to die anywhere and at any time, but some one else would come to fill his place.

At the first public service one of the priests took his stand near the door, to write down the names of those who might attempt to enter; his object being to intimidate those favorable to Protestantism, and perhaps encourage mischief from its opposers. Some mocked and made hideous noises, and others threw stones. At the subsequent services the priest did not come, but the stones did; and when the guards drove the rabble from the street, they climbed to the tops of the neighboring houses and threw stones into the court-yard. Guards are still kept in the street and on the house, and yet the stones come. During our services one night I was there they rattled like tremendous hail on the wooden shutters of the windows, with an occasional savage yell interspersed. But I could not notice the slightest uneasiness on the part of the congregation. No one moved but the porter, and he to be nearer to the door, should a charge be made.

Our congregation does not yet number more than from twenty to twenty-

five, and these attend principally the night services ; but the pastor and I visited a number of families—"respectable" families—who have not yet come out fully, but will doubtless soon indentify themselves with our cause, if they are assured our work is permanent. They have the Bible and our Church-publications in their houses, and read them with great interest ; but they bear in mind that to become known as Protestants is to bring sure persecution, and to lose the business from which they gain their daily bread. I took dinner with one of the congregation, who told me his business had all gone, and he could not go with safety into the suburbs of the city. When I sat down to his table he gave me a place to one side, saying, that if by chance a few stones should come through the window, they would not strike me. On one occasion a man ran through the streets at night with a great torch-light, discharging fire-crackers in every direction, announcing that he was driving the devil (Protestants) out of the city. On another occasion a theatrical party went through the place distributing their handbills, and showing themselves as such characters. But the ignorant and fanatical populace said it was a deception—they were Protestants in disguise, and stoned them out of the streets.

One of the most faithful attendants upon our Church services there related to me that, some time ago, the priest of one of the city churches could not bring his congregation just to the point of obedience he desired. He took the opportunity at an evening meeting to press the subject with all his eloquence from the pulpit, adding the force of his authority, etc. When he had fired his congregation to the utmost, he announced that he was going to turn Satan loose upon them. The lights were made dim, and a terrific ringing of the church bells commenced. Their attention was suddenly called to a point in the high ceiling of the half-darkened church, and while the priest's voice (and the bells) rang out his bitter anathemas upon the hapless people, and as they sat with upturned faces and trembling hearts, but expecting every instant to be startled by the satanic presence in their midst, there was let loose from the cited point a large living, scrambling, squalling cat, and by the time he had completed his descent through the "dim religious light" of the occasion, the priest had unquestionably gained his point, although the excitement and confusion were extreme ; and the people could not distinguish between themselves, the cat, the priest, or the personage they were expecting. The man who gave me an account of this ridiculous transaction, on reflecting upon the subject, became disgusted with the subject of religion, and remained so until recently, when Brother Jaurez gave him some tracts and papers, and afterward sold him a Bible. He now keeps the Bible in his house, and reads to every one who will hear the Word. For this he has been attacked

by some fanatics and almost killed, but continues to read his Bible to others, and attend regularly our public Church-services. This is one of the places we need to buy property, which is now offered us for \$4,000.

CITY OF MEXICO.

W. M. PATTERSON.

A McALL GATHERING IN PARIS.

(Translated from *Le Christianisme au XIXe Siecle*, for June 1, 1883.)

The McAll work brought together its friends last Monday in the Protestant Church of the Oratoire. The attendance was large and the meeting a very interesting one. M. Bersier who presided, after having reminded the pessimists that in 1821 the Reformed had but two church buildings and three pastors, enumerated the different works that have been undertaken since that date in Paris. He showed the beauty of the work pursued by Mr. McAll, and said that one of the obstacles to be overcome is the conservative scepticism that does not believe in the possibility of evangelizing the people, because it does not concern itself about and love the people. Mr. McAll thanked the French friends who have lent their co-operation and related the first relations which his work had with the Christians of America. M. Saillens told us of the enthusiastic welcome which the delegation of the McAll mission found in America, where, thanks to the devotion of two ladies, committees had been formed. New committees have recently been constituted. In a single city and on a single day ten thousand francs were subscribed. The most eminent preachers gave him their pulpits. "Everywhere I found the greatest sympathy for France. For three months I spoke so often of Lafayette and of Washington, that you will excuse me from speaking to you of them again to-night (laughter)." After having pointed out the great examples that America has given us, M. Saillens says that there is a great work to be done in France.

M. Bersier remarks: "I remember that a hundred years ago the Americans united with the French to force a treaty upon England. We," he added, turning toward Mr. McAll, "shall not sing as did our fathers; *Jamais l'Anglais ne regnera* (never shall the English reign), for he already reigns in our hearts. (Prolonged applause.)" M. Theodore Monod said: "A bridge has lately been completed uniting New York and Brooklyn; the charity of our American brethren has thrown a bridge across the ocean which renders communication easy."

M. Réveillaud thanked America for everything it has sent us, even the

phylloxéra, which, while ruining many districts, has, by the trial, prepared them to receive the Gospel. He referred, as Mr. McAll also had done, to the debt owed by French evangelization to his companion in America, the lamented G. T. Dodds. The Scripture says that it is more blessed to give than to receive. "I know some one," said he, "who loves to receive much. It is Mr. McAll who gives all that he receives and keeps nothing for himself." Dr. Beard, who has taken the place at Paris of Dr. Hitchcock, as pastor of the American Chapel, and who was previously a pastor at Syracuse, said: "If I were a tyrant, I should compel Messrs. Saillens, Monod and Réveillaud to go and spend ten years in America. An American said to a friend, 'I have been living ten years in Paris, and I do not yet know it.' The Americans love France; but I dare to say that you know only the boulevards of our love. In my childhood I knew but one French word—Lafayette. Our desire is, that your prosperity may be founded on the rock of the Gospel." Frequent applause showed how great was the interest the audience felt in listening to these different speeches.



INCIDENTS OF COLPORTAGE IN FRANCE.

Translated for the CHRISTIAN WORLD from the *Bulletin* of the Geneva Evangelical Society.

The winter work of colportage began in the month of October, and by the close of the season fifty colporteurs were employed, besides a goodly number of venders and distributors of books under different designations.

The exceptionally bad weather could not fail to be a hinderance, and accordingly most of the reports mention a notable diminution in the number of days of work. It can be understood that the sales have suffered, and yet they have been large in a number of places. We ask ourselves whether the rain, while diminishing the number of books purchased, has not had as its result to cause the books previously bought to be read and re-read. In this case, we should have reason to congratulate ourselves. It must be noted that somewhat illiterate readers are not afraid to read the production that has interested them two or three times over. However, this does not suit very well the colporteurs, a part of whose salary depends on their sales, and who, in certain districts of the south, suffer from the dearth of provisions. It is a singular result of the presence

of the phylloxera ; where it reigns, there is ruin ; where there is none, money abounds, luxury appears. We have been obliged to take cognizance of this fact by increasing salaries in some cases.

Another striking feature of the present work is the facility with which the different (religious) almanacs have been worked off. By the end of the year, over 50,000 copies of the "*Bon Almanach*" were exhausted at the publishers, if not at the points where calls for it flow in. This is not only true of the "*Bon Almanach*," but all are sold with the same ease. We receive more and more numerous proofs of their usefulness in making their readers desire to read the Holy Scriptures.

Colporteur G. wrote to us from *Marseilles*: "I have traversed for the first time some localities in the vicinity of Aix, and have been much encouraged by the sale of the almanacs. I was able to speak of the Gospel without receiving rebuffs. In the cafés, I have everywhere been well received. I had to take advantage of the night to speak to some country people who had come to attend upon the fair. I distributed among them tracts which they took with thanks. Some wanted to pay for them. May they be so many John the Baptists preparing the way of the Word ! At La C., a John the Baptist, that is to say, a penny "*Bon Almanach*," which I sold some time ago, has borne its fruit. As I was in a bookstore, there came in two countrymen, who asked if they might buy the Bible. "We have bought," said they, "the "*Bon Almanach*," we found it interesting, and finding upon it the address of the place where the Bible was for sale, we started to procure it."

The department has not yet brought out this year any new publications, but it will join with the Missionary Church of Belgium in the publication of a new series of tracts,

We shall now let the colporteurs speak for themselves.

Mr. M. writes from a town in the *Alpes Maritimes*: "A young man who had received a superior education said to his family: 'I had become a Protestant and I attended church with pleasure ; but since I have conversed with Mr. M., I have read the Bible with the Spirit of God, and I feel that I am a changed man.' It is inconceivable how prone the French youth, or at least a good part of it, is to run into negations, treating the Bible and what is said of it as antiquated stuff. A hatter said to me. 'I believe in a Supreme Being, but all has come to pass by nature.' 'See, sir,' I said to him, 'how educated men can fall into absurdities. These hats come from your hands ; but the moment the question is about the sun, the stars, the world we inhabit, oh ! then it is nature.' I related to him my own conversion, and I added, 'do likewise, and you will become yourselves witnesses for Christ.' I gained a hearing." On his return home, Mr. M. relates his trip. He was able to do some evangelization

work at Marseilles; and subsequently, in a boat so far as Agde. He had a conversation with the cook of the boat and the captain, who received a tract with hearty thanks, as did all the passengers and sailors. On the diligence, he pleads with an infidel conductor and two travellers. At Sainte-Col and L., the almanacs are awaited with impatience. At Sainte-Col he goes to the house of a weaver, to whom he had proclaimed the Gospel. The weaver's wife says to him: "He is dead, but he was greatly changed. He was always reading the Bible, and he made our children read it. He had given up drinking." The poor woman did not know how to read; through respect she had put by her husband's Bible. I urged her rather to place it within the reach of the children in order that they might read it. We had a conversation and a prayer together."

From the *Basses Alpes*, Mr. R. writes to us: "I have been to see a curé who received me well. We talked of purgatory, and he wanted to prove to me that my religion is false because we do not believe it. 'But, M. le curé, Jesus Christ never taught anything else than heaven and hell.' 'But your ministers marry.' 'The Apostles married, also, and you yourself are wrong in not doing so.' He bought of me an almanac. I then begged him not to speak against me. We shook hands as we parted. He urged me to go E. where there are people who love to read. At this place a man who has served the mass for thirty years said to me. 'Ah! we have much need of a Protestant preacher. As for myself I like that religion well.'"

"At B. I visited two schools. I left some tracts and pamphlets there. In the street I saw a group of persons and I addressed them. The curé was present. In the course of our conversation, he said to me: 'But, perhaps you are converted?' 'Yes, Monsieur le Cure, and you?' 'Ah! for myself I am not; and I am not sure of going to heaven.' We then read a good number of passages, and I exhorted him and the others present to be converted. In the evening we had a meeting at the inn, where I had a good number of hearers. I urged the curé to come, in order that we might hold the meeting together. 'You will speak first, and then I will continue the meeting by reading the third chapter of John.' 'Oh!' said he, 'I am not sufficiently instructed in the Bible for that; but I wish that you may have many present, and that you may do them much good.'"

From *Narbonne*, in the department of Aude, G. writes: "I have met terrible adversaries, two especially that are fierce against the truth. They deny the existence of God, and the inspiration of the Scriptures. It is impossible to make them understand anything. Yet they were blamed, and after they left I was told I was right. Their misfortune is that they do not read the Scriptures, and prefer novels."

In the department of *Lot*, the population seems well disposed to hear the Gospel. Yet some persons reproach Colporteur P. with the statement that the Protestants do not follow the commandments of God. "In the midst of the fair," he says, "being pressed to read them something, I take the twentieth chapter of Exodus. They approve of it, and, thanking me kindly, they say: 'If we were enough of us to make a meeting, we should ask for a pastor to come and preach the Gospel to us.' My answer was: 'If there are twenty persons of you, you can ask for one; and if you wish it, I charge myself with bringing one.' At Saint-G., I was badly received. I was told: 'Your books are not in Latin.' At L., I was told: 'read to us the Bible—the place where the Commandments are.' It was the day of the fair, and I was speedily surrounded by fifty persons or thereabouts. After my reading, they said to me: 'You are in the religion of Jesut Christ.' At G., having gone to read the Bible to a sick man, he asked me to let him have it. At B., at the fair, I read in the midst of the crowd, the chapter of the creation of the world. Those present applauded with their hands, and cried out: '*Vive le Protestant!*' At the fair of C., I had a conversation with a number of persons. They tell me that the Protestant religion will shortly be as strong as the Catholic, because the priests are abolishing it completely. At C., the men would be well disposed; but the women are in great ignorance and error. In a few years there will be a change, and once turned to the Gospel it will not be possible to get the women to give it up. At S., I am pursued by a crowd of women who hurl insults and silly speeches at me. I see the curé in the distance smiling, and go towards him, but he goes into his house."

At a place in *Auvergne*, P. enters a house and offers his books. There is no reply. He reads the titles of them. A woman who has been in great suffering for some days, when she heard the name of the tract: '*Go to Jesus,*' tells her husband to get it. She begins to read it, and is so absorbed in it that she hears nothing. Suddenly she cries out: 'Oh, how good this is! Never had I been able to understand the love of God until to-day. How happy am I! I no longer feel the burden of my sins; Jesus has taken them away. It is He who ordained matters so that you should bring me this book.' She did not wish to let me go. I had to promise to return. Finding myself on the way to an isolated house, after much hesitation, I directed my steps towards it. I found there a poor woman of eighty years of age, sick, and not knowing how to read, and with her husband equally ignorant. She had said to him: 'Oh, if God might send me some one to read a chapter to me!'

"Like master, like disciple. The colporteur enters a school whose teacher likes to read only the books written from his religious point of view. The teacher says: "Let all who want books raise their hands!"

All raise them. In another school the teacher without disturbing himself, says: 'I have books enough.' Going out I approach the pupils; no one wants a book. At P., I found much encouragement. A number of persons call to me from their windows; all give good testimony to my books. It appears that the light is piercing the darkness. It no longer is the language of former days. There is much more sympathy and less hostility than in previous years. I think I may say that the Lord will shortly show the fruit of what has been sown. A woman tells me that she every day reads the passage referred to in the almanac."

In the department of *Vienne*, the colporteur visiting a carpenter, is thus addressed by him: "Do not speak of religion. I do not even believe that we have a good God, but I like the stories in your almanacs. I place them on this little table, and when the curé comes he looks at them, but not with a friendly eye; nevertheless he does not reproach me. I will take two of your almanacs, but why do you always want to sell me the Bible? You know they call me 'B. the infidel.' I believe in nothing, but I make my children pray to God." At the same place another person said: "You know I never buy your Protestant books, but I have a cousin to whom you sold the Bible and some '*Almanachs des familles*,' in which each week has its verse of the Bible. That has led me to reflect. I want to-day a New Testament." "If you knew," said the curé, "how much harm those almanacs have done to our poor Catholics! But everybody must have them, and then they want to read the Protestant Bible." Mrs. C. said to the colporteur: "It was my husband that bought the '*Almanach des bons conseils*,' because of its title, without knowing what it was. We read it, we found it to be good, then my husband bought the Bible. I will take two of your almanacs, and when you come again you will not be shown the door." In the same locality a gentleman said to the colporteur: "Take your books away from here; they are the cause of the misfortunes of France. Go away from before my house."

In *Vendée*, Colporteur D. sold in two weeks 9 Bibles, 31 New Testaments, and 535 almanacs. Having gone into the house of a Roman Catholic family where he was permitted to read, the mother and the daughter seemed to him quite surprised, as if they had never seen the Gospel. "A neighbor came in who made the same impression upon me. Nevertheless they listened attentively, and each purchased a New Testament. A Roman Catholic woman said to me: 'If you had a book that would teach me the truth, you would do me a great service, for we do not know any longer whom to believe.' She bought a New Testament to read as her book of devotion. A young girl, to whom some years ago I sold a New Testament, asked me for a small one to carry in her pocket. A man said to me: 'I have read the Bible in Protestant families. I have

learned that we must read it to understand the truth. Give me one that I may instruct my children.' Elsewhere a woman asked me why these passages of Holy Scripture are placed in the almanac. On my reply, she asked me many questions on the subject of religion. I explained to her the way of salvation. She bought a New Testament. A lady, a school-teacher, said to me: 'I have gotten completely free of the clergy. I can no longer retreat from the position which I have reached. I must go on, since Jesus Christ has enabled me to find Him.' She has read our books, our almanacs, and our papers, and has bought the Bible."

In the department of *Le Nord*, colporteur C. sold, in the second fortnight of November, 3 Bibles, 11 New Testaments, and 641 almanacs; and during the month of December, 6 Bibles, 26 New Testaments, 1,077 almanacs, etc. "At F," he writes, "there is a pious Protestant family, that came out from Roman Catholicism. I went to see them in the evening, and, as we were reading, a score of persons arrived. These friends had gone to fetch them. After having read a chapter and offered some simple remarks on the dispensations of God, we closed with prayer. There was there a young man who had lived eighteen months at the house of a pious and sincere curé, and after some explanations he bought the Bible. At W, the curé had already distributed almanacs, as well as the agent and the garde-champêtre, so that some persons had already received three—which did not facilitate my sales." Nevertheless the work presents a good prospect, and we have the best hopes from the labors of this colporteur.

We shall close by some lines on the labors of the intrepid P. who is driving his wagon through the *Ardennes*, and in whose work we co-operate by furnishing him books. "The sale and distribution for the year 1882, amounted to the following: Copies of the Holy Scripture—7,200 New Testaments and 18 Bibles, all of them sold. 14,210 almanacs, pictures and papers. Distributed 47,850 Gospels. Length of journey, 4,479 kilometres, (2,783 miles)." He passed the end of the year at Charleville, Mézières, Sedan, Rancourt, Bazeille, and other too well-known places. At Sedan: "Oh, what a crowd! It was there that my wares disappeared. In my money-box, more than five kilogrammes, (eleven pounds) of big coppers. For a wonder, not a word of opposition, save from a single free-thinker. 'Vouzier was very kindly; but on the road I came near being assaulted by two workmen, to whom, on the evening before, I had given portions of Scriptures. 'You are a coward,' said they. 'You are paid by the Jesuits!' Fifteen hours separate me from Rheims. My horse is tired out, the roads heavy, but I want to see that good population. Finally on New Year's day, I reach the place at two o'clock. At six I left, without having stopped speaking or selling. What

a day! But the very dregs of the people surrounded me, for it had been roughly touched. I am opposed, the wheels are seized; but the horse, who seems to recognize such moments, removes the obstacle and starts on a gallop. Outcries, stones thrown. I wrap my head in a covering. The Lord forms His instruments for His work. To others the pulpit; to me the wagon."

It must not be concluded from what precedes, that the work is languishing. The sales of books are good, considering the weather; and we have, from the south and from the west, accounts of symptoms of revivals of religion that give great joy.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chicago, Ill.—Rev. A. Milier.

In his last report, Mr. Miller expresses the belief that often more good can be accomplished, with God's blessing, by earnest prayer than by argument. In illustration he mentions the case of an infidel "of the worst class," with whom he had a long conversation about a week before the date of his writing. He was extremely courteous, but no words of the missionary seemed to have any convincing power. At the close of the interview, however, when Mr. Miller, after gaining his consent, knelt down and prayed with him, the man was deeply moved. When they arose to their feet, the infidel cordially grasped his guest's hand, and exclaimed: "I now believe that a man can be happy in faith and religion. I see and believe that you are a happy man. Come and see me again, if you can." Of course, Mr. Miller readily promised to do so. The young wife (they had been married only a single week) had taken no part in the conversation, but now she stretched out her hand, and thanked the Christian visitor very warmly for having come. In turn the man and his wife were invited to at-

tend the chapel on the succeeding Lord's Day, and indeed the latter was present at the morning service on that day.

Mr. Miller visited the Hospital four times during the month. He speaks of the hopeful conversion of two patients recently discharged. The meetings are reported as increasing a little, and there is some religious interest. There was a better attendance of teachers and scholars at the Sunday-school on the last Sabbath of the month than on any occasion during the past four years. Fifty-eight families were visited in May.

St. Paul, Minn.—Rev. E. R. Irmscher.

Mr. Irmscher reports 350 visits made during the month, one funeral attended, ten calls made upon the sick. Prayer was offered in families in which it was found appropriate; 40 applications were received for copies of the Holy Scriptures. In about 30 cases the Bible was refused, mostly by Roman Catholics.

"Among many interesting visits and conversations," writes Mr. Irmscher, "I would like to mention only a few: One day I came to a Roman Catholic

lady, who lost her husband and the two children she had. After passing through tribulation she was happily converted to God. In her conversation I saw the power of the Word of God. When she told me the interesting story of the change of her heart, she said : 'When my last child died, I happened to see a Bible. I had never seen one before, but had heard of it. With a great desire I opened the good and holy book. I read and read, and it pleased God to open my eyes and my heart. I said and felt that I was a poor sinner. I prayed to Jesus—not to Mary—and the good Spirit gave me power to become a child of God. Thanks to God, I have seen her happy ever since. She will join one of our Protestant churches.'

"One day I had a very blessed conversation with a young man, who was brought up in the church and apparently converted, but had backslidden. When I left him, he was touched by the Holy Spirit; and said, 'Mr. I, I thank you for speaking so earnestly to me. Come in again!' At a Roman Catholic family where I was sent by one of our good men, I had a very blessed visit. The man had been shot by another man. They all thanked me for the visit. Among a good number of young men—partly Roman Catholic—I could work with success. They took a copy of the Holy Word and promised me to read it. Others refused it and spoke very roughly.

"Among the emigrants here in St. Paul, I believe I could do good."

San Francisco, Cal.—Rev. E. Verrue.

The work in which Rev. Mr. Verrue, together with two colporteurs, is engaged, goes on with encouraging tokens of God's favor attending it. We note in Mr. Verrue's report for the month of

May, the following incident from the experience of one of his helpers which should certainly stimulate to perseverance in the duty of casting bread upon the waters :

"Some time ago I was visiting a ship which was about to depart up the coast. The men were in a hurry, and had not time to listen to me. Nevertheless, I distributed some Testaments and papers among them, and found but one who refused. I said to him : 'You had better take this book; you don't know when or how it may be a blessing to you. You are now very busy; but when you have time, let me entreat you to read it.' The sailor accepted, and put the book in his pocket. Last week the ship was again in port, and I went on board of her. The first man I saw was that sailor. He told me that three days after his departure he put his hand in his pocket for some tobacco, and unexpectedly found the New Testament. Having nothing to do, he began to read it, and soon was much absorbed in its lecture. His shipmates who had observed him, asked what he had found, and he replied, 'I have found just what I needed.' Since that day a marked change has taken place in him; and although he has sometimes to bear the mockeries of his comrades, God has given him strength to bear it, and to pray for them."

The distribution of copies of the Holy Scriptures during the month was as follows : 410 New Testaments, 11 Bibles, 25 portions of Scripture. Of these, 130 New Testaments, 11 Bibles and 6 portions of Scripture were distributed among sailors. Beside these, there were 442 tracts and periodicals distributed. The copies of the New Testament were in seven languages, viz English, French, German, Swedish, Danish, Spanish and Dutch. 897 calls were made on shore, and 432 on ship-board.

Cincinnati, O.—Misses Purlier and Schiller.

—
The Misses Purlier and Schiller, our Bible women in Cincinnati, report about a hundred visits made by each of them during the month of May. Miss Schiller speaks of holding long conversations with several Roman Catholics. "In friendly talk with one," she observes, "we touched on the matter of addressing petitions to the Virgin Mary. The woman acknowledged that she did not believe the Virgin Mary to be equal with God in the point of hearing and answering prayer, nor equal with Jesus as Mediator with the Father. I asked her, 'Why, then, is prayer offered in her name?' She could not answer that question, but turned the conversation to another topic. When leaving she urged me to come again, and have another talk on this subject.

"In another family I met a person *almost* angry with the priest who had forbidden some movement among his people, deciding even against the ma-

jority, but whose control over his church is so complete that the scheme was abandoned; not, however, without complaint from this person, who said: 'I would just like Father ———, to know that this is no *hay-eating* age, and that we have some rights of our own.'

"I have learned with pleasure of the rapid progress in the Christian life by a convert from Romanism, reported last year. In the young people's prayer meeting in the church where she belongs, she takes an active part, even that of leader when required. Surely her zeal and energy in Christ's cause are a bright example to many around her.

"Three visits made to the Cincinnati Hospital, and two to the Roman Catholic Hospital, were full of interest to me, and I trust of profit to some whom I met.

"With the usual distribution of reading, tracts, papers, books and cards, I have tried to carry forward the Master's work.

RECEIPTS

*In behalf of the American and Foreign Christian Union for the month ending
May 31st, 1883.*

VERMONT.		H. Glunt, Mrs. M. E. Carothers, J. C. McGinnis, \$1 10 each for C. W., others \$2 in part	11 00
Rupert, Rev. T. A. Merrill, D.D., bequest in part, per Rev. A. Boardman Lambert.....	\$348 35		\$43 26
MASSACHUSETTS.		KENTUCKY.	
North Brookfield, Thomas Snell...	20 00	Louisville, "A Friend" \$50; Miss Carrie Richardson, \$10; Thos. Stephens \$10; A "Friend" \$50.	\$120 00
Royalston, Mrs. E. B. Ripley.....	6 00		
	\$26 00		
CONNECTICUT.		IOWA.	
Middletown, A. B. C.....	5 00	Oskaloosa, M. E. Church.....	15 25
Southport, Estate of F. Marquand, deceased	50 00	West Union, M. E. Church.....	20 10
	\$55 00	Monticello, M. E. Church.....	15 30
NEW YORK.			\$50 65
Trumansburg, R. Tallmadge, M.D.	5 00	WISCONSIN.	
Port Jervis, Rev. S. W. Mills.....	10 00	Ontario, O. H. Millard.....	\$14 00
New York City, "A Friend".....	20 00		
	\$35 00	NEBRASKA.	
NEW JERSEY.		Aten, Rev. Lewis Bridgeman.....	\$3 00
Newark, F. Wolcott Jackson to constitute Miss Julia H. Jack- son, a L.M.....	\$30 00	<i>Received for THE CHRISTIAN WORLD, in' addition to items specified above.</i>	
OHIO.		W. B. Rice, \$6 66; Mrs. R. E. Rains' ford, \$1 12; Mrs. A. Little, \$5; Jas. W. Gray, \$3 30; Miss J. A. Ludlum, \$1.10; Rev. N. B. Fisk, \$3 30; W. Standerwick, \$1 12; P. & V. Hixon, \$1 12; Mrs. I. N. Wyckoff, \$2 20.....	\$24 92
Burbank, J. S. Smith for C. W....	1 10		
Sidney, U. P. Church.....	4 00	<i>Received for the McAll Deputation.</i>	
Sidney, Samuel McCullough for C. W.....	1 10	Hempstead, Mrs. S. M. Norris.....	5 00
	\$6 20	N. Y. City, First Pres. Church, per Mr. Latimer Bailey.....	247 92
PENNSYLVANIA.		N. Y. City, Broadway Tabernacle, per J. E. Fisher.....	317 12
Frankfort Springs, Pres. Church..	4 75	Philadelphia, Mrs. Margaret S. Dickinson and Miss McIlvaine.	50 00
Allegheny City, Mrs. R. S. Hays - Dr. J. N. Boggs, \$2 each.....	4 00		\$820 04
McKeesport, Ref'd. Pres. Church	6 00		
McKeesport, Pres. Church.....	11 50		
Stewart, Mary Brinton and Mary Kearns \$1 10 each for C. W....	2 20		
Turtle Creek, Mrs. M. A. McMaster for C. W., \$2-Joseph B. Hezlep \$1 10 for C. W.....	3 10		
Monroeville, J. N. A. Gill for C. W	1 10		
Cross Roads, Pres. Church, Wm. Cunningham \$2 for C. W.; W. Carothers \$1 50 for C. W.; W. Haymaker, Geo. Lang, Henry		Total for the month.....	\$1,378 78

The Christian World.

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THE DUPLICATE.

Jan '417M4

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so
Truth be among them we need not fear. Let her and Falsehood grapple:
who ever knew her to be put to the worst, in a free and open encounter?
—*Milton*.

AUGUST, 1883.

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The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF A BEQUEST.

I bequeath to my executors the sum of Dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN and FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 34.

AUGUST, 1883.

No. 8.

EDITORIAL NOTES.

TO OUR FRIENDS AND READERS.—Within a few days we have been permitted to make remittances to several departments of the foreign field, including the Mission Intérieure, the Société Evangélique de France, the Geneva Evangelical Society, and the distressed Protestants of Andalusia, whose wants were recently set forth in these pages. We cordially invite renewed and enlarged contributions to these and other agencies in France and throughout Roman Catholic Europe. From every quarter tidings come of remarkable opportunities for spreading the truth, of doors of usefulness, until lately closed, that have now been thrown wide open to Christian endeavor. May God put it into the heart of the American churches to aid effectively in the great and precious work in which our French brethren are so vigorously laboring, and which taxes their energies and resources to the utmost.

Nor would we have our friends forget the importance of our Publication Work and our Missionary Work in this country. We solicit their co operation in extending the influence of the CHRISTIAN WORLD, and shall welcome any help in this direction which their appreciation of its usefulness may prompt them to afford.

A REQUIEM MASS ANNOUNCED IN A PROTESTANT CHURCH.—The world has long since ceased to wonder at any new vagary of the Ritualist, either in Great Britain or in this country. The successive innovations introduced into the practice of one of the churches of the Reformation, by a party hostile to the interests of that Reformation, to which even the name Protestant, in the

official title of the ecclesiastical organization within whose bounds it exists, is an offence; these innovations, we say, are now chiefly interesting as tokens of the ever greater audacity of those who have become Roman Catholic at heart, and seem likely soon to become such in name also. If the effect should be to awaken the sound portion of the church in question to the dangers confronting it, and arouse it to vigorous measures to vindicate its historical position as the offspring of that great movement against the corruptions of Rome in the sixteenth century, which in the course of a few years renewed the face of Europe, the irregularities and absurdities of which we speak might serve a good purpose. Indeed, we have no doubt that, in the good providence of God, they will in some such way be overruled for good. Meanwhile, let it not be forgotten that if practices of the kind referred to below provoke the disgust and indignation of true Protestants, they move to an equal extent the contempt of genuine Romanists. According to the Roman Catholic view, a requiem mass, like every other mass, is a sacrifice of the body and blood of Christ. It can be offered only by a priest consecrated according to the canons of the Church and in communion with Rome, the mother of all churches. As the Ritualistic minister has never received true ordination, he has never obtained the mysterious grace enabling him to transmute mere bread and wine into the veritable body and blood of our Lord. If, therefore, he mimics the ceremonies of the Romish mass, if he undertakes to operate the change, if he elevates the wafer, and worships it and calls upon others to fall down and worship it, he is himself an idolater and incites others to idolatry. For, as his words had no efficacy, both he and they are adoring, for the body of Christ, mere untransmuted bread. It is no wonder, therefore, that Romanists, while ready enough to profit by the ulterior results of ritualistic movements, despise a party that is disloyal to its own received standards and recreant to the vows which every member of its ministry has assumed.

The incident that has led us to make these remarks is the following. A telegram from Chicago, under date of July 9th, informs us that:

"The Episcopal Church controversy, which has grown out of the High Church tendencies of Rev. Arthur Ritchie, pastor of the Church of the Ascension, and which has already served to draw out a letter of protest from the Bishop of this diocese, had another sensational feature added to it yesterday.

"Mr. Ritchie, at the morning service, announced that at the conclusion of the service a requiem mass would be said for the soul of Daniel Fountain, who was drowned in Lake Michigan in the latter part of May. The announcement of the requiem mass was apparently such a pronounced step toward Romanism, as to cause even the parishioners of the Church of the Ascension to rebel who had hitherto stood by the pastor, and one-half of the congregation left the church. In the meantime, at the request of the widow of Daniel Fountain, the celebration of the mass has been postponed for a few days."

A BISHOP'S FRANK ADMISSION.—A somewhat remarkable incident, we learn from our French contemporaries, recently took place in the Chamber of Deputies, when a bill respecting the magistracy (containing provisions very obnoxious to the clergy) was under consideration. M. Freppel, Bishop of Angers, having the floor, exclaimed: "Begin, then, gentlemen, since you will have it, by all means; begin in the month of August, which is a month of anniversaries."

A voice on the Left, interrupting: "Of what?"

M. Clémenceau: "Of Saint Bartholomew's Day?" (Laughter on the Left.)

Bishop Freppel: "You have absolutely anticipated me. (Fresh laughter.) Begin what shall be called in history the Saint Bartholomew of the magistrates." (Ironical applause on the Left.)

M. Clémenceau: "How! You condemn the Saint Bartholomew! But you are a heretic!"

Bishop Freppel: "And you know, gentlemen, that *the Saint Bartholomew's Days, whatever they may be, do not make a good figure in history!*"

Here, we are told, the Left broke out with frenzied applause, twice renewed, while the Bishop of Angers seemed surprised at the hit he had made. And certainly in this day, when the deliberate attempt has been repeatedly made either to justify the massacre, or to make it out to have been a much more insignificant event than contemporaries represented, or to prove that religion had nothing to do with the abominable deed, it is something for a Roman Catholic bishop to volunteer the remark that "Saint Bartholomew's Days do not make a good figure in history."

FRESH ACTS OF INTOLERANCE IN CHILI.—The Church of Rome repeats itself by the acts of persecution which it encourages and instigates, all the world over. The most recent outrage which we have to chronicle, is reported from the city of Santiago, Chili. All the particulars have not reached us, but these facts are given in the *Valparaiso Record*, of April 28th, 1883: On the 9th of that month a Protestant meeting, in the Calle (street) San Pablo, Santiago, was broken up. A mob violently entered the private dwelling where the services were held, assaulted the inmates and visitors, and, taking possession of the benches and other furniture of the place, carried them out into the street and set fire to them. Two hundred dollar's worth of volumes belonging to the Valparaiso Bible Society, was either destroyed or stolen on this occasion, some of the books being thrown upon the bonfire, and others, doubtless, carried away as plunder. It is interesting to note that the principal daily papers of both cities—the *Ferrocarril* and the *Epoca*, of Santiago, and the *Mercurio* and the *Patria*, of Valparaiso—united at once in strong con-

demnation of the outrage, and in demanding the punishment of the perpetrators. The bigoted editors of the *Independiente* alone, for nearly a week, had not a word to say about the occurrence. But it is one of the encouraging signs of the times that they began at last to feel the force of public sentiment so strongly as to be compelled not only to "associate themselves with their colleagues so far as they censured the attempt, and asked for the offenders the punishment which, according to the penal law, belongs to them," but actually to offer a lame excuse for not referring to the matter sooner. Even then, however, the act of justice to the Protestants was done with a very bad grace. The *Independiente* thought that too much notice had been taken of the "disorder." Happily it was not necessary for a Protestant to comment upon the surly attitude of this champion of ultramontaniam. The Roman Catholic editor of the *Mercurio* aptly retorted in bitter sarcasm. "For a punctilious Catholic like the editor of the *Independiente*," he said, "the offences of entering a private dwelling, assaulting the inmates and visitors, and afterwards making a bonfire with the furniture and books, can only be trivial faults, deserving of laughter rather than of chastisement. Is it not known that to persecute the impious, Free-masons and free-thinkers is a holy work entrusted by the Catholic, Apostolic and Roman Church to all its ministers who, for the felicity of the human race, are scattered through all the confines of the planet?"

IS JUSTIFICATION BY FAITH AN IMMORAL DOCTRINE?—It is worthy of notice, in this connection, that the ultramontane journals just referred to, so far back as eighteen years ago, had the ignorance or audacity to answer this question in the affirmative. In 1865, the editor of the *Independiente*, Señor Z. Rodriguez, undertook to criticise and refute the sentiments of an article by our excellent friend, the Rev. Dr. Trumbull, respecting whose going to Valparaiso under the auspices of the Foreign Evangelical Society (one of the three societies merged in the American and Foreign Christian Union), an account was given in our issue for December last, page 363. Señor Rodriguez wrote: "Mr. Trumbull maintains the most immoral doctrine that has appeared on earth, and with the wild aberration of a sectary has the senselessness to attribute it to Jesus Christ and St. Paul. '*El que cree se salva—He that believeth is saved*,'—says this worthy descendant of Luther, and adds, '*Faith justifies without need of works—La fe justifica sin necesidad de las obras*.'" In vain did Dr. Trumbull answer and show that the doctrine condemned as immoral was founded on the very words of our Lord and His apostle; Señor Rodriguez could not be induced to continue the controversy. Now, after the lapse of nearly a score of years, he reverts to the same topic. Instead,

however, of making the bold assertion, he more modestly confines himself to propounding a question: "Are the doctrines proclaimed by the Protestant pastors moral or immoral? This question had its birth when Protestantism began to be, and will only cease to be agitated when it ceases to exist. For Catholics the immorality of the Protestant doctrine is as clear as the light of day." To which Dr. Trumbull very appositely answers by showing that Celsus, the earliest and boldest opponent of the Gospel in the second century, made precisely the same charge against Christianity, that by its free invitations addressed to sinners, to the ignorant and miserable, it offered a premium to vice, and instituted a society of depraved persons.

THE PROTESTANTS OF BERGAMO AND THEIR CHURCH BUILDING.—We have referred more than once within the past few years to the excellent work that our friend, Rev. John R. McDougall, of Florence, is doing in the way of securing for the poor Protestant congregations of Italy belonging to the Free Church, permanent places for holding their worship. One of the most interesting of the recent purchases was the old church of Santa Margherita in Venice, of which we gave some account in a late number of the CHRISTIAN WORLD. To those who have lived only in a land of universal toleration and unrestricted religious liberty like our own, this may seem to be a matter of small importance. The congregation in the United States that is not rich enough to purchase or build a church for itself can always hire some sort of an edifice, more or less spacious and conveniently planned, where it may, for the time being, find shelter and accommodation. Not so is it in Italy, and in most of the countries in which Romanism reigns supreme. For no other purpose is it so difficult to hire a building or a part of a building, as for a Protestant church and a Protestant school. The class of small landlords is one over which the priests still have great influence. If the priests learn that a Protestant is negotiating with one of their flock for the lease of a store that may be fitted up as a place for meetings, they will leave no stone unturned to prevent the consummation of the arrangement. If they are too late to keep the Protestants out in the first instance, they will watch every opportunity to induce the owner to oust them on some technicality, and, failing in that, they will, at least in the majority of cases, prevail upon him to refuse to renew the lease at its expiration. Hence the frequent removals from place to place which are so destructive to progress, so discouraging even to those most devotedly attached to the evangelical movement. But the difficulties do not disappear when the funds can be obtained (chiefly, of necessity, from abroad), for the purchase of a place of worship. The Roman Catholic clergy are even more determined that a Protestant

congregation shall not succeed in obtaining a permanent foothold, and often a bargain, supposed to be completed, is broken up by their efforts. A recent number of the *Piccolo Messaggiere*, of Florence, contains an article from the pen of the well-known evangelist, Rev. D. Borgia, detailing the experience of the little church at Bergamo, in the extreme north of Italy, at the foot of the Alps. For about two years the Protestants, all of them, we believe, converts from Rome, had been worshipping in a hired room in the Via Sant, Orsola. They were unmolested until Easter Sunday of the present year, when, as the result of the fanatical suggestions made at the confessional, a first hostile demonstration was made. "But," says Signor Borgia, "it was on the next succeeding Lord's Day that there was to be seen a commotion among the people, ready to renew the slaughter of the Huguenots! And who were all those that composed the crowd? A few were fanatics, scraped together from the lowest of the populace, with some women and children; but the mass of the crowd consisted of poor countrymen and mountaineers, summoned from the neighboring districts and villages—poor people, of whom, probably, not ten in a hundred were able to write their own names! Behold, the accustomed instruments of the clericals! Behold, the arms of the new Pharisees against the truth, and to all civil, moral and religious progress opposing superstition and ignorance! In order to be better persuaded of this, it will be sufficient to read the journals themselves—the organs of this party of darkness—such as the *Eco*, of Bergamo; the *Popolo Cattolico*, of Milan; the *Lemene*, of Lodi, and a hundred others." Happily the municipal authorities did their duty with irreproachable fidelity, and the Protestants were saved from violence. But their worship was of necessity intermitted; for the owner of the room they had hired, apprehensive of the repetition of such scenes and the possible damage that might be done to his property, insisted, from prudential motives, that they should suspend their meetings in his house, and no other room could for the moment be procured. Some weeks later, Signor Borgia, with a friend empowered by the Rev. Mr. McDougall, repaired from Milan to Bergamo, and as quietly as possible made inquiries with the view of purchasing a suitable building in the name of the Free Church of Italy. One was found, terms were made and accepted; but when it came to executing the deed, the owner refused to proceed. The name of Signor Borgia had given a hint of the uses to which the building was to be put, and the priests had exerted their power. We are happy to say that this failure did not discourage our good friends. Signor Borgia having retired, an agent was employed who in a short time secured a house even more central in location than the one of which the Protestants were defrauded; and, long ere this, Protestant worship has doubtless been resumed in Bergamo, in an edifice from which their malicious enemies dare not try to expel them.

PRACTICAL MORALITY OF ROMAN CATHOLIC THEOLOGY.—It is often a difficult thing to convince Protestants that the erroneous principles laid down in the standards of the Romish Church have a perceptible influence upon the practice of its clergy and laity. The assertion that the priests of that church approve of mental reservation and prevarication is, by many, regarded as a gross slander. Nor will such persons be convinced even if passages explicitly justifying these immoral acts are quoted from the works of Liguori, or from the Moral Theology of Dens. They give credit to the ministers of a professedly Christian system for too much piety, deliberately to practice what writers on casuistry in a previous age may too loosely have stated to be allowable in extreme instances. A little incident that occurred a few days since in the police court of the neighboring City of Brooklyn proves that this is a mistake. One Rev. Florence McCarthy, of St. Cecilia's Roman Catholic Church, having been arrested on a charge of outrageous assault upon his servant girl, Kate Dixon, he, in turn, accused the girl of having stolen from him property amounting to \$140; all but \$10 of this being in money. The assertion was found, on investigation, to be supported by insufficient evidence and the presiding Justice, on the motion of the District Attorney, promptly dismissed the case. Before this conclusion was reached, however, the priest himself was put on the stand to give his testimony, with results which are thus stated in the report of the *New York Tribune* of the next day, July 4th, 1883:

He (Rev. Florence McCarthy) said that on June 15, when a policeman went to his house, his attention was called to the box where he kept his money, and it had been broken open. The sum of \$130, which had been there on June 11, was missing. He admitted that on that day he had told a Mrs. McEvoy, who called on him to pay a bill, that he had no money. When he was asked by the lawyers how this was, he flushed and retorted angrily:

"Suppose I did tell her that? I might tell you that, and still have \$1,000 in my pocket. I had money in my pocket, but not a cent for her."

To further questions he explained that Mrs. McEvoy had been engaged to read in public, and asked for \$50 in advance. He told her that was not the agreement, but she was to have half the receipts. He added: "I felt justified in telling her I had no money. In such a case I always have a reservation in my mind just as if I should meet a pickpocket, and if he asked for money I would tell him I had none."

"Was that a mental or moral reservation?"

"A moral one. There was nothing mental about it; the intellect was not in operation at all."

We care nothing for the distinction which the witness seemed anxious to make between a mental and a moral reservation, whatever that may be. The one fact remains that, in full consistency with the doctrines of his church, a priest does not hesitate to justify a direct falsehood, meant

to deceive the hearer of it, which he has taken the pains to qualify by a reservation not expressed in words, but purposely kept by the speaker in his own breast. It goes without the saying that if such immoral views were generally adopted by the masses of the people, as well as by the teachers of religion, there would be an end of all confidence between man and man.

In justice to the Rev. Mr. McCarthy we ought to add that, three days later, the very serious charge made by the servant girl was also dismissed as unsubstantiated by sufficient proof.



A WEEK'S RECORD OF EVANGELISTIC WORK IN THE SUBURBS OF PARIS.

[Translated for the CHRISTIAN WORLD.]

We find in the *Signal* an article which we think cannot fail to interest our readers. It is a simple narrative of the labors of an evangelist during a single week—a week differing little, in all probability, from other weeks of the year, and, on that very account, serving admirably the purpose of conveying a truthful idea of the difficulties and great encouragements of the work. The field, it must be noticed, is regarded by our French brethren as among the least prepared for the reception of the truth; so great are the ignorance and prejudice of the people. It stretches from the village of Charenton (once the seat of the great temple where the Parisian Protestants were suffered to worship before the Revocation of the Edict of Nantes) along the south and to the extreme south-western suburbs of the capital.—EDITOR CHRISTIAN WORLD.



You ask me to give you a report. My life is a true pendulum. A week passed with me will acquaint you with the entire year, and here is, with little change, the occupation of all my days. I begin:

1st. SUNDAY. A meeting at *Charenton*, one Lord's Day at my house, the next at the house of Mrs. C. About fifteen persons are present. Sunday school at *Alfortville* [just opposite Charenton, at the forks of the Seine and Marne rivers], attended by from fifty to eighty children. At its close, a meeting for adults, with an attendance of from twelve to twenty persons. Thence I go to *La Tâcherie* to hold a school for fifteen or twenty children, at which the adults remain, the whole forming a number that varies between forty and one hundred persons. In the evening I go and

conduct the McAll meeting at *Montreuil* [on the east of Paris], which is large, with an attendance of from eighty to one hundred and twenty persons. So much for my occupations on Sunday.

2nd. MONDAY. I make some visits from house to house. Next I go to *Vaugirard Issy* [south-west of Paris] to conduct a school of from twenty to thirty children, and return to Alfortville to hold a fraternal meeting, which has an attendance varying from thirty to fifty grown people.

3rd. TUESDAY. Some more visits from house to house, and school at *Le Gros Caillou*, Rue de la Comète, with thirty or forty children, and I return to Alfortville, to conduct a conférence which brings together forty or fifty persons.

4th. WEDNESDAY. A prayer meeting at Mr. McAll's house, and some visits; then a school in the Rue d'Allemagne, numbering between seventy and one hundred children. Thence I go to the Avenue d'Orleans to a McAll meeting, which is attended by from forty to sixty adults.

5th. THURSDAY. I start for *Feucherolles*, *Sainte Jammes* and *Crespères*, villages of the department of Seine et Oise, west of Versailles and Saint Germain. This day deserves some detail. Although on Wednesday I returned home at eleven o'clock or midnight, I must start Thursday morning at five o'clock from Charenton; and here is my route, which I beg you to follow after me: From Charenton to the city "barrière," on foot. Here begins a work of colportage. Scarcely does the employee of the "octroi" perceive me, when he calls out to the rest: "The *Ami de la Maison!*" Immediately four or five employees come and ask me for tracts or papers. After having spoken a few words to them, I come to *La Rapée Bercy*, following the ramparts. I go to get my ticket, and through the window, together with my money, I push in a tract. It is twenty minutes of six, and an employee announces a train starting three minutes before mine. He notices me, and comes politely to ask me what I am going to give him. When he has gotten his share, he shuts the door and goes and notifies the other employees, who come, with the station-master at their head, to claim their little books. Then I start, to stop at *Ouest Ceinture*. Often on the way the employees who had nothing at Bercy come to me, while the car is in motion, and ask their portion. When I have reached the station of *L'Ouest*, the employee who takes the tickets, does not ask for mine, as he knows that I am going to *Bellevue*, but he asks me for his little book. As I have a half hour to spend, I go to the house of a wine-seller of the neighborhood, whose wife is very much interested in religious matters. I give her copies of the *Rayon du soltil*, the *Ami de la maison*, and others, which she reads with much pleasure. It seems that every Thursday there are three or four persons that come to her house to read what I have given her in the morning. At last the time comes for me to take the train that is to land me at *Bellevue*.

Here, at first, the station-master being very uncivil to me, I was compelled to bring him to terms, which did not please him ; but on the next occasion I offered him some copies of the *Ami de la maison*, which he received with pleasure. Since then we get along well together, and his subaltern employees also have learned to ask me for tracts. I have but five minutes here, my train arrives and I am off for *Plaisir Grignon*, which I reach at ten minutes of eight. There again the station master and the employees come and ask me whether I have anything for them ; and after satisfying them, I take a vehicle in which I have to ride for an hour. There, again, the driver and a passenger, who know me, must have their tracts ; and a conversation arises, partly of edification with friends of the Gospel, partly of controversy with enemies. Some good has been accomplished by means of these talks. There is a tavern-keeper, who, as we pass his door, comes to get tracts. I have had some good talks with him. I have to leave the wagon. It is ten minutes of nine o'clock, and I have reached *Feucherolles*, where I have five houses to visit ; among the rest a tobacco establishment, where there are always five or six persons with whom I spend half an hour. Next, I have two houses whose inmates feel much sympathy. Both have taken a step toward the Lord. Much good has been done here, to the glory of God. In another house, the inmates refused to tear in pieces some copies of the *Ami de la maison*, pasted on the wall ; and although the family had been much afflicted by illness, they had answered the emissaries of the curé : "There is nothing bad in them. Why do you wish to remove them?" And as the threat was made to abandon them, they answered : "The man who visits us on God's behalf will give us more by his prayers than you could give us by your care and your money." It is eleven o'clock, and I reach *Sainte Jammes*, where I must conduct a school of thirty or forty children, gathered in a chapel which M. Passy has had built, and which I opened with him in the presence of two hundred persons assembled there.

Opposite this little place of worship there are, on one side, a way-side cross, and on the other, a house inhabited by two families. The house is under the protection of a female saint in plaster, placed in a niche, and called Sainte Jammes. She has a frightful head, with badly-shaped blue eyes, red hair and bright colors on her cheeks, like daubs that might have been laid by a coarse brush thrown at her from a distance. Her dress, in the shape of an extinguisher, is fastened to her neck. Below is a broad and large inscription setting forth her power.

She has exerted it so well, that both families come to our conférences, parents and children. One of them, named D., made me a handsome cane, with which he wished to demolish the idol ; but I said to him : "Demolish it in your heart ; as for me, it gives me no annoyance ; on the contrary, it serves to show me error by setting external and material re-

ligion in opposition to internal and spiritual religion." I pay some more visits there, and come back to Feucherolles. From half-past one to two, I take a meal, then take the wagon to go to *Cresprières*. I am half an hour on the way, and the children, to the number of twelve or fifteen, are waiting for me. Alternately I proclaim the Gospel each week at *Sainte Jammes* and *Cresprières*. If the *conférence* is at *Cresprières*, I make some visits here while waiting for seven o'clock to come, when I am with people that are table, speaking to them of the truths of the Gospel. Seven o'clock brings forty-five or fifty persons, very attentive, and often I must speak to them for two hours. Then I return, sup and go to bed. Very often I am accompanied by families who are present at my meal, and keep me going until midnight. In fact, when, after prayer, I try to take my bodily rest, I am so wearied that my sleep is troubled and only lasts two or three hours.

6th. FRIDAY. I have four hours of travelling to get back to Charenton. Conversation before starting, tracts distributed by the way to all road-laborers. On the cars and as I go by Bercy, the employees on the tramways ask me for tracts, and I reach Charenton, where, often, I must, on my arrival, make some visits; later, always in the evening, a *conférence* at *La Comète*, where there are forty or fifty persons.

7th. SATURDAY. I make some visits and also receive at home, and in the evening there is a prayer-meeting, to which persons come from *Alfortville*, from *Paris* and from *Charenton*.

Such is the ordinary occupation of my days each week. Now here are some facts, among a thousand others, that may interest you.

In the first place you will hear with joy that there are true conversions at *Alfortville*. Men and women have risen up to confess their sins; among others, a woman who lately called me to come and see her dying mother. I found the latter surrounded by half-a-dozen fanatics, who wanted to send for the *curé* to have the last sacraments administered to her. But this lady opposed this, and said: "Take away your lying ceremonies from about my mother. I shall bring my pastor (for so she thought fit to designate me), who will point out to her Jesus Christ." I went, and certainly the Lord blessed me there; for the sick woman took my hand and thanked me cordially, and I had, moreover, a welcome from seven or eight persons who were there, and to whom I handed tracts.

Another not less interesting fact is that at the *Bois de Vincennes*, where we hold each year a series of eight *conférences* in the open air, we had our festival on the Monday after Easter. One hundred and twenty Christians responded to the invitation, and we had our usual love feast, as we shall have during all the festivals that fall on week days.

We have had a contest to wage with the unbelievers, who boiled over

with rage at hearing us pronounce the sweet name of Jesus. Indeed fists were shaken at us, and insults of all kinds were not spared us ; but it was a magnificent sight to see: one party, in great excitement, shouting the *Marseillaise* with a deafening noise, like a sea tossed by a tempest—they were in agitation because of the name of Jesus ; as for us, we were at peace and in quietness, and singing the 218th hymn of our popular songs, which is so fine. In a word, we received the spray of the waves, but our ship experienced no injury. Jesus had the helm, and we could say with the 130th hymn, “ My Father commands here.”

I stop here, for my long report might weary you. Know only that I feel happy in this work of popular evangelization, and that I desire to devote always, more and more, my entire strength and life to the service of my God and Saviour.

THE FREE ITALIAN CHURCH.

The twelfth evangelization report of the Free Italian Church, of which we give a portion below, presents a valuable view of the prospects of the work, and offers some sound suggestions as to its prosecution. The statistics given are as follows:—There are 10 ordained ministers, 16 evangelists, 43 elders, 79 deacons, 17 deaconesses, 2 colporteurs. There are 32 churches, large and small, and 60 out-stations. The communicants number 1,666; and the catechumens, or candidates for full membership, 252. The average attendance upon the Lord's Day is 1,414 in the morning, and 2,000 in the evening ; at week day services, 1,868. The pupils in the Sunday schools number 672, the teachers 60. There are 33 teachers, and 1,110 pupils in the day and night schools. The collections for all purposes amount to 23,644.50 francs.—EDITOR CHRISTIAN WORLD.

It has hitherto been our custom to allow the Evangelists at the various stations to speak for themselves. For the sake of variety, both of our own mind and that of our readers, and also this year for the sake of brevity and economy, we purpose taking our friends on a rapid visit to the central points of our Free Italian Church work, starting northwards from Florence. We shall give the addresses both of the Ministers and of their places of worship, so that with this brief guidebook in hand, travelers may look in and verify what is said.

From a general point of view there is much for which to thank God, in the recent changes in Italy. There are many still alive who remember, and all ordinary readers equally well know, what the state of the country was, only a few years ago. Broken up into a number of principalities

and dukedoms, in every one of which Popery reigned triumphant, repressing thought, discouraging education, and of course absolutely prohibiting the circulation or preaching of the Scriptures in Italian, it is something beyond ordinary experience—it is indeed the Lord's doing—that there should now be a single, well-ordered Government, founded on constitutional principles and granting the fullest toleration, a toleration which is slowly broadening down, from precedent to precedent, to entire liberty of conscience.

And very gratifying, too, from a general point of view, has been the activity of Christians and the progress of Gospel work in the peninsula. From the Evangelical year-book just printed it appears that the Gospel has rooted itself in 178 Italian towns, in many of which there are several laborers, while the number of Christian Agents reaches a total of 423, all of whom—with the exception of about forty English, French and German speaking pastors—are occupied in spreading the Gospel among the Italians, as Professors, Evangelists or School Masters.

The wide circulation of the Scriptures every year, and the dissemination on a large scale of an excellent Protestant literature, are also, we hope, factors of great value in the making of Italy's future.

And yet very sorrowfully do we say it—perhaps our saying it may excite more fervent prayer—there is also much to deplore in the present state of things in Italy. Perhaps we have been too sanguine; but it certainly might have been expected, when once men were free to express themselves, that the Italians would, in some form or another, nay in various forms, have shaken off the superstition of Popery and taken hold of the truth, which has made the real greatness and independence of other peoples. We should have hailed movements from within the Church of Rome, had the Bible been the standard, even though the start was taken in much darkness; and yet all such projects have been stifled and silenced. In many a circle, outside the influence of the Church, reforming efforts might have been looked for, gathering strength and moral force as they moved onwards. Yet here, as elsewhere, disappointment saddens us.

From the highest classes downwards nothing but indifference meets us, when bigotry has been parted with. The first lady of the land, by her visits to St. Januarius' shrine in Naples and similar places in Sicily, with the heir apparent to the throne, fosters the prejudices of an ignorant past. In Parliament, the council chamber of the wisest and the best in the land, there are no voices raised for Gospel freedom, while infidelity is known to be rampant. In the Government offices, where the men are found who have so well served their country—men of ability, intelligence and high character, who have read history and know the influence of Protestantism in the rise and prosperity of free nations—there is no

whisper of rearing a positive barrier of Bible principle, in Church or State, in School or in Society, against the returning power of Popery on the one hand, or the flooding influence of debasing scepticism on the other.

And all this while the secular schools, taught for the most part by atheistical masters, who have graduated in the lyceums of the country, are turning out such ill-conditioned youth of both sexes, and socialism is spreading rapidly hand in hand with rationalism, so that already the dread is entertained of its reaching the millions of badly fed country laborers and imperilling the safety of the State.

When we think of these things, and remember that in one way or another, during the last 25 years, the great mass of the people have come in contact with the Gospel—by preaching, by schools, through the colporteur or the printed Bible or tract, we may be pardoned for harboring the suspicion, yea for being possessed by the conviction, that nationally the evangelization work is a failure, and that the Italians, as a people, have rejected the Gospel!

The question, of course, presses for reply, "But has the Gospel been presented to the Italians, as in the McAll movement it has been to France, so that the ear of that nation is opening to the call? There is ever an accompanying promised blessing on Gospel work. How comes it that Italy is deaf to Christian persuasion?"

On the whole it *does* seem that men and women all over the land have at some time or other handled and seen the living truth as it is in Jesus, and so Christian workers stand exonerated, having delivered the Lord's message, whatever may happen.

And yet many an anxious thought must arise in the minds of the Evangelists, and especially of the Directors of Italian Missions, as to whether the full and simple Gospel of a present salvation has been always presented. Perhaps too much controversy has mingled with the proclamation of mercy to sinners; or some other flaw, more or less notable, may have largely vitiated the word, and hindered the popular acceptance of the truth.

We earnestly hope and pray that even now, at the eleventh hour, the long-looked-for pentecostal blessing may be about to descend and change the whole aspect of things, making the barren desert a garden of the Lord. Showers of blessing there undoubtedly are, on a limited scale. To some of these we shall have to allude further on, but anything like a sound of abundance of rain there assuredly is not.

There are four reasons, apparent to the outward eye, which largely account for the smallness of spiritual results in Italy.

1st. *The want of really able workmen.* After all the efforts of a collegiate kind, public and private, for so many years, the marvel is that with

such a large staff of accomplished Evangelists, with whom no fault can be found in the way of a faithful discharge of duty, there should yet be so few, who come up to the standard of consecrated Ministers in our home lands, or who at all seem fitted for such a crisis as this. Had any Council of Christian men foreseen the opening of Italy to liberty and Gospel truth, no efforts would have been spared to have in readiness at least a hundred men of apostolic stamp, who counted not their lives dear to them and whose devotion and self-sacrifice and godliness would have endeared them to the people and overthrown the most gigantic system of error, though rooted for centuries in the national habits.

By universal acknowledgement God has not given such men at this period, for reasons inscrutable to us; and this has led many to consider the present as but the seed-sowing time—the time for sowing beside all waters—the time for sowing in tears and amid many discouragements—the time when the godly Colporteur-Evangelist seems most likely to be useful—yet all a true and faithful and necessary preparatory work for a glorious harvest, when the Lord is pleased to hear the prayers of His children and send forth *reapers* into the field.

2nd. *Rivalry of Churches.* It is really one of the tokens for good towards Italy, that God should have stirred up so many Churches and Societies and private Christians to spend and be spent for the promotion of Christ's Kingdom in the ancient stronghold of Popery. They are all needed, and more than needed. There is much land to be possessed, and the more willing hearts and ready hands for the occupation of the waste places the better. Every fresh effort of a truly Christian character yields us fresh joy and makes the hope of final victory the surer.

It might have been better had several of these agencies been wrought in unison, if matters could have been thus wisely arranged. There is no reason why all the Methodist forces should not have united, and all the scattered Baptist efforts been blended. Union would have been strength. And we certainly believed, that years ago the two native Churches, so to speak, the Waldensian and Free Italian, would have run together. There is no ground of division in principle, form or procedure, and we can only hope that the merely personal and sectarian feelings which have hindered union may be overruled by God to bring about a possibly larger alliance in the near future. For, it must be confessed—and this is our reason for mentioning such a matter—that no observer can be blind to the many expressions on various hands of desire for a more united front against the common enemy. It is most natural that such a desire should spring up, of all countries in the world, in Italy, where Popery by her apparent unity—for after all it is but an outward uniformity and far less real than the community of sympathy among evangelical Christians of all the various Churches—has so imposed on the ordinary intelligence of men,

and still impresses the masses by her oneness of policy and action.

Still, while we honor such a feeling, and believe it to be genuine among all the native Churches of Italy, and likely to grow and strengthen, it may be that the supporters of the various Missions are not yet prepared to make the denominational sacrifice involved, for the good of Italy and the world, or that the large-hearted Christian Statesmen to carry such a project successfully through are not in the field.

Nor is such a general union absolutely necessary. We are all aware of the many advantages of separate Church action, and of some of the drawbacks to amalgamation. What *was* necessary, and from the Christian standpoint, *imperatively* so, was the kindly, fraternal recognition by each Church or Mission, of all the others, and the forthputting of every effort to work into each other's hands, and so promote the whole work of God throughout the country.

This has unfortunately been wanting, through unwisdom and inexperience. There has been a great waste of means and energy. In the large cities it was desirable to have all the Missions represented, and the sooner the better; but in small provincial boroughs it was equally desirable, that only one should take the field—at least until the many unoccupied towns and villages were overtaken—and that the first in the field should be allowed to retain the place, if fairly working it. Alas, any local Diotrophes, or other ambitious, quarrelsome person has been too readily listened to, and conflicting interests have risen, which have damaged the whole work of God in the place, and at times in the neighborhood. And several efforts at an Intermissionary Committee have broken down, which might have mapped out the whole field, and led to an exchange of stations, instead of an overlapping of each other's work.

3d. *The employment of unfit or unworthy Agents.* This has been a fruitful source of mischief. Yet in fairness it was not easily avoidable. In times of revival it was most natural that many should give themselves to the work, who were possessed of only a few of the more showy qualifications, especially when so many doors of usefulness opened, and loud calls came from so many quarters for a Gospel preacher, and various foreign agencies entered the field. Many years will elapse before the injury can be remedied, which has been wrought by weak and imprudent agents. Indeed the wisest plan is oftentimes to withdraw the Mission for some years, and begin afresh after the lapses, failures and follies have been forgotten.

Too readily also were these men, who had damaged the cause, received into other Missions, though practically under discipline. It unfortunately got to be known by these loose rolling stones, that, however they conducted themselves, they had command of the market. Not a few have thus gone the round of the various Churches, always speaking evil

and doing hurt to the last they were connected with, and obtaining too ready credence for their calumnious statements. In the long run, of course, they turn themselves out of all doors, their incapacity and un-Christian temper being found out, but not until a widespread injury has been inflicted on the good cause. Much greater caution is now exercised in the choice of men. It is recognized that no honest and laborious servant need ever leave his Church, or despair of being supported by God. The feeling now happily prevails that it is only through truly converted and consecrated agents, that God's cause is to be promoted, and that, given the earnest and laborious evangelist, the blessing of a prosperous work is sure to follow, wherever he is settled.

4th. *Neglecting to aim at self-support has told detrimentally on the work in Italy.* In the matter of giving for the support of ordinances, we were till lately, and even still are, behind all other Missions. It is quite painful to read what the converts in other lands have been led to do, in comparison with the churlishness of the young churches of Italy. Of course, we are not referring to the Churches where well-to-do and generous foreign Christians, resident or traveling, occasionally worship; but to the places of worship where the Italian evangelicals alone convene.

No doubt the work is chiefly among the humblest classes of Society. No doubt the rise in wages has not kept pace with the increase in the price of the necessaries of life. No doubt the Popish Church had too much the aspect of a merchandise—a bottega, or shop, as the people themselves say; and both evangelists and their flocks have unconsciously gone to the other extreme, and neglected to inculcate and practise the duty and privilege of devoting to the Lord's cause a portion of their earnings. And the presence of various Missions in the same quarter has tended to aggravate the evil. But after all has been said, as to the poor and persecuted brethren who have a first claim upon their Churches, and other exculpatory considerations, it is still undeniably true, that it is a partial Gospel and not the Gospel of Christ, which enlarges on the receiving and overlooks the giving. The poor in Italy, as elsewhere, *can* give, if they are rightly taught and trained; and there is no true reception and appreciation of the truth, where the spirit of self-sacrificing effort is not displayed.

Passing from these remarks as to the formidable hindrances to the progress of the Gospel in Italy, remarks which are quite impersonal and can offend no single Mission or individual worker, we turn to the Free Italian Church, which is but a small effort in the great aggregate of Christian work in this land. The Free Italian Church was formed in 1870 in the city of Milan. It sprang out of a revival of religion, consequent on the circulation of the Scriptures. A number of Churches, formed during several years in Central and Northern Italy, felt the need

of uniting on a definite basis and organization, and that for the purpose of better and more widely evangelizing their fellow-countrymen. The missionary spirit was the dominant motive, and still continues to be the outstanding characteristic. Forms and order were felt to be quite secondary to spirit and life. A very simple confession of faith was therefore adopted by the deputies of the Churches, containing only the great fundamental truths, on which all Christians are at one. And the organization was equally simple, blending the fullest congregational liberty with constitutional harmony and order. These documents, drawn up by Italians, and elaborated from their own reading of the Word of God and experience of Christian life and work, remain untouched, and years hence will excite even more attention and sympathy than they have yet done, as forming a truly scriptural and effective rallying ground for all Italians who love the Lord Jesus Christ in sincerity, and seek the extension of His kingdom.

Thirteen years form a long period in the history of an infant Church. Experiences of every kind have been passed through. Some of the founders have died, some have gone into positions of influence in ordinary society, others have left for foreign lands or entered other and more distinctive branches of the Church of Christ; but the testimony for Christ has been maintained, and the thinned ranks have been recruited from the Theological Academy in Rome, where the sons, especially of our pastors and elders, receive a preparation for the Ministry, which their fathers greatly desired, but were not privileged to enjoy.

Thirteen years are also a long experience in the practical maintenance of a Christian work. Many of the beloved friends, who rejoiced in this humble yet honorable experiment of a native Italian Church, with its many weaknesses and yet many advantages, have gone to a better world. But their places have been filled by equally noble and generous friends, who believe in this work of grace, and wish well to the purely evangelical principles of this movement; so that the Lord has verified His name, inscribed from the first on the Cash Book of the Church, "Jehovah-Jireh," the Lord will provide.

And thirteen years in practical working are a sufficiently severe test of an organization. And the Committee of Evangelization is as united and unanimous as ever. Every plan is still steeped in prayer. There is never a doubt as to the guidance and sustenance of God. Many a time have we seen the wrath of man overruled for his praise. And if those who love to hear of progress and long to know of extension were only aware of the inner workings of this scheme, they would rejoice in the growing evidence that out of weakness the Lord has ordained strength.

But it is time now to start on our contemplated trip.

Florence, 7 Via dei Benci, Francesco Lagomarsino, Evangelist. This is

one of the important centres of the Free Italian Church, by reason of the commodious premises which have been secured and the matured Christian experience of the Evangelist. Under his care there is a really great spiritual work going forward. The Day School, alongside of the Church, with 5 Teachers and 180 pupils, are a blessing to Florence. The givings of the Church have doubled, and the 90 members are active in various kinds of work. A mission at Paradisino, close by, and another at Frassignone on the Apennines, have signalised this year. Every Wednesday afternoon an interesting Gospel service is held, and above 80 respectable poor families are assisted through the kindness of friends of the Mission. Several deaths have occurred lately of persons in respectable positions, who sent for the Evangelist on their deathbeds. Signor Lagomarsino is convinced that there are many who have heard and received the Gospel in our Churches, but who have not declared themselves evangelicals; first, because of the prejudice which still exists; and second, because of the divided condition of the evangelical cause. In reference to this latter reason he says: "If this is true, and that it is so is undoubted from the many confessions we have of it on various sides, then we ask: Could not each denomination sacrifice something on the altar of the Cross, in view of the immense benefit which would accrue, especially in Italy, where the priests feel so strong in calling our various Churches sects? Might not all, or at least several of our denominations, out of love to souls, unite in one Italian Evangelical Church, without renouncing their proper autonomy? Such a procedure would give us a strong and respected Church, which would win its way among the educated and better classes, who presently stand apart on account of our divisions. The subject merits serious consideration, and we shall be glad if other brethren will take it up and deal with it as it deserves; for with us it is the question of the life or death of the evangelization of Italy."

An excellent example has been shown the Churches by the Union of the various Young Men's Christian Associations into one, numbering 200 members, through the visit of Mr. Fermand of Geneva.

Pistoia, 1230 Via della Madonna. This famous old hardware town is the first important place on the journey northwards. It is visited from Florence regularly. There are above 20 members in the Church, and a considerable movement among them. The entrance of one of our Baptist brethren, Mr. Clarke of Spezia, has not been an advantage to the good cause here. Many, many other towns on hill and in dale are calling out for an Evangelist, who would have a virgin soil to work, instead of dividing a little flock on ecclesiastical questions of quite secondary importance, and arresting the onward progress of the general Christian Mission.

Leaving Pistoia, the railway traverses the Apennines, where the towns

and villages have occasionally been visited by the Colporteur-Evangelist, and we reach

Bologna, 23 Via Ugo Bassi, opposite the popular Hotel Brun, Angelo Girola, Evangelist. This is one of the oldest evangelical Churches. Years ago it was very large and prosperous and full of zealous activity. Even now, as things go in Italy, it is large and prosperous—having six Deacons and two Elders, and eighty Communicants, though there are now other three evangelical Missions in the City. Bologna was long oppressed under papal rule, and from being a bigoted has become an incredulous town. The people, as was most natural, have gone to the other extreme; and, in their intense dislike of Popery, have come to reckon all other Churches as so many places of merchandise. The brethren of the various Churches are on a most friendly footing and have their regular united prayer-meetings, which is a token for good. It is to be feared, however, that the spirit of indifference has crept in and chilled the early fervor of the disciples. It is a duty, when pleading for Italy with foreign Christians, to dwell on the humble condition of Italian Christians at this present, the terrible persecutions they endure, their noble sympathy for their more suffering brethren, and the considerable sacrifices they make, when their collections are known to come in the smallest coins, from the pockets of underpaid and heavily taxed artisans and day laborers. From this point of view they do well. But there is none the less need, and urgent need, among themselves, to stir them up to do still better, by giving greater heed to the minor morals, so to speak, of punctuality, and systematic giving and a more careful maintenance of their testimony for Christ, by not forsaking the assembling of themselves together, except through providential restraints. And these are the things which the Evangelization Committee does not fail to inculcate.

(*To be continued.*)

LETTER FROM REV. A. F. BEARD, D. D.

JUBILEE OF THE EVANGELICAL SOCIETY OF FRANCE.

AMERICAN CHAPEL, PARIS, June, 1883.

It has been my purpose to send to the readers of the *CHRISTIAN WORLD* some account of the "May Meetings" of the Protestant Churches in France; but I have been let hitherto.

I will confine myself now to, perhaps, the most interesting of all the gatherings, which was the celebration of the Jubilee of the Evangelical Society of France, which was founded in 1833. It has, as we see, marked

its fiftieth birthday. Forty years of its useful existence have been years signalized by Christian fidelity, amid many hindrances and persecutions. It was founded to propagate the Gospel in France, when this meant sacrifices and heroisms.

Most of those who took part in its foundation, and who shared in its work of introducing the Protestant faith to France on the voluntary principle, have departed this life. One of those who still remain is a venerable octogenarian, whose letter, read by Dr. de Pressensé, excited great interest. Mr. Henri Lutteroth, the friend of Vinet, the editor of the journal in which Vinet published many of his finest writings, yet remains to rejoice in the grateful celebration of a day of religious freedom in France, and in the accomplishment of many results for which he labored and prayed.

Americans will especially remember the earnest and able Rev. Dr. Georges Fisch, its long time Secretary, who gave the Society and its service to France, a life of Christian devotion. Its present Secretary, M. Mouron, is a worthy successor, who has taken upon himself a very arduous work with a most commendable zeal and devotion. I must bear testimony, indeed, to the sincerity not only, but to the practical wisdom also of all those who are prosecuting in the various directions of Christian propagandism their special interests. The work of evangelizing France, as it appears to me, is most happily organized, and is deserving of the interested and helpful sympathy of American Christians. I can candidly testify that what is being done seems to be characterized by both economy and efficiency. No one could listen to the report of Secretary Mouron, to the addresses of representative Pastors like de Pressensé and Bersier, and of Professors like Ruffet, passing the history of the Society in review, and fail to feel his heart beating in warmest sympathy for the cause which they represented.

It was a sight to see when the aged, white haired de Pressensé, in summing up the accomplishment of the past fifty years, pleaded for the Society's future, saying, "It is necessary; *it is necessary.*" With many oppositions it has wrought a noble work for France. Many departments, in which there had never been anything but Roman Catholic places of worship, are now dotted with Protestant churches, and are permanent fields of mission work; many prosperous Protestant schools have been founded, millions of tracts and thousands upon thousands of Bibles have been distributed, while multitudes of souls have been brought into the light, during this period in which the little Society was fighting its way through untold intolerance. In the conflicts for religious liberty this Evangelical Society of France,—small and needy,—has yet stood foremost and finest, championing the cause of religious freedom, and has been a most potential factor in securing this privilege of liberty to

Protestantism. So far, all religious bodies, working to evangelize France, must acknowledge their indebtedness to the brave spirit of the Société Evangélique. It has not ceased to vindicate the rights of conscience before the tribunals of the nation.

With what significance came the words from the aged Pressensé: "I count it one of the highest honors of my life to have been permitted, once and again, to plead the cause of my persecuted co-religionists in the Chambers, and in succeeding to get religious liberty recognized as a principle, at least, in our National Assembly." Americans cannot know what all this means to France. It means that whole districts have been won over to Protestantism; that not a few Roman Catholic churches have been converted into Protestant churches, and that many a province has been leavened with Gospel truth.

All of these facts were recalled with much feeling. And feeling is in order; for here, in great part, the battle for the redemption of this earth to Christ, and for the power of His kingdom, is to be fought out. Here, all along the lines, are the positions of strategy. The lines are weakening, too, which have so long and successfully opposed. There is no doubt of it. We should recognize this, and pound away now where the resisting forces are surely giving way. It were un wisdom for the Christian Church in America to forget this. Here is a most important call for reinforcements, and now is the time. We owe sympathy and help to France, and to the churches of the Huguenots. A. F. BEARD.

WESLEYAN MISSIONS IN EUROPE.

[From the Report presented at the Meeting of the Wesleyan Missionary Society held in Exeter Hall, London, April 28th, 1883.]

Any statement concerning our European Missions, if it is to be brought within such limits as are defined for me this morning, must necessarily be both general and brief. Anything like a history of them would be impossible, even if otherwise desirable. The materials for such a history lie scattered, and the gathering, though begun, must be a work of patience. In France nearly seventy years have passed since Methodism made its entry, just after the final dethronement of the great Napoleon, and the French Conference is the representative of that which remains after many changes and many hardships. But the French evangelistic work under the direction of Mr. Gibson, is a movement of very recent times. So in

Spain and Portugal, we date from 1806, ten years before the entry into France; and yet the Rock of Gibraltar was our only foothold through scores of years, until first Oporto, in Portugal, then Barcelona, and then the Balearic Isles were successively visited by the Rev. W. T. Brown, who still labors at the last named station. Germany was entered in 1832 and Italy in 1861. The care of the Church in Brussels was undertaken by the Committee in 1874, and Malta received the first Methodist Minister in 1879. It will thus be seen that our work on the Continent is, for the most part, of comparatively recent date.

The importance of this work cannot easily be exaggerated. No estimate of it could be deemed excessive unless it were used to hide or to depreciate the need and value of other lands. The influence of Europe upon the nations and tribes of other continents need not be told. Nor need we try to measure the force of an enlightened and evangelical Christianity in bringing European nations and with them all others into a true union, peace, and concord. It would be easy to tell of hindrances to evangelization in distant islands and countries which must continue to vex and harass our brethren afar off as well as near, until the source whence these hindrances come has been itself purified. The evangelization of Europe will promote a true economy in dealing with other Missionary fields.

The relation of Missionary work to the continental nations and Churches is, of course, very different from what has been found elsewhere. In the south seas and in Southern Africa Christianity has confronted utter barbarism, dark and degraded. Its duty was to lift up the whole man, and of true manhood there was nothing already so uplifted as to furnish an opponent. In India, Ceylon, and China there were civilization, education, literature, and philosophy; and with these a real religiousness though a false religion. The difficulty was immensely greater than any which could arise among heathen who knew nothing of these things. Nevertheless the antagonism between Christianity and any of the prevailing religions was so striking and so thorough, that to accept the one must needs be to reject the other. Upon the Continent it is not so. Here we have Christianity already in possession. The Lutheran Church in Germany, the Greek Church in Russia, and the Romish Church amid the four Latin nations, are all of them forms of the same faith.

The differences are many, and they are great; but they are not more than differences. And when Methodism itself goes among them it cannot carry with it any new revelation. It carries, thank God! a clearer light, a simpler faith, a more holy doctrine; but it must tell of the one God, the one Christ, the one Atonement, the one Spirit. Granted that the differences found in the manner of declaring these truths do practically amount to antagonisms, and sometimes to contradictories; yet the

fact remains that, in the estimation of the many, we present nothing more than an unauthorized form of the religion of the same Christ Jesus. The effect of this is very real, and its reality must not be forgotten. In Germany the stern and stolid patriot abides by his nationality, and resents the introduction of a system which by its very presence seems to imply a censure upon the religion of the fatherland. In France and Italy, in Spain and Portugal, wherever the priesthood of Rome has had sway, the people have been trained to believe that there is no choice between the Romish Church and utter atheism. With them the terms Protestant and atheist were, and to this day are, in many places, identical. Your agents in Spain seldom, as of choice, use any other name than that of evangelical Methodists. To Roman Catholics it comes with all the force of a new revelation when he finds that at the Methodist service they speak of Jesus and pray in His name, that they neither deny God nor deride Mary. When they discover this they learn much more; and they may learn very much before they become conscious of any call to forsake the Church of their childhood, and to cut themselves loose from all the friends and companions of bygone years. All Jewish Christians did not forsake the law of Moses. The new truth gave a heavenly meaning to the old ritual. So through the later ages devout souls used with uncommon edification forms which, to others, were less than unmeaning. Godly Roman Catholics have shone with beauteous light amid surrounding darkness. Let it not be accounted strange if, amid the Latin races of to-day, where Church *prestige* has outlived priestly domination, there should be found a long lingering before a simple trust in Christ is followed by severance from the national Church. These things must be remembered in order to explain the fact that in our continental Missions numbers are so few, and the few are poor.

For the present Methodism may be well content at more than present cost to pursue its work as a Mission Church, holding forth the Word of truth, and thus shining as a light in these lands. The testimony in Germany is effective beyond the limits of our own Societies. Those Societies are many though small. They are scattered also. But each of them is in itself a centre from which light and energy go forth, and will go forth yet more in proportion as the Spirit's power is given and used. The general character of the German Circuits may be gathered from a few examples. Waiblingen has fourteen preaching places, at distances varying from two to seven miles. Winnenden is the centre of nineteen preaching places and Societies. Backnang, Sulzbach, and Prevorst are respectively at the head of twelve, eleven, and twelve Societies. In many cases distances are long and roads are rugged. From eight to twelve miles out, and as many home again, are not infrequent journeys. In Bavaria and Westphalia the work gives promise of steady growth. Austria retains its

peculiar intolerance. It holds to the old Roman distinction between the *religio licita* and the *religio non licita*. Romanism and Lutheranism are both recognized; Methodism is not. So our faithful few are still compelled to pay the police tax for every meeting, and then are not allowed either to sing or to pray.

Of the evangelistic work in France it can only be said that the efforts of our toilers keep pace with the resources at their disposal, and that encouragements keep pace with the efforts. In August last a Mission boat was hired, and the ports of Havre, Honfleur, and Rouen were visited. On an average, three services were held every day during the month. Twenty-five thousand persons attended these services. The distribution of tracts and of portions of the Word of God has been a prominent feature of the year's work. Every station deserves mention. It must suffice to speak of revived hopes and expectations in Rouen, of continued life and energy in Havre, and, not least, of the patient perseverance in presence of great financial pressure in Boulogne. The Rev. George Whelpton still delights to use the liberty which God has given him, and, not only to preach the Gospel in Havre without cost to the committee, but also to aid the Mission in many ways.

In Portugal our work is still limited to Oporto, and one or two of the neighboring villages. There are other openings and willing hearers, but Mr. Moreton toils on single-handed. A colleague is to be sent to aid him speedily. It must be added that Mr. Moreton is greatly cheered and helped by the energy and liberality of resident Christian ladies, who, though not members of our Church, spare neither time nor money in their endeavors to further the teaching of a pure Gospel. Workers are being trained in connection with our youths' Christian association. Oporto wants both men and means.

In Barcelona Methodism is taking form and increasing in strength. A quarterly meeting has been constituted. The average congregations are larger than ever, the prayer meetings are times of refreshing, and the inquiry meetings have yielded many fruits. The converts work, and, with older members, conduct five weekly cottage meetings. Hindrances are many, and difficulties are great. The marriage laws are used for purposes of persecution, and the same spirit is shown in many ways. The number of members is one hundred and eight, showing an increase of twenty. The average contribution for each member is a little over 7s. 8d. per annum. Considering the prevailing poverty, this means much. The schools still prosper, and children are coming to Christ. The appointment of Mr. Brown as Mr. Simpson's colleague has been a great blessing. Spain is moving onward, and our work in Barcelona will be found increasingly effective in helping to hasten the days of her political and social regeneration.

Of the Balearic Isles only two have as yet been visited. In Minorca the only station is at Port Mahon, with which is associated Villa Carlos, a village about two miles distant. In these places the truth spreads. One whole family, consisting of eight persons, has joined the Society. The father had purchased a copy of the Scriptures fourteen years ago, when working as a ship's carpenter in Liverpool. Cuban prisoners of war, formerly companions of Maceo, the late Gibraltar refugee, have sought and found the Saviour; and they now long for the evangelization of their native isle. In Mallorca, Palma is apparently ruled by the spirit of atheism, with all its attendant sins and miseries. Campos is held by a faith which will not yield. Cap de Pera furnishes cause at once for hope and for fear. Evangelical truth has taken hold upon many of the people, but difficulties arising among the professing members of the Society occasion much anxiety. Throughout both islands the reduction of the Committee's grant has pressed heavily upon the work; yet there is no sign of any diminution in faith or effort. The seed sown from day to day is that of living truth, and the fruit will certainly be gathered.

Madrid is not yet occupied. The Committee has for twelve months made a grant in aid of an evangelical Mission already begun. Mr. Simpson, of Barcelona, has recently visited it, and has reported upon the things that are and upon the prospects of the future. A sum of £500 a year would do little more than economically provide for an effective Mission, with its schools and other agencies, in the Spanish capital. Other workers are there; but if Methodism is to do its best for Spain the long desired and long purposed occupation of Madrid should not be any longer delayed.

Methodist literature for Spain is earnestly desired, not only for purposes of general circulation, but especially for the advantage of those who are in training for service.

Our work in Italy has been much hindered by reason of decreased grants. It so happened that along with the policy of missionary retrenchment there came a change in the currency laws of Italy. The combined result has been a serious diminution in the sum actually available for use in Italy, amounting to about £500 or £600 in each district. Besides this the Naples district is compelled to pay off a debt of £600, which accumulated during several years past. The annual payment is £100, thus leaving Naples and Sicily with nearly £700 a year less than was allowed in 1879.

In every part of Italy one of the greatest hindrances is to be found in the want of suitable premises in fixed localities. Frequent changes are almost as hurtful as a building which is bad and badly situated. The society in Genoa was well nigh crushed out by a weight of hopelessness; but suitable premises have been obtained, and new life and energy have appeared as a consequence. The schools in Spezia need completion. In Fontevivo, Ponte-terra, and Bologna new chapels are wanted. In

Mezzano the chapel and school should be both repaired and enlarged. In Palermo the little Church is exerting itself earnestly in order to secure a *locale* of its own. For purposes such as these a sum of £2,000 would be at once required.

Evangelization everywhere finds encouragement. Whole provinces are spoken of as ready for the Gospel. Sr. Musmechi, in Sicily, has been much engaged in village visitation. There and on the mainland the fruit gathered is often stored by others. More than one infant congregation has been of necessity left to the ministrations of toilers from other Churches.

Gradually the Gospel, as declared by Methodists, is touching the upper classes in the State; but patience must have her perfect work. We need not hurry, for success is sure. Our Italian Ministers are, for the most part, well educated and trained men. They are well able to deal with any hearers who may present themselves. A Venetian gentleman, of varied culture and great power, was won for Christ in Rome. He sought and found admission to our Society. Employment could not be found for him in the absence of funds, and he was transferred to the American Methodist Episcopal Church. The only Protestant Deputy to the Italian Parliament is Sr. Strobel, professor of natural sciences in the Parma University, who is also associated as a member with our Church in that city.

Nothing has been said of Gibraltar and of Malta, and words must be few. The work among our soldiers and sailors in these places, as well as in Egypt, has been welcome and fruitful. The opening of the new chapel in Floriana has brought Methodism in Malta more prominently than ever before the notice of the people. Much has been due to the liberality of Mr. Charles Lamplough. Another gentleman has offered to support a native agent in Malta if a suitable person can be found. The stay of our military forces in Egypt suggests the propriety of securing a foothold in Northern Africa, whence the preachers of the Gospel might journey on to meet those coming from the east and the west and the south.

Time fails, work presses, needs multiply, difficulties abound, and money lingers; but Jehovah's truth abides, and success is sure. The promises of God are the facts of the future. We toil in order to bring a redeemed world to Christ. Our highest ambition is that He may use every endeavor according to His own will. Though Methodism should never rise up into a vigorous and widespread connection of Continental Churches; yet, if by its agency, the day is hastened when all the nations shall call Him blessed, and bring to His throne the fruits of world-wide peace and good will, all will have been done which was needed to fill the cup of gladness and to satiate the greed of Christian ambition. Then will He know the joy which was set before Him, and into that joy the least of His faithful ones shall enter, and shall therewith be satisfied.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

The reports of our Bible women and missionaries in Cincinnati present no points of remarkable interest. They testify to the readiness with which the reading of God's Word and prayer are listened to by the families visited. In the Hospital, however, Miss Purlier found one ward in which all but three of the patients were Romanists. Here no interest could be awakened by the missionary in the Bible, but papers and tracts were gladly received. "How strangely dark," writes Miss P., "are the minds of this sect to the Word of Him whom they profess to love and obey! How can God be loved, and His Word at the same time be hated?"

Chicago, Ill.—Rev. A. Miller.

During the month of June our missionary in Chicago made sixty-eight visits in families, chiefly of his nationality (German), and in the western part of the city. In almost all cases he was permitted to converse on the subject of religion, and to enforce the claims of vital piety. As a general thing, those whom he thus addressed not only received his advice kindly, but admitted that he was in the right. At the same time many of them expressed themselves as doubting much whether a common man, immersed in the engrossing cares of this life from one week's end to the other, could obtain the clear consciousness of being a child of God. As two different men ex-

pressed themselves, "It is well enough for you, who are a minister. You understand the Bible. But how can we attain the like experience?" Our missionary was at least successful, as he hoped, in communicating some light, and in inducing some of his hearers to attend Divine worship.

Mr. Miller visited the Hospital twice. He mentions, in connection with the sick that were visited, the case of a young girl who was restored from a very serious illness, after having been given up by the physicians, in answer to earnest prayer. The attendance upon the meetings for worship and the Sunday School is reported to be about the same. There is a slight growth, though not all that could be desired.

San Francisco, Cal.—Rev. E. Verrue.

Rev. Mr. Verrue reports that during the month of June 690 visits were made on land, and 582 on board of shipping in the port. The distribution was of 425 New Testaments, 20 Bibles, 11 portions of Scripture, 415 tracts and periodicals. The New Testaments were in eight different languages, viz.: English, French, German, Swedish, Danish, Spanish, Welsh and Italian.

Mr. Verrue's French assistant reports: "Some time ago I was offering a New Testament to a lady when her husband came unexpectedly into the room, and observing what engaged her attention, he inquired angrily what I was doing there with my books, saying he did not want any of this trash in his house. Unwilling to irritate him I quietly went my way. But I had

not walked very far when a young girl came running after me. She said her mother was very sorry for the reception her husband had given me, and she begged me to give her a New Testament, hoping, that with God's blessing, it would be the means to soften her husband's heart. One day I was accosted on the wharf by a sailor who told me that his captain wanted to see me. I went on board. The captain, a Norwegian, was very profuse in his thanks for the books and papers I had distributed among his men some two months ago. He said that he never had before men so orderly. During the voyage he had but few punishments to inflict, and these for light offenses. He was now ready to depart again, and he wished I would do for his present crew as much as I had done for the last. I promised to do what I could. But I had very few books and papers to dispose of, and was not able to do much. This shows that our work is appreciated by the men in command, and must encourage us to do more. But the means at our disposal are very meagre, and it is to our Christian friends that we appeal to provide us with choice reading matter."

The Italian colporteur reports: "I have met one of my countrymen to whom I sold a New Testament, and whom I had visited several times. He told me that since he had read the Gospels which I had explained to him, he has been convinced from his heart that God never ordered the confession to the priest, but that we have to go directly to God Himself, confess our sins to Him, repent sincerely of the evil we have done, and believe on Jesus Christ, and then we shall be saved." He complains that when he finds attentive listeners there is always some one who opposes the glad tidings of the Gospel.

Presbyterian Missions in Mexico.

(Letter of Rev. J. Milton Greene in the *Presbyterian*.)

MEXICO, June 4, 1883.

The last month has been most significant and precious in the history of our Mexican work. On the 13th of May we dedicated our new church in Toluca. For eighteen months its walls have been slowly, but surely rising, despite the bitterest opposition of the very large Romish element in that city, which has long been well known as among the very foremost for its fanaticism. Fifteen years ago Bishop-elect Hernandez, of the Church of Jesus, then a layman and a well known Protestant, was driven from the city, with the loss of his business and fortune, simply because he was not, and would not be, a Roman Catholic. Shortly after that Mr. Pascoe began his aggressive work of preaching and publication. His famous controversy with the priest, Merlin, gave him the opportunity of publishing far and wide the hollowness of Romish claims, and the utter falsity of Romish doctrines so far as they are distinctive. A few candid minds were found who dared to separate themselves from Rome, and plunged, alas! in too many cases, into sheer infidelity. But others were found who consented to read the Bible, to enter the place of Protestant worship, to openly countenance religious reforms, and not a few were at last led to a saving knowledge of Christ and His salvation; so that when we opened the doors of our new church and asked the people to come in and join us in dedicating it to the pure, spiritual worship of God; they responded nobly. Three services were held, in the morning, afternoon and evening; and were attended respectively by 350, 275, and 325, filling completely the edifice. Through the kind influence of Dr. Justino Camargo, one of the leaders of the anti-clerical party, and a man

of no little culture, we were able, two years ago, to secure one of the finest properties in the city, in respect to location and cheapness. At a first cost of \$3,700, and a subsequent outlay of about \$5,000, we have a property which could be easily sold for \$15,000. In front stands the Palace of Justice of the city, and one of the principal Romish churches, whose priest has been and is our uncompromising enemy, and would certainly have worsted us had it not been for the masterly strategy and political influence of Dr. Camargo. On this property we have in front, built side to the street, our church building, which is 71 by 27 feet, and has a ceiling twenty feet high. Its foundations are of solid masonry, a yard square, and its walls twenty-eight inches thick. In the rear of the church are found, built around an open court, four large fine rooms, which serve as a most comfortable residence for Rev. Mr. Zavaleta, the pastor; and also another large room, where the girls of our promising school are well cared for. In the rear of these rooms, and connected by a wide passage, we have six other apartments, large and comfortable, one of which will serve as a boys' school, and the others as residences for our teachers and the sexton.

The services of dedication were held in the morning. A representative of the mission presided, and conducted the portion of the exercises which strictly pertained to the dedication. After this the pastor preached a very appropriate sermon from the text, "Never man spake like this man"—a noble effort to show the sublimity of Christ's character and His infinite worth as our Redeemer. In the afternoon we had a very earnest discourse from Rev. Mr. Norwood, of the mission of the Methodist Episcopal Church South, which also has a congregation in Toluca. In the evening Dr. Emilio Fuentes, of the Methodist Episcopal North,

preached on "the place of the edifice in worship," a discourse full of historic interest and spiritual suggestions. At all the services the interest of the congregations was intense, and we could not doubt that the special blessing of God was resting upon us, nor that a great advance had been secured in our work by the completion of our edifice.

PRESBYTERY FORMED.

On the 17th of May I found myself five hundred miles north from here, in the city of Zacatecas, whither Messrs. Thompson, Wallace, De Jesi, Shaw and Stewart, with several native brethren, had come for the purpose of forming the first Presbytery in the Republic of Mexico. After a cordial welcome from the brethren, and mutual felicitations on the progress of our work, we began in earnest the difficult task of organizing our missions in strictly Presbyterian form. After several conferences and a thorough discussion of the delicate questions involved, especially those relating to men irregularly ordained and the relation of the native brethren to the missionaries, we reached conclusions satisfactory to all concerned, and proceeded, on May 21, to form the "Presbytery of Zacatecas." Mr. Thompson was elected Moderator, and Mr. Wallace as Stated Clerk. The unanimous choice of the brethren was to pertain to the Synod of Pennsylvania. Mr. Wilson, of the Southern Mission, was received by letter from the Presbytery Kingston, Tenn. Two native brethren, who had been irregularly ordained were reordained. Two others were licensed, and several young men were taken under care of the Presbytery as candidates for the ministry.

All questions involving the expenditure of mission funds were reserved, of course, within the discretion of the missionaries. Looking to the future, and with a view to the development of the principles of self-support among

the one hundred congregations within our bounds, these were divided into three classes—those which may contribute all the support of their ministers; those which may contribute *something*, if it be at all proportionate to their means; and those which give nothing. It was decided to settle pastors over the first two classes; the mission in the case of the second supplementing, at its discretion, year by year, the amount contributed by the congregation, and using all possible means to encourage growth toward independence. On Sabbath morning a congregation of nearly four hundred persons gathered in the beautiful church of San Augustin, where for so many years mumbling priests and swarming images caricatured the pure worship of God; but which now, cleansed and adorned with precious texts of Scripture, resounds Sabbath by Sabbath with the praises of those who seek to offer spiritual worship to the Triune God. Twenty-seven per-

sons were received into the membership of the Church upon confession of their faith and were baptized, after which Mr. Thompson preached a faithful sermon on the significance of the act of confessing Christ. In the afternoon a Sabbath-school of two hundred and fifteen adults and children gathered in the same place. In the evening we celebrated the sacrament of the Lord's Supper, with an attendance of five hundred persons. Never have I been present at a more solemn and precious service. The Spirit of God filled all hearts and spoke with mighty power in the words of good Dr. Prevost, who for thirty years has been known in all this region as the staunch and able champion of Protestantism as well as the learned and skilful physician. His services to our mission have been simply invaluable. On the 24th the Presbytery adjourned to meet June 1st at 3 P. M., in the church of the *Divino Salvador*, Mexico City.

LITERARY NOTICES.

It is an excellent idea of the American Tract Society to begin a series of handy, concise and opportune little books under the appropriate title of "*Books for the Times*," for the discussion of some of the most important topics now occupying the attention of the public on both sides of the ocean. The first five of the series now lie before us. They are of uniform size, clearly printed with good type and on fair paper, and are sold, unbound, at the uniform price of ten cents each. We cannot, within the limited space at our disposal, give an account of each book in detail; but we must permit

ourselves to express our strong, unqualified commendation of the plan and execution of this undertaking thus far. The titles are: No. 1, "*Christianity and Miracles at the Present Day*," by Rev. Principal Cairns; No. 2, "*Historical Evidence of the Resurrection of Jesus Christ*," by Rev. C. A. Row, Prebendary of St. Paul's Cathedral, London; No. 3, "*Christ the Central Evidence of Christianity*," by Rev. Principal Cairns; No. 4, "*Antiquity of Man Historically Considered*," by Rev. George Rawlinson, author of the "*Five Great Oriental Monarchies*"; No. 5, "*Love for Souls*," by Rev. William Scribner. We heartily

trust that the Tract Society will meet with such encouragement as to continue the series with other short books by equally distinguished and competent writers. In no better way can the tendency to doubt, so prevalent in our times, be more effectually met.

METHODIST QUARTERLY REVIEW. *Contents for July, 1883:* — 1, "Rev. Robert Laurenson Dashiell, D. D.," by Rev. W. V. Kelley; 2, "Remarkable Problems of our Population," by Rev.

Dr. Abel Stevens; 3, Results of the First Methodist Ecumenical Conference," by Rev. J. O. A. Clarke, D. D.; 4, "John Keble and the Tractarian Movement," by Rev. Daniel Wise; 5, "The Wesleyan Condition of Church Membership," by Rev. J. H. Potts; 6, "Missionary Methods," by Rev. Daniel Curry, D. D.; 7, "Popular and Perilous Driftings," by Rev. O. Miner; 8, "Synopsis of the Quarterlies," and the usual Foreign Intelligence.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending June, 1883.

NEW HAMPSHIRE.		PENNSYLVANIA.	
Amherst, Cong. Church, per Geo. Swain, Treas.....	\$7 00	Germantown, "Helpers Together" connected with Third Ref'd Epis. Church, per E. A. Wells.....	\$30 00
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	\$10 10	Total for June.....	\$2,210 00

The Christian World.

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THE DUPLICATE.

Jan 6 417MH

Christian World.

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so
Truth be among them we need not fear. Let her and Falsehood grapple:
who ever knew her to be put to the worst, in a free and open encounter?
—*Milton.*

SEPTEMBER, 1883.

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I bequeath to my executors the sum of Dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 34.

SEPTEMBER, 1883.

No. 9.

EDITORIAL NOTES.

THE ŒUVRE DES CONFÉRENCES AGAIN.—Although we have so often spoken of the great results that may be expected to flow from the systematic prosecution of this new work in France, we do not hesitate to dwell upon the subject again, more particularly as we are able to refer to the practical good that has actually been accomplished in one part, the northern part, of the country. We have not seen the Eighth Printed Report of the Reformed Church of the city of Amiens, and for the extracts which we translate we are indebted to one of our French contemporaries. The Report, after alluding to the fact that during the last three years, about a score of conférences have been held in the church building of Amiens itself, under the auspices of the Paris Committee of the Mission Intérieure, and to the good attendance, on all occasions, of persons not members of the Protestant community, adds the following general observations:

“The ardor of our brethren of the Romish Church in attending, in such great numbers, these conférences, which can have no other attraction for them than the interest they inspire; the seriousness, the sustained attention with which the lectures are listened to; and often the unequivocal marks of approval that have greeted particular assertions of the speakers—these are for us so many incontestible proofs that Protestantism has now acquired decided sympathy among many of our fellow-citizens. Had they only contributed to dispel many errors, many incredible prejudices that still circulate, in our society that styles itself enlightened, respecting our history and our religious instruction, we esteem that they would already have rendered a great service for which we should have great reason to rejoice. Did not a member of the University—a strict Roman Catholic

—not long since manifest to us his surprise at learning that we believe in the Divine Sufferer upon the Cross! And these ignorant learned men are more numerous in the midst of us than is generally supposed.

“But now, thanks to these *conférences*, it is possible for us to reach a special part of the public, which, without them, would certainly remain a stranger to all that concerns us. For a great number of persons the light is gradually dawning. Despite the calumnies of our opponents, more audacious than thoughtful in their frequent attacks upon us, we begin to be known. There are even men who have gone so far as to say to us, doubtless quite in a whisper, so fearful are they still of compromising themselves, ‘Persevere! the future is yours.’

“Yes, assuredly, and we never doubted it, even in the most unfavorable times; the future is ours, or rather it belongs to that Gospel of Christ to which the churches of the Reformation have the privilege of attaching themselves. But it is on this condition, nevertheless, that faithful to the conduct of our glorious ancestors, we should yet exert ourselves by all the means in our power to make it known. Moreover, we must feel more than ever disposed to encourage a work which many delightful symptoms authorize us to regard as being called to become, in God’s hands, one of the means of which He will make use to stimulate, in our native land, sooner or later, a great religious reformation.”

WHAT HAS BEEN DONE AT FEUQUIÈRES, within two years, is to the point, and is certainly a matter of great encouragement. Some eight miles from the shores of the British Channel, in the department of Somme, is a village of nearly 1,600 inhabitants, bearing the name of Feuquières. Two years ago Protestantism was known only by name; there was no Protestant place of worship, and, we believe, there were no resident Protestants. A few of the inhabitants, however, entertained some curiosity to ascertain what was this form of religion, different from that taught them by their priests. They accordingly made their way one day, in the year 1881, to the little town of Tréport, situated just over the borders of the department, in the ancient province of Normandy, and at the mouth of the diminutive river Bresle. Here a Protestant church building, or *temple*, had just been erected. The visitors from Feuquières heard Rev. Mr. Hardy, pastor at Dieppe, preach the Gospel. They were so much interested that they requested him to come and see them in their native place. The result was that a number of *conférences* were held at Feuquières, and following these came the establishment of regular worship. This work, in a short time, assumed such dimensions that it was found necessary to entrust it to the care of a well qualified minister. Accord-

ingly, in April, 1882, Rev. Mr. Duran was installed pastor, by the presidents of the consistories of Amiens and Dieppe. "Since that time," states the account that lies before us, "Mr. Duran has not indeed been spared great difficulties. The fanatical population of the place has done everything in its power to raise up every species of obstacles. A few of his parishioners have been subjected to violent persecutions. He has also had reason to lament several defections, unavoidable in a work of this kind. But, thanks to God, the work has none the less been maintained; and, at the present hour, the pastor finds himself surrounded, at Feuquières itself, by a little flock composed of seventy or eighty persons, who have voluntarily and openly attached themselves to our church." Not only so, but the Gospel has, to some extent, irradiated the neighborhood. There are places about Feuquières to which he goes every week, and where he holds meetings regularly. Sometimes the hearers are numbered by hundreds, and their greeting is cordial. Here, it is hoped and confidently believed, is the nucleus of more than one important church in the near future.

ANCIENT CALUMNIES REVIVED.—By what means the good work is opposed, we may well imagine. In the same part of France, three or four months ago, two colporteurs, peaceably selling and distributing copies of the Holy Scriptures, were publicly assailed in the columns of a paper under clerical influence, at Dunkerque, near the Belgian frontier. It was asserted that they were disposing of "mutilated or falsified Bibles;" and every good Catholic who had been tricked into purchasing, or had been presented one of these books, was advised to repair his mistake by burning or otherwise destroying "all these Bibles, written in the vulgar tongue, printed by the Protestant Bible Societies of London." "This is a duty of every Catholic," added the editor. To this accusation one of the colporteurs wrote a forcible and dignified reply, denying that the Bibles were of the character stated, demanding that the editor prove the truth of the assertions, and saying: "Unless you do so, I shall hold you as a slanderer; and I reserve my right of action before the courts of justice." It was probably this last sentence that led the editor not, indeed, to insert the colporteur's note and his reply—as we believe that, according to French law, he could be compelled to do—but to write to him a private letter, in which he quite modifies his statements. All he had meant to say was that some passages of the Bibles in question were mutilated or falsified, "*from the Catholic point of view!*" And, having been called upon to point out particular passages, he refers simply by number of chapter and verse to four or five. Only one does he quote in full. "You translate (in 1 Cor. x: 15): 'I have labored much more than they

all, yet not I, but the grace of God that is with me.' We, on the contrary, translate: 'I have labored more than all the others; not I, but the grace of God with me,' etc."

Whereupon, the editor of an influential paper of Lille, the *Petit Nord*, who calls himself a free-thinker, remarks:

"Here, then, are the passages incriminated! The accusation is no longer that they are completely mutilated, but mutilated *from the Catholic point of view*. And here is the reason the clerical papers raise any outcry against Protestant trickery and deceit, exclaiming that these Bibles, written in the French language, must be thrown into the fire.

"The *Petit Nord* does not pretend to decide whether it is the Protestant Bible or the Catholic Bible that translates the primitive text most faithfully. But it fully endorses the conclusion which the Protestants draw from this controversy. This is, that the clerical journal, as all the ultramontane clergy, is afraid of seeing the Catholics give themselves to the reading of the Bible translated into French. It is that this reading would prove to everybody that the present practices of the Catholic religion, the pomp of the bishops, their omnipotence over the clergy, the sale of masses, the traffic in holy things, are in evident contradiction to the most incontestible principles of Christ, and that the Catholic religion is nothing but a cloak of which the Jesuits make use to secure their domination."

HOW THE LAY SCHOOL SYSTEM WORKS IN FRANCE.—Our brethren of the French Protestant Church are not quite agreed respecting the probable effects of the system of lay schools, which it has been one of the great objects of the present republic to establish. On the one hand, many prognosticate from the complete exclusion of all religious instruction a still more rapid spread of that atheistic spirit which threatens to obtain undisputed possession of the popular mind. Better, say they, to have had the children taught by superstitious devotees of Rome than that they should be placed for five days of the week under the charge of masters that are rigidly prohibited from imparting any religious notions, but yet seem to be licensed to indulge in any sly inuendoes and flings at the truths of revealed religion and Christianity in any form. To which others reply, by emphasizing the circumstance that the law specifically prescribes that there shall be at least one day weekly, beside Sunday, on which there shall be no scholastic exercises. The day in question—almost universally throughout France it is Thursday—affords, and was intended to afford, to parents and pastors the opportunity to give the children that religious instruction which the State, in its position of impartiality toward all denominations of believers and unbelievers, is incapable of giving. What the Protestant Church loses in being compelled to forego the possibility that some of its well-qualified men and women may be invited to take places as teachers in the public schools, there to exert

a direct influence in behalf of the Reformed doctrines, it more than makes up by the freedom and consequent power it acquires.

Those who take the former view are discouraged, because in certain cases, it is said, while the Sunday schools are less well attended than formerly, the Thursday schools for religious instruction have been rendered almost impossible by supplementary exercises in drawing or in gymnastics, which certain schools persist, despite the law, in reserving for Thursdays. The more sanguine and hopeful reply, by pointing to what can be done, what actually has been done, by truly active and faithful pastors—some of whom have actually found it an easier task than ever before to gather the children even of Roman Catholics into the Protestant Sunday schools, now that more than ever before the children of Roman Catholics and Protestants sit together upon the same benches during their week day studies.

The hopeful view is that taken by M. Eugène Réveillaud. While stating the fact that the Synod of Paris had decided to make, within the next twelve-month, a thorough statistical investigation of the schools within its bounds, and of the results of the new law, in respect to everything connected with the religious instruction of our faith, he observes: "Either we are greatly mistaken, or this inquisition will confirm this fact of experience as ancient as society itself—that manners and morals have much more influence upon the laws, than the laws have upon manners and morals; and that, in so far as respects the school law, this law will have good or bad effects, not according to its proper and intrinsic merits, but according to the application that shall be made of it, according to the state of mind of the flocks—according to the zeal and activity of the pastors. To state the whole case in one word, the law will be worth what we are worth, and the result will be what we shall make it."

"AMELINE DU BOURG—A TALE OF THE HUGUENOTS."—We have great pleasure in calling the attention of our readers to a little volume which has just been published in the "Lovell's Library" series, with the above title. Fiction may often be profitably impressed into the service of history, in order to impart animation and vividness to what would otherwise be a tame and lifeless recital of facts. In the present instance, the French author is a historical student of eminence, the librarian of the famous Magazine Library, if we mistake not, to whom we are indebted for works of great importance on the "Sources of French History," and upon the great siege of Paris by Henry IV. toward the close of the sixteenth century. To translate the writings of such an author competently, indeed, to render any extended French book into good, idiomatic English, is no trifling task. It is not too much to say that the Misses Jane

and Harriet Duer, daughters of Judge Duer—a jurist of whom this State is justly proud—have done this work unusually well, and have given us a version that is at once faithful and readable. As to the book itself, it is a story founded upon the fortunes of Protestantism in the time of the great Reformation; and it is because of the graphic manner in which the persecutions suffered by the actors in that movement are here portrayed, that we refer to the book in this part of the *CHRISTIAN WORLD*. The reign of the second Henry was the period of systematic attempts by bloody legislation to crush out the purer faith in France while yet in its infancy. The hatred of the priesthood of the Church of Rome stopped at no impediment, but urged on the monarch ever to more sanguinary edicts. The people, instigated by its spiritual guides, and led to believe that the hated “Lutherans” were the most vicious and depraved of men, shrank from no deed of violence. The arrest of Anne du Bourg, a member of the Parisian Parliament, and confessedly one of the purest and ablest of judges, falls within the last month of this reign. His trial and execution belong to the next reign, the first of three reigns of unparalled misery and disgrace for France; cursed by being compelled to obey, as his successive kings, three despicable boys, worthy progeny of Catharine de’Medici. The death of Du Bourg, competent writers have regarded as the origin and proximate cause of a disastrous period of civil war, bloodshed and massacre, covering more than a third of a century. The story before us centres in a daughter of the great martyr of 1559, but it by no means confines itself to her personal vicissitudes. As in a panorama, we behold the intrigues of the Inquisition which the desperation of Rome strove to establish in France after the model of that “Holy Office,” which had done such good service to the papacy in Spain. We are permitted a glimpse into the secret conventicles of those who were soon to be called Huguenots, and we witness one of those wild outbursts of fanaticism by means of which the popular feeling against the Huguenots sought, in robbery and murder, to vindicate its claim to be both Christian and religious. We have not space, however, to speak of the contents in detail. It is a book that will be read with great interest and profit, and we wish for it a large circulation. Protestants in the nineteenth century need to be reminded of the sufferings endured by their ancestors in the great struggle of the ages to secure the recognition of the right to worship God according to the dictates of the individual conscience.

THE OLD SOCIETIES MUST NOT BE NEGLECTED.—There are some very just and timely thoughts in Rev. Mr. Mourn’s letter, printed on a subsequent page of this issue. The danger is not slight that in the great interest recently enkindled in behalf of the new agencies set on foot for

the conversion of France, the time-honored missionary societies, some of which have borne the heat and burden of the day for a full half century, may be forgotten. No one appreciates more fully than do the men that stand at the head of those societies the great value of the Mission to the Workingmen of France which the devoted and self sacrificing exertions of Rev. Robert W. McAll inaugurated, and which has so marvellously grown, and been blessed of God, that at nearly one hundred stations the Word of Saving Truth is every week dispensed to souls hungry and perishing for lack of spiritual food. No Christian workers have thrown themselves in more heartily, by taking a personal part in the conduct of the meetings, than these very men. But they beg us not to overlook the existence of such organizations as the Evangelical societies of France and Geneva, and the great Société Centrale d'Évangélisation, which, taking up the work the McAll meetings have started, aim to consolidate and render it permanent by bringing in the fully organized church, with its faithful pastor and all the rites of Christian worship. There is no conflict between the two sets of institutions. The one supplements the other. Let both share in the prayers and benefactions of God's people on both sides of the Atlantic.

THE CIVIL LAW AND MASSES FOR THE DEAD.—In Great Britain, as our readers know, a legacy bequeathed for the purpose of securing the saying of masses for the dead is held to be void, as made for superstitious uses. In the United States, it has been decided that this rule does not hold; inasmuch as there is no established Church, and the courts cannot undertake to pronounce upon what is a proper and what an improper religious rite or observance. A judge would, therefore, undoubtedly uphold the validity of a provision of a will intended to provide for prayers to be said and masses to be offered for the release of the testator or of others from the pains of purgatory. A case of a novel and interesting character, however, has been before the Superior Court of New York, and was decided early in July by Judge Freedman. About a year since, Mrs. Gilman, a woman eighty five years of age, placed in the hands of a trustee by the name of Henry McArdle, the sum of \$2,300, to be employed, after the death of her aged husband and herself, in defraying the funeral expenses of both, in the erection of a suitable monument to their memory, and in paying a Roman Catholic priest to say masses for the repose of their souls. Mrs. Gilman and her husband having since died intestate, the administrator of the latter brought suit against the trustee, alleging that the trust, so far as the last point was concerned, was invalid. The court sustained this view, on the ground that "there is no beneficiary or *cestui que trust* in existence, or capable

of coming into existence, under the trust, and that if; for the reason stated, the trust fails, the disposition of the money cannot stand, because it amounted neither to a gift nor a disposition by last will or testament." "The beneficiaries," adds Judge Freedman, "are both dead, and beyond the reach of human law. Their souls are intended as the beneficiaries, and the money is to be expended for the repose of their souls. But the soul of one who has departed this life is incapable of taking an interest in the property left behind, nor is it in any sense subject to the jurisdiction of any legal tribunal. A court of equity protects the rights of the living. It cannot extend its jurisdiction to beings which cannot be apprehended within the boundaries of the realm. For the reason stated the trust sought to be created failed, for want of a beneficiary. . . . The plaintiff is entitled to judgment declaring the invalidity of the trust, and adjudging the defendant liable to account for all money still in his hands."

DEATH OF AN OLD SUBSCRIBER.—It is with great regret that we have to chronicle the death of one of our earliest subscribers, an excellent lady who has for many years been a life-member of our society. Mrs. Elizabeth Swan, widow of James Swan, Esq., who fell asleep in Jesus on Monday, July 23rd, 1883, had some months since attained the extraordinary age of one hundred years. For some time her bodily infirmities had confined her to her house, but her mental powers were unimpaired, and her interest in all the concerns of Christ's kingdom on earth was undiminished. So long as she was able to do so, it had been her custom herself to visit the various agencies of missionary and benevolent activity, and to dispense that assistance which it was her delight, and which she felt it a privilege, to render. Subsequently she was compelled to depute this work to others, who highly appreciated the honor put upon them in being intrusted with it. But, to the very last year of her life, it was one of the great objects of her existence to do what she could to promote the diffusion of vital Christianity at home and abroad. Few good causes failed to enlist her co-operation. Nor was it necessary that an individual appeal should be addressed to her. The simple statement of a particular case in our magazine repeatedly elicited from her a prompt and generous response. It is one of the noblest epitaphs that mortal man can merit, that his hands were ready to help in every good work. The words are eminently true of our deceased friend.

THE FREE ITALIAN CHURCH.

THE TWELFTH EVANGELIZATION REPORT.

(Concluded from the last number.)

Passing *Ferrara*, where a vigorous workman is much needed, and other towns, we reach *Venice*, *Portico Cavaletto*, 95 *Piazza San Marco*, and the old R. C. Church of *Santa Margherita*, *Serafino Beruatto*, *Evangelist*. Here a truly gracious work has been carried on in the right spirit and on a vast scale for several years. The Free Italian Church has been a blessing to the town, and to the other missions, and begins to be a Mother Church, supplying godly and energetic agents for other places. We only regret that the evangelist is overburdened with his large and constantly increasing pastoral and preaching labors, the editing of the weekly and widely read journal, "*Fra Paolo Sarpi*," the practical direction of Mrs. Hammond's Ragged Industrial School and the maintenance of a lively controversy with the Cardinal Archbishop and his priests. By the month of June, however, one of the promising Venetian students will have finished his theological course, and will take his place, as a licentiate of the church, by the side of the indefatigable Signor Beruatto. While the usual services are maintained in the San Marco locale, the masses are reached at Santa Margherita, now suitably fitted up for evangelical worship. No small stir was occasioned when the evangelicals secured and consecrated this grand old parish church to the preaching of the Gospel. On the day of inauguration, the members of the church unveiled the following inscription, above the front door, to the memory of the ten Venetian martyrs, who had died for the faith in the sixteenth century:

AFTER THREE CENTURIES,
FOR EVER FALLEN THE TEMPORAL POWER OF THE PRIESTS,
THIS TEMPLE,
RESTORED TO THE TRUE WORSHIP OF CHRIST,
RECORDS
TO VENICE, TO ITALY, TO THE WORLD,
THE HOLY MARTYRS OF GOSPEL TRUTH.
1882.

DROWNED IN THE ORFANO CANAL:
GHIRLANDA GIULIO, RECETTO ANTONIO,
SEGA FRANCESCO, FRA BALDO LUPETINO,
FRANCESCO SPINOLA.

BURNED ALIVE AT ROME :

POMPONIO ALGIERI.

SLAIN IN PRISON, BY TORTURE, THROUGH EXILE :GALATEO GIROLAMO, SPIERA FRANCESCO,
MENTONINI VINCENZO, ALTIERI BALDASSARRE.

To the north of Venice, we pass *Treviso*, where a little group is occasionally visited, and reach

Belluno, 85 *Sotto Castello*, *Pietro Ballarin*, *Evangelist*. This fine, old town, up among the Alps, where the Bible and evangelical Tract have been widely sold, suffered greatly in the recent inundations, which so devastated North Eastern Italy. The church has had to be enlarged, and the evangelist, who is a convert of the Venetian revival, has not only largely contributed of his own means for this purpose, but begun a school, with his devoted wife. The conferences are thronged, and the church is being built up slowly in numbers and influence. Many interesting cases of conversion are reported from this quarter.

Still further north of Venice, and near the Austrian frontier, we reach

Udine, 6 *Via Palladio*, *Giovanbattista Blasi*, *Evangelist*. The widow of the former evangelist, Signor Zucchi, who carried the Gospel far and wide among the Friulian Alps, is most helpful here. Signor Zucchi has a worthy successor in Signor Blasi. There are one hundred members. Four deacons and two elders have recently been added to the staff of office bearers. Large audiences wait on the ministry of the word, and the military are reached. It is earnestly to be desired that another year should not pass without housing this important mission in a building of its own.

Retracing our steps southwards to *Mestre*, the next station to Venice, and starting now in a westward direction, we pass *Verona*, where there is a group of brethren, warmly attached to the Free Church, and *Brescia*, with its twenty members, regularly visited from Milan and Bergamo, and get to

Bergamo, 9 *Via Sant' Orsola*, *Luigi Mazzetti*, *Evangelist*. Here, where so many efforts have been put forth, seemingly in vain, the Lord has been pleased at last to give His blessing ; and a dear friend has purchased a building for the work, which is promising wonderfully. The young evangelist has gained the sympathy of the people, and got the *entrée* to the newspapers of the town.

Moving onwards towards Milan, we pass *Treviglio* and become acquainted with a number of groups of faithful brethren in a wide agricultural plain. There are two deacons and one elder among these scattered adherents, who gather for worship at *Vaprio*, *Carravaggio* and *Pontirolo*.

The gaps made among these thirty to forty brethren by emigration have been filled by new conversions.

Milan, 15 Via Simone and 37 Via Solferino, Damiano Borgia and Giovanni Oggione, Evangelists. Milan has been called the moral capital of Italy, and certainly the word of God has had free course among its vast artisan population, and still retains its hold. The Free Italian Church, meeting in two central places of worship, still counts two hundred and fifty members and thirty catechumens, one elder, nine deacons and three deaconesses. One of the members acts as a Colporteur Evangelist at his own expense, and records curious incidents in his journeys. Conventions are held for the strengthening of Christian life and experience from time to time. The annals of the Church are rich in triumphant deathbed experiences. The services are all largely attended, the singing is exceptionally good, and the generosity of the members is an example to other churches. Nothing that touches the honor of Christ or the welfare of His cause in Italy escapes the notice of these brethren, whose hearts and hands are ready with sympathy and help.

It is most pleasing to chronicle the fact that a really effective branch of the Evangelical Alliance exists in Milan. Regular meetings are held and brotherly love continues to mark the progress of the Gospel in the town and neighborhood. As an evidence of this, at the inauguration of the new Waldensian Church, and at the close of a week's services, all the evangelicals of the town united in the Lord's Supper; and the proposal is made that such joyous occasions should be frequent. "In that case," writes Signor Borgia, "there would be no need for the different denominations; there would be but one Shepherd, and one sheepfold. For my part, I wish such a day were at hand. It is one of my most earnest longings, and I pray God to overrule events towards this end, which would help the Lord's work in Italy so much."

South of Milan, about forty miles, on the River Po, there is the deeply interesting country church of

Bassignana, 7 Via Ospedale, Luigi Angelini, Evangelist. Showers of blessing continue to fall on this beloved people. There are never fewer than two hundred persons at any service, and often many more. The statistics on 31st December last were one elder, seven deacons, one hundred and twenty members and sixty catechumens; but since that time many have embraced Christ. The Sabbath school is crowded, and the beautiful church is now found too small for the crowds who are seeking to enter the Kingdom. The sympathy of the whole country-side increases in favor of the Gospel, so that the weekly meetings at *Valenza* and *Rivarone* are filled with anxious inquirers. In fact, a real revival of religion has taken place, and the committee has sent other evangelists in aid, at the earnest request of the Church, for the meetings are held every night.

Let much prayer be offered for Bassignana by the readers of this report, and may the good Lord shortly grant us similar tidings from hundreds of places in Italy. A hundred-fold increase was the blessing which Miss Annie Macpherson of London recently asked on her work, and the Lord graciously heard. May He now be pleased to do the same for us in Italy.

Returning to Milan, and journeying westwards by the picturesque railway which skirts the whole Alpine chain from Venice to Turin, we reach Novara, fifteen miles to the north of which we find ourselves among the brethren of

Fara, Davide Destri, Evangelist. Despite a very bitter persecution, on the part of priests and priest-ridden authorities, the good work advances, and the day-school is crowded. The members have given one thousand francs for securing a church of their own. Collections are being made for this object in various parts, by those who know to what a length the rage of the enemy has gone in Fara. We hope that Christian friends in foreign lands will help, and so place the cause, which is so dear to all our hearts, beyond peril. £500 will secure this, and cheer the worthy brethren at *Varallo*, and other stations in the mountains, where all the evangelization expenses are locally defrayed. On one of the coldest and wettest nights of December, seventy members and adherents gathered to welcome the deputation from the committee, and their and our spiritual joy was great.

Not forgetting the dear brethren at *Sondrio*, high up among the hills, nor the faithful band at *Lirorno Vercellese*, pushing westwards we reach

Turin, Michele Marini, Evangelist, where our work has suffered, owing to circumstances narrated in former reports. The large Desanctis schools have been closed, and only the female department of it is continued by Mrs. Marini, at 27 *Via dell' Accademia Albertina*. Close to Turin, at *Rivoli*, though emigration and death have thinned the ranks, there are still twenty members, with one elder and two deacons.

West of Turin, at the entrance to the Waldensian Valleys, and now connected by railway with the rest of Italy, is

Luzerna San Giovanni, Innocenzo Contini, Evangelist This church of one hundred members, and of many years standing, possesses a chapel of its own. The evangelist is unwearied in holding district meetings, and furthering the interests of spiritual religion by every means in his power. He also visits *Airasio*, where there is a band of earnest Christians.

Returning to Turin, we begin our journey southwards, and by the new railway through Bra, reach the Western Riviera and

Savona, 9 Via Montenotte, Pasquale Parodi, Evangelist. This is a rising seaport town, and little by little the former persecution of the evangelists has ceased. The evangelist is constantly on foot, visiting *Gorra, Albis-*

cola, and many other towns on the seaboard, where there are little gatherings of believers. He mourns over the scarcity of employment in different boroughs, and touches a question which we cannot stay to discuss, but which seriously affects the finances of the churches, the large majority of the members being working men, and employment for their labor being difficult to find at the present moment.

The hearts of the Savona brethren have been set for some time on what they feel to be a first necessity, the acquiring of a place of worship. Out of their deep poverty they have contributed in 1882 above five hundred francs, and the evangelist has industriously pleaded the case along the Riviera with fair success. It is one of those cases in which assistance may judiciously be given by those who are rich in this world's goods and have a heart to help in establishing a really spiritual work. If some of our readers could spend an evening with the thirty members and many adherents of the Savona Church, the money needed would soon be forthcoming. All of these brethren have such a story to tell of their deliverance from Popery and their family trials, and are so full of love to Christ, that their appeal is irresistible. And a small sum would accomplish their great desire. £800 in all, will certainly cover the whole outlay.

Traveling eastward for half an hour, and enjoying splendid views of the Mediterranean; we arrive at

Genoa, 46 *Via Giulia*, *Santa Stagnitti*, *Evangelist*. This church has recovered more than its former prosperity. The meetings are all crowded, and conversions follow one another rapidly. Already the membership number fifty, and the Catechumenate twenty. A devoted young man has gone to the college in Rome from this church. And happily the communion service has been restored by the parties who had withheld it for some time. The death of Mazzarella was naturally a great loss; but the evangelist has since then developed all his gifts, and been greatly honored of God.

The Young Men's Christian Society of Genoa, like that of Turin and other towns, is very large. It numbers eighty members of the various churches. These societies have a great future before them, not only in unifying Christian interests, but in urging forward the Protestant cause among the middle and upper classes of society.

Taking the train along the lovely though much tunnelled eastern Riviera, two and a half hours bring us to

Spezia, 5 *Via Garibaldi*, *Giovann Pietro Luchetti*, *Evangelist*. A great arsenal town, where the Italian Government spends so much on instruments of destruction. The school with thirty-five children and the church with twenty members, we had the pleasure of visiting lately. The evangelist is ever on the move, visiting *Avenza*, *Carrara*, *Vezzano*, *Levanto* and other towns, and keeping up a correspondence with various groups of

believers, scattered along the coast and among the mountains. In the arsenal the men are often paid at two o'clock on Sunday afternoon, which thins the morning worship. In Rome the same evil system prevails of keeping the Government employees occupied during the whole forenoon of the day of rest, with similar injury to the churches. The Italian evangelicals are everywhere bestirring themselves in regard to the Sabbath question, and we trust their appeal to the authorities to set an example to the people will soon be successful.

Passing *Pietrasanta*, where there are still a few evangelicals, though forced emigration, on account of inability to pay the heavy taxation, has greatly injured the good cause, we reach

Pisa, 2 *Via Santa Cecelia*, *Fabio Manin*, *Evangelist*. Here the work is small and feeble compared with what it was years ago, but the evangelist has encouraging gatherings, and the twenty members are zealous in spreading the truth, and the Sunday school is very large. The day schools of Miss Carruthers here and at *Cisanello*, with two hundred pupils, are most valuable.

A run of half an hour brings us to

Leghorn, *Via degli Asili*, *Artidoro Beria*, *Evangelist*. Here, too, the church has declined to fifty members; but the day schools, with one hundred and ninety three pupils, are admirably managed by Signor Beria, who is a model schoolmaster and superintendent. In the clerical schools inducements of food and clothing are offered, so as to withdraw the children of the people from the Gospel schools, but with no effect, as various interesting narratives attest. We ought to mention that audiences of one hundred and fifty to two hundred gather in the church for special conferences, and that the royal inspector is loud in praise of the schools.

'Taking a long eight hours' journey southward, we enter the capital of Italy.

Rome, 43 *Via di Panico*, *Ponte Sant' Angelo*, *Signori Alessandro Gavazzi* and *Ludovico Conti*, *Evangelists*. The work here is prosperous in all departments. Above one hundred members and twenty catechumens form the church, and the audiences are always large, even during the absence of Signor Gavazzi. This is owing to the preaching power and pastoral activity of Signor Conti. The situation of the church, at the Sant' Angelo Bridge, on the way to the Vatican, is also favorable; and many a member of the various pilgrimages to the Pope, finds his way to the Gospel preaching, and returns home a wiser man, it is to be hoped, than he left it.

The schools, too, with seven teachers and one hundred and eighty pupils, are a wonderful success, when the opposition of the priests is taken into account. And the night schools, recently started by Rev. Mr. Van Meter are equally so, with one hundred and fifty adults crowding in for

instruction, according to the excellent phonetic method of Colonel Mauro. Many cases are before us, as we write, of children in the school becoming the occasion of their parents' conversion.

The college, with its ten students, has of course sustained a great loss in the death of Professor Henderson, but Signor Gavazzi has redoubled his labors, and Rev. Henry Piggott and Rev. Carl Roenneke have come forward in the emergency, so that all the various branches of theological instruction are as carefully taught as before, Signor Conti taking his part as well.

It were well if Signor Gavazzi, at his advanced age, could be allowed rest in summer, or permitted to visit the churches all over Italy, and stir them by his eloquent preaching. Many friends have suggested this. But the necessities of the work compel him to go on Deputation every year. Last summer he was seventy-three days in Great Britain, during which he delivered seventy-seven sermons or lectures in as many churches.

Holding on our way southwards, and passing *Albano*, where there is still an interesting little cause, we enter

Naples, Guantai Nuovi, 7 Vico Medina, Nicola Graziosi, Evangelist. In this vast centre, the work of the Free Italian Church has passed through many painful experiences. At last the man for the place seems to have been found, and all the accounts both of the church and day school are most encouraging.

In the same latitude with Naples, but far west in the Mediterranean, is the island of Sardinia, in which at

Sassari, 96 Via Roma, Giovanni Tommasi, Evangelist, there is a slow but steady movement progressing. The evangelist has done good service, accompanied by a colporteur, in visiting *Sorso, Ossola, Alghero* and other towns, where many strange experiences have befallen him. The divine blessing has recently rested on his labors in Sassari, and he is much encouraged. In a few months more fruit has appeared than during the previous three years.

The new railway eastwards from Naples by Potenza, enables us, by a circular tour, to visit the remaining four churches, of which we have to speak, and return to Naples. The first of these is

Rocca Imperiale, Pietrantonio Vitalè, Evangelist. Here the widely extended movement has become more serious in its development. There is great enthusiasm for the preaching of the Gospel, and the opening of the spacious new church is anxiously looked for. Many townships in Calabria have received the new light from Rocca Imperiale.

Thirty miles to the east is

Taranto, 8 Via Vittorio Emanuele, Francesco Collalti, Evangelist. This town will shortly rise in importance, having been chosen for a Government arsenal. It is crowded with priests, and is far behind other parts

of Italy in the practice of toleration. Cases of bigotry and persecution occur, which have sorely tried the faith and patience of the evangelist and his flock. The eighteen brethren, however, hold on their way undaunted, and quite a number of earnest Christians in neighboring towns are in sympathy with them. A number of soldiers, too, who have been first reached by Signor Cappellini's blessed mission in Rome, attend the services and frequent the evening school.

Two stations north of Taranto is *Mottola*, where a noble stand has been made by Signori Mirizzi and Fanella. A suitable church has been erected and a band of thirty believers gathered in.

Finally, some seventy miles north, on the Adriatic, we reach the important town of

Bari, 85 Via Calefati, Pietro Mariani, Evangelist. A strong cause has been slowly built up here, and the audiences are more numerous than ever. Even the papal authorities have spoken respectfully of the evangelist and the church.

For the Committee:

JOHN R. MCDougALL.

WORK OF THE SPANISH EVANGELIZATION SOCIETY.

(LETTER BY REV. HENRY R. DUNCAN IN *Times of Refreshing in Spain.*)

The circumstance that Mr. Duncan is compelled by the state of his health to ret re, at least for a time, from active work in a land whose conversion to the Gospel lies so near his heart, and where he has been, for many years, an eminently useful laborer, lends unusual interest to his final communication, of which we insert a great part.—EDITOR CHRISTIAN WORLD.

At the Presbytery meeting in Seville, in April last, all was reported as going on well in the different churches, including those of this society. There were six of the churches directly represented. One very important matter that came up and was gone into very minutely, was the formation of an Anonymous Company, or Secular Society, for the purpose of holding, purchasing, or building edifices for educational purposes of all grades. It has been found, on consultation with the College of Notaries, that it is necessary to exclude any more minute specification from the name, as for instance that which we proposed, buildings for the propagation of the Gospel, etc. The lawyers would not draw out any deed, they say, with such a purpose expressed, because the law does not *authorize* our propaganda, but only *tolerates* it.

This will let our readers understand where we are, as yet, legally in this country. Virtually in our centres we have a great deal of freedom,

and when necessary we are protected by the authorities. Yet such is not the case everywhere, unhappily, and we have reason to believe that at times disorders are set afoot on purpose to get us into trouble.

A notable case of this sort has been making some stir north of Madrid. It seems that one fine morning the priest or sacristan of a village church made quite a commotion by giving out that the church had been broken into and robbed. The thief showed his discrimination by leaving all valuables alone, and only taking away two old bits of wood that, until that day, had served as arms to a well known and most potent virgin. There has been no attempt to explain how so great and wonder-working an image ever could allow such a sacrilegious liberty as the taking of her hallowed arms out of their sacred sockets and bearing them away. But as the Protestants are very numerous in the town, a great deal was said about them. It was evidently no common thief who had done this—it was some one who wished to bring into disrepute the image of the holy virgin—it could be no other but a Protestant. Forthwith an official and annoying search was commenced in the houses of the Protestants, until at last in one of them a little girl was overheard apostrophising the beautiful arms of her doll. This allusion to arms was in the searchers' ears so clear an evidence of the father's guilt, that he was reported and very soon borne off to the prison, where, in spite of remonstrances and want of evidence to implicate him, he was detained for about a month, and then liberated as clear of the charge made against him. The priest's and sacristan's houses have, I believe, been since searched ; but there is a profound silence as to the results. Meanwhile the clerical object has been gained ; people have turned against the unoffending Protestants, and have been, to say the least, most rude and unkind to them ; and there has been a grand collection to buy new arms for the hapless virgin, and a grand gathering of priests from surrounding towns and villages, to restore their powerful friend the wooden image, presenting it with its new arms.

This assemblage was of course well taken advantage of to gather funds and speak all sorts of evil of the sacrilegious Protestants. An ill-feeling has been stirred up which it may take time to allay, although one would imagine that such doings must open the eyes of many who still retain a little liberty to think for themselves.

Even a little girl in Estremadura was turned against the Church of Rome and its teachings by playing with other girls in the church while the cleaners were at work. She drew near the awful image of the virgin with reverence, tinged with a little curiosity, no doubt ; and seeing that she was not observed, she cautiously lifted up a bit of the velvet skirt and saw—a wooden framework to give shape to the dress and support the upper block, with its due compliment of dust and cobwebs. She

went and brought a companion to share her discovery, whispering that it was "palo" (stick). And then she was found out and scolded for her impious behavior and words; but nothing could get it out of her head, and she stuck to her theme most doggedly "*pues es palo*" (then it is a stick.) From that day she lost all reverence for the statues of the virgin, and was already half a heretic. She is now a woman and a Protestant full blown. She has recently left my church to go to another town.

In our own district there has been a little local opposition. The British and Foreign Bible Society's colporteur, located in Córdoba, went recently in his rounds to Montilla. Before he had begun his work at all, he was summoned before the Alcalde and warned away. He showed his license from the central Government, which was in perfect order; but the Alcalde would not listen to reason, and bid him leave the town at once. He remained over night, and left next morning, without being permitted to sell a single Bible. The people there are ready enough, but the authorities are too much in the hands of the priests. He wrote me at once about it. I made several efforts in vain to see the governor here. He was in the midst of deputation work that sometimes did not allow him to breakfast till three or four P.M., nor get to bed till the small hours. When the colporteur returned, he and I persisted in our efforts to see him, till at last, after about a fortnight's delay, and then some three hours of expectation in a waiting-room—we were successful. He received and heard us most courteously, and told the colporteur to write it to him, and he would send an order to Montilla which would prevent the recurrence of such arbitrary proceedings, as there could be no doubt about it, the Bible was permitted to be sold, and he had a perfect right to sell it. He, moreover, told him that if ever such a thing happened again anywhere in the province, he should write to him about it straight off, and redress would be forthwith given.

Another case has just recently come before me, which will show that it is often no small matter to cast in one's lot with the despised followers of Jesus in this land. A young gentleman of Seville, some months ago, was induced to inquire a little into the beliefs of the evangelicals, and he began to attend our church there. After a while he was much interested, and came to Señor Alonso for more light on different points. Señor Alonso, besides his conversations with him, gave him a New Testament, and other things. So far as I can discover, the Gospel seems to have taken possession of his soul; and his conversation with me the other day seemed that of a Christian of longer standing and experience than one expects to find in a few months. But he is being sorely tried, and experience and patience are happy fruits of the trial of our faith. He drew the lot of a soldier at the conscription of this spring; and his uncle, who is a *Comandante*, favored him by bringing him here to serve his time in

his house, as one of his clerks, I suppose—thus keeping him out of the rough barracks' life.

But the uncle is, I am told, one of those who will not move a step without consulting with his confessor; and doubtless to this our friend Francisco owes the trials which have come upon him. He has managed more than once to get away, and come to our service. But his uncle, seeing that he persisted in following the Gospel, and that all he could say to him could not move him, despatched him to his mother in Seville, hoping that her influence would be more successful. He then wrote her, ordering her to turn him out of her house if he did not give up his new beliefs.

But she, though a Romanist, was a sensible mother, too, and replied that she felt he was in great error giving himself over to these beliefs, and she deeply lamented it; but that he was her son, and she could not see that it was a mother's duty to cast out a son into the street to starve, so long as she had bread to give him.

The officer, seeing that he could make no further way in this direction, went to Seville, and, as I understand, with kind words and promises, reclaimed his nephew for the service, and brought him back to his house. But only to show that his promises were deceit. He has tried in every way to make the poor youth recant, but in vain; and his last expedient is the following: He has ordered him off to join a regiment in Zaragoza; when I saw the youth last, he was only awaiting his railway pass from Seville; and his uncle has written a letter to the captain of the regiment, telling him that his nephew has become a Protestant, and ordering him to keep a watch on him, and on the first slightest offence to put him into the dungeon.

Truly the tender mercies of the wicked Rome are cruel! He has said to Francisco that he will make it impossible for him to be a Protestant, even though he protests that it is impossible to change his beliefs. And Francisco has answered that, as his uncle and officer, he has a right over his body, but he cannot command his thoughts and beliefs—these are free; and what he believes in is, the pure Word of God and Gospel of our Lord Jesus Christ.

I have shown him how highly the Master is honoring him, counting him worthy to bear His cross and follow Him; and that the very vigilance over him is a grand opportunity, if rightly used, to commend the Gospel by his life. He must be most circumspect, so as to fall into no fault, and give no offence; he will thus not only keep out of durance, but will gain, most probably, the sympathy and confidence of his captain, and may even influence him for good. So that he must be valiant, and not be ashamed of his Lord and Saviour. This is his intention, he says. "The Lord give him strength in the trials which await him!"

I regret to say that this is the last report that I shall be able to give

officially, although I feel that my interest in this deeply interesting work of the Society in Spain is not likely to wane while I live. But it has been made evident to me that I must have a rest, so long and uncertain as to its duration, that it would be altogether out of the question to continue my official connection with the Society. Some time ago an hour's shaking in a carriage reproduced my pain for five days. Recovered from that, I ventured a journey to Seville, for the Presbytery meeting, taking all possible precautions as to food. I arrived well, and was in high spirits, seeing that four hours of railway had done me no harm. The next night, having finished our labors, I took the quick train home; but after two hours of it, the shaking began to tell, and the last hour was most uncomfortable. Things grew worse when I got home, and I had a decided relapse.

In a few days I had to agree with Mrs. Duncan and the doctor, that a long rest and perfect freedom from all obligatory work was essential for my recovery. I consequently sent in my resignation with deep regret, but praying that it might be accepted as absolutely final. This has been most kindly acceded to. A second relapse in a fortnight fully confirmed the doctor's opinion. The constant correspondence and writing is what most harms me; but though friends and agents have the best of desires, claims of this kind come up in so many ways that I am unable to overtake them without working into the small hours. I hope our friends will excuse so much that is personal. I am anxious that this be absolutely all that be said about it; and therefore I have gone into detail. I trust, however, if the Lord permit, to be useful to His cause in Spain, even though personally absent from the field.

The work in Córdoba will be unhappily a sufferer from this overturn, for there are other complications. We have seen it necessary to alter our plans for the Presbytery's Unsectarian Training* College, as in various aspects we have found Córdoba to be an unfortunate centre for such a work. In the providence of God our scheme has been delayed until this has been made quite evident to us all. In last Presbytery, consequently, it was finally agreed that we must *not* start our college here, and that there were peculiar advantages in cheapness, the possibility of more complete supervision of our youths, and other matters, in the flourishing mission of Puerto Santa Maria, where also a much more suitable house has been offered to us.

Therefore, just at this crisis, the house which had become a known, and, as it was believed, a fixed centre of evangelization, must be sold, as well as a new pastor settled. But, no doubt, the Lord, who is over all

* This proposed evangelical college is not in connection with this Society, but its institution is an object of deepest interest to us in the cause of the Gospel.

this work, has arranged everything for the best ; although as yet I do not see a clear way out of the difficulties.

The congregation is not large, but it is much larger than when I first came to it ; and for the size of our chapel the meetings are well attended. The schools are large and flourishing ; and the Irish Presbyterian Church, which supports them, may well look on them with hope and thankfulness. The Sabbath morning service in the long school room, and the Sabbath school, are well attended by the children ; and I trust that this branch of the work, which may be in its ultimate consequences by far the most important, will not suffer interruption. The training college will, it is hoped, be fairly set a-going by autumn, and we all feel that it is high time ; for every change of agent in church or school makes us ask anxiously, whence is the next to come ? The Lord has provided hitherto, and will provide ; but He does so through means, and we must set the means in motion—as His agents.

Just because this is my last report, and because I have often pretty fully reported our works in the different stations, I desire this time to do very little little in this way, and rather give my convictions for what they are worth as to the future of the work. Lorca, being far out of workable reach from the centre of the Society's efforts, and requiring more outlay and fostering care than the Society can afford, has been offered to, and, after a time of prayerful investigation and consideration, heartily accepted by our good friend and earnest fellow-laborer in the interests of Spanish evangelization, Miss Van Loon, of Holland. I trust that she may be wisely directed in the support and management of this most promising mission ; that good agents may be raised up, and that the ripening seed there may one day, and that not very distant, produce a glorious harvest. I shall say no more, for the planning and arranging is out of our hands. But I think the Lord has singled out Lorca as an important centre for the evangelization of a very large district, which has only as yet been reached in the most meagre and casual way. Projected tram lines from Murcia, the capital, to Lorca, and railway from Lorca to Aguilas, seem to indicate that the Lord's time has come for making this a point of easy radiation.

But what concerns the Society especially in this matter is, that its work there is done, and well finished, in making it over to such diligent hands, and to the fostering care of a proved laborer, so hearty and earnest in the cause of the spread of Christ's kingdom in Spain. Personally, I thank God for it.

Now the Society's efforts are once more concentrated in Andalusia. In this district I am convinced that for many years to come, so far as organized church centres are concerned, we have now quite enough. On a small sum a large work is being done. I feel that even this alone ought to encourage friends to increase their contributions where possible, and

to lay the matter before new contributors, with the assurance that their investment will not be lightly thrown away. Already a large system of itinerant work, undertaken from some of our centres, is developing a crying need of something with more appearance of basis and permanence.

I believe that having the churches which at present exist, and all of which should be flanked and strengthened by well-equipped schools of both sexes, which, being more expressly under the pastor's eye, should be models of their kind as to discipline and instruction; our true basis of strength in the surrounding towns and villages should be Gospel schools. So far as male teachers are concerned, I hope that after the college begins to give its fruit, we shall have little difficulty in finding masters well trained in all respects, and especially helpful in Gospel teaching. Extending thus our teaching area, there would be a greater demand for our school-books; and these under judicious management would consequently become better and cheaper, without depending on any society for floating them. The schools would be centres of light, as, for instance, in our effort in Escornar. There the pastor would always find a footing for his services, the Romanists would be deprived of their weapon, too freely used at present against those who are known to attend our itinerant services, that of turning the children out of the schools, and so depriving them of the means of advancement in life; and on the Lord's days the teacher would have at least a Sunday school which would be open as well to all adults who cared to come and learn of God on His own day.

In some cases the teacher, if so trained, might be able to conduct little services besides, and keep together a steady though perhaps small congregation, which would always be ready to give the pastor a hearty welcome when it fell to the turn of their town to receive his visit, and to spread the news of his preaching among the neighbors, inviting them to come. I am convinced that, as our greatest hope for Spain lies in the rising generations, so our greatest efforts should be directed to making them well educated men and women, and teaching them the Gospel from their infancy. Through the children we may gain the parents; through good and careful and high moral teaching we shall gain the children, even if the parents do not care to cast in their lot with us; and I am confident that, if well taught, we may expect better results, in sterling qualities, from villages and small towns than from great cities.

There is still something genuine and well worth working on in the country population of Spain. We may do much more, in my opinion, to raise Spain from her ruin, which arises from general want of instruction and morality, from lack of the Gospel, by giving a sound evangelical teaching to her children, and helping them as Christians to rise in the world,

than by planting and fostering churches from without in all these small communities. Let our Spanish youths grow up as Christians, and by virtue of a sound morality and good education take an improving position in society, they will at length feel the need of churches, and sacrifice a little gladly to have them planted. And so, by creating a better atmosphere, and raising our poor to higher positions, we shall help evangelical Spain out of her present woful plight, in which she is absolutely dependent on aid from abroad for her church ordinances and schools. Of course the process must be gradual, and we must await with patience the harvest; but it will surely come if, under divine guidance, we set the right way about it.

And here, perhaps, I should repeat what has often been said, and what some who seem to misunderstand our position have indicated not to be the case. The Spanish Evangelization Society, as such, has had no intervention whatever in the formation of any ecclesiastical organization, much less has it ever forced or even influenced in any way the adoption of one or another form of Church government. Its agents, of their own accord, and in harmony with the agents of other societies and churches which have work in Spain, have spontaneously taken part in the formation of a church now known as the Spanish Christian Church, which, while not rejecting foreign pastors who accept its creed and discipline, but on the contrary, cordially welcome them, is essentially Spanish from top to bottom, having drawn up and fully discussed its own creeds and formularies, and code of discipline.

It is right that our subscribers should be fully informed on this point, lest they be misled by certain inuendoes that have been published, I would fain hope, from want of knowledge on the subject.

The Society having been composed of all evangelical bodies, and having contained on its committee laymen and ministers of a diversity of denominations—Presbyterian, Congregationalist, Episcopal, Baptist, etc.—had no ecclesiastical color of its own when these fundamental documents were prepared, and consequently could impart no bias. I have now been from eleven to twelve years the one medium of communication between the Society and its Spanish agents; and I think it but right that, on retiring, I should bear this testimony. The Society has been informed of the ecclesiastical steps as they have been taken, and has followed them with interest; but it has neither urged nor even suggested them. The initiative has been from Spain entirely. It is, therefore, very misleading to suggest that the Spanish Christian Church is not purely Spanish. I do not, however, write this by way of controversy, but merely to bear my testimony by the way to a simple fact.

But my main object in entering on this subject was to make it clear to our friends that, if our Missions have in the majority of their stations as-

sumed the form of organized churches, this is not the Society's doing. The want has been felt from within ; ordinances were required, the infants must be baptized, and the Christians must not be deprived of their right to "Do this in remembrance of Me." Hence pastors and organization have been found necessary, and the demand and supply as usual have met each other. But through it all the Society has constantly been urging me to see to it, whatever might be done about churches as such, that the agents work, above all things, as missionaries. And the agents, seeing the matter in the same light, have not required to be urged in the matter; but, as opportunities have arisen, have given themselves with zeal and earnestness to the work of evangelization inside and around their own cities.

Hence the reports I have been so thankful to send of that busy and arduous itinerant work, which is going on as usual to the end of May, to be resumed, God willing, when the worst of the heat has passed. Hence the Mission to the Gallegos in Seville, which was so productive of good, those services in ships, those district meetings in Cadiz, Seville, Córdoba, and Huelva; those visits with tracts, and a word in season, in the market garden of Seville or the brick fields of Córdoba, and other things of the kind which I need not enumerate. It is true that the Society accidentally, we may say, supports churches, and is very glad that its mission centres should supply the ecclesiastical needs of their districts; but it has from the first recognized, and still as firmly recognizes, as its one mission, not the planting of churches, but the evangelization of Spain, so far as its influence can reach.

It is with this one object in view that I have said that we have now, in my opinion, sufficient *church* centres for a long time to come. The pastors thus distributed can supply ordinances where necessary in their itinerant visits. What we must set ourselves to do with energy, the Master supplying us with the means, as I feel *sure that He will*, is the instituting of good village schools.

In Villafranca we have a house, lamps, and benches, and we feel the good of this already. The people have more confidence that they will not be abandoned, and they attend the services more readily, *especially the women and children*; for men we have never lacked. What we want there now is a pious schoolmaster; and I believe he is awaiting us, and anxious to step into the work as soon as our funds permit. At a comparatively small expense for salary, rent, lighting, and school materials, I believe this most anxiously longed-for school might be kept up; and in such a town, it will be of incalculable benefit.

I am far from proposing that we should at once set down a number of these schools—would that we could. But if in one year the Society were enabled to establish two or three, and in another year the same, we

should soon see a large and immensely important work in full operation on a comparatively trifling outlay. Rents are so much cheaper in those small towns than in the large ones, that in this alone a large item of expense is at once knocked off, and the rent money is then applicable to living work.

I trust I am not insisting too long upon this mode of work. I am so thoroughly convinced of its being the true way of widely extending the influence of the already existing machinery on a very economical scale, that I cannot express how thankful I shall be if this, my last report, may in some way hasten its being put into execution.

I should perhaps add that I alone am entirely responsible for these suggestions. I only give my own strong convictions, based on the experience of over eleven years in this work.

My plan goes a little further. If it be carried out, I foresee the day when no single pastor will be able to overtake his ever widening circuit, and attend to his important centre at the same time. My suggestion here is, when things get to this length, that a class of men who will be content to be comparatively poor, and to rough it, be trained in the college to be purely evangelists, not pastors. That each pastor who is overtaxed by his increased circle have one of these under his eye and order, spending a few days at a time with the pastor for reflection and study, and then going forth to his circle of itinerancy, as regularly visiting each point on a fixed day, as a coasting steamer calls at its different ports. He could fairly well take in the state of the schools and their needs at each visit, and report to his pastor; and on given occasions he could rest in the centre, supplying the pastor's place, while he took his turn at itinerant work. Or, every week, the pastor might undertake himself a certain share of the itinerant work, thus gradually covering the entire ground. I have already publicly advocated this plan in meetings at home, feeling that two, bearing a properly organized relation to the other, and heartily entering into the work, could undertake very much more than twice or thrice the amount of missionary labor that one could compass.

THE FRENCH WALDENSES.

The Report of "the Protestant Committee of Lyons for the Evangelization, Instruction and Aid of the Protestants of the High and Lower Alps, disseminated through the Region known under the name of Valleys of Felix Neff," for the year 1883, lies before us. It is an interesting document. We shall lay before our readers a few of the salient points.

Among the members of the Committee we notice that of the honorary

president, Very Rev. W. R. Fremantle, Dean of Ripon, for the past thirty years a steady friend and benefactor of the French Waldenses. Mr. Edward Milsom, of Lyons, is pre-ident; and Mr. Raoul de Cazenove, of the same city, is secretary.

Respecting the doctrinal basis of the Committee, we are informed that it attaches itself in a general manner to the Evangelical doctrine professed by the Evangelical churches of the continent, and specially to that of the Reformed Church of France, as it is represented by the *Société Centrale d'Évangélisation*.

The stations occupied by the Committee are reported as ten in number, all in five of the south-eastern departments of France, viz.: Hautes Alpes, Basses Alpes, Savoie, Isère and Ardèche. Here the Committee supports, wholly or in part, fourteen laborers, most of whom are teachers or evangelists.

The most marked events of the year were the two successive and disastrous conflagrations of Alpine villages. The destruction of thirty-two houses at Rau de St. Véran involved a loss of about \$40,000; that of thirty-six houses at Brunissard, a loss of about \$100,000. Between the two villages, nearly fifty families were entirely ruined. There was no insurance, and the help afforded by contributions from various points in France and elsewhere did not amount in all to one-tenth of the loss at the former place, or the twentieth part of the loss at the latter. The villages were among the most flourishing in the Val Queyras. "Their inhabitants, for the most part in easy circumstances, are to day almost all of them reduced to comparative destitution. Those of Brunissard were unable to rebuild their houses before the fall of snow, which has covered the ruins since the beginning of November."

Without going into particulars respecting the different stations, we notice Oraison, in the Lower Alps (*Département des Basses Alpes*), a central point where there are but few French Waldenses proper, but from which the labors of the evangelist employed radiate to more than a dozen places where there are to be found a few Protestants scattered about. The difficulties and discouragements are great, but there are incidents showing that M. Bertrand does not labor in vain. "Here, it is a shepherd who not only reads the New Testament and tracts handed to him by a colporteur, but who goes to read them to such persons as will listen to him. There, it is a husband and wife, married last year, who testify their faith with strong conviction. Elsewhere, it is a visit to a kindly *cure* with whom our evangelist holds a very interesting conversation. As M. Bertrand left the priest's house, the priest said to him as he shook hands at parting: 'Go, dear sir, and proclaim the Gospel and that Saviour of whom you have told me so many good things this evening! Many thanks for your excellent visit!'"

On the subject of the material help given to the destitute Waldenses of the valleys of Freissinières and Queyras, the present report has little to say. A separate report is promised of the progress of the movement for the colonization of a part of the inhabitants of Dormilhouse on the sunny shores of Algeria. If published, it has not yet reached us. The problem of the sort of business or manufactures that should be established in the Val Freissinières, is conceded to be more and more difficult of solution. "It is a district to be abandoned in its highest, its wildest, or its deepest parts. Trees are wanting, and, so much the more, do avalanches abound. The ground can neither give nourishment to the cattle nor produce the grain and beans upon which the people of Dormilhouse subsist. There is nothing that can be made use of and inhabited except *Le Plan*, that is to say, the lower part of the valley extending from Les Violins as far as the opening of the valley at Pallons. But this space is insufficient to feed all the mountaineers of Freissinières. Emigration is a necessity, therefore, either to the lower lands of Provence and Italy, or to Algeria." Certainly, such spots as "La Combe de Freissinières" are no fit places for human beings. "The habit of receiving engenders begging, degrades the poor man accustomed to stretch forth his hand for alms; and, on the other side, one must go as far as to the filthy lodgings of London to find the counterpart of the shocking and repulsive sight offered by the interiors of certain cabins in the Alps, and in particular in La Combe de Freissinières, *where the inhabitants see the sun only three months in the year.*"

The report confirms our previous opinion that the Protestant Committee of Lyons is doing an excellent work in an admirable manner, at great sacrifice of time and money on the part of those who conduct it.

MISSIONARY INTELLIGENCE.

FRENCH WORK.

Pertuis (Vaucluse), France.

(Letter from our Missionary, Rev. C. A. Lador.)

PERTUIS, July, 1883.

We have in Vaucluse five evangelical churches.

The church of Orange, in the Valley of the Rhone, has now at its head a man who is an earnest Christian and

an able preacher. The church of Avignon has just celebrated the dedication of its new temple (place of worship), a building in which, in olden times, the Popes officiated. It has been now restored and consecrated to the Protestant worship. Mérindol, the celebrated village of the Waldenses, in the Durance Valley, is to have a new pastor in the Fall; and our venerable brother Pastor Saltet, of Peypin d'Aigues, has now taken a 'Suffragant,' or assistant pastor, in order to revive the public

meetings in several villages at the foot of the Luberon mountains. The pastor of Pertuis is now preparing for a vigorous work in the above district.

At Pertuis itself some encouraging results have been obtained. Though they are not all that we might desire and expect, yet they prove that the seed scattered in that valley begins to show signs of germination.

The meetings are regularly attended; many persons think more seriously of their salvation; others understand already that they must do something for their Saviour, and try to enlighten their neighbors.

One of our ladies goes to the hospitals on Sunday afternoons, and there she reads and explains the Gospel to the sick. Another lady has frequent opportunities to explain to her Roman Catholic neighbors what we believe and what we do not believe—the difference between them, Roman Catholics, and us, Evangelical Protestants. Lately this lady preached not only in words, but in acts; she went to take care of and nurse a sick woman who had been very wicked toward her. This example of true Christian charity produced a good impression on every woman in that street; for, they said: "There must, then, be something true and good in the Protestant religion."

About twenty persons have agreed to the principles of the "Society for the Sanctification of the Sabbath." This is a great and important gain, which will be understood by those of our friends who know how completely the Lord's Day is disregarded in France.

Our little library has accomplished a good work; several times our books did not return alone, but brought with them some readers who had been touched by the contents of our volumes.

The Bible is now read in many houses. Ten or twelve families have commenced a real family worship, every evening.

We have sold twenty-nine Bibles and

eighty-eight New Testaments, and given or sold nearly eight thousand books, tracts and Christian almanacs.

Our two Sunday-schools gather in about forty children. How much they enjoy the singing of our Gospel hymns and the lessons of their Sunday-school papers! Several children have already derived benefit from the lessons taught at the Sunday-school.

Thus, the principles of the Gospel take gradually a firmer hold upon young and old; and we have the confidence that God will bless every effort made solely and sincerely for His glory, for the salvation of souls, for the establishment of Christ's Kingdom among us.

Dear friends, remember in your daily prayers the people of Vaucluse and the few servants of God working in that part of His wide field.

Evangelical Society of France.

(Letter from the Secretary, Rev. H. Mouron.)

PARIS, July 13th, 1883.

To the Rev. DR. BAIRD, New York.

Dear Sir: Since I last wrote to you our life has been a struggle for life, and will continue to be so until we are out of debt. When you think that one of the means I was obliged to resort to, in order to balance our receipts and expenses, was to diminish by a half the number of our evangelistic tours, at a moment when they ought to be multiplied by ten, you may well understand with what deep feelings of gratitude and joy I received your unexpected gift, for which I immediately returned thanks. It afforded me, at the same time, not a little pleasure to see that our American friends do not turn away from our old Society to give all their sympathies to new agencies, which, useful and most excellent though they may be, do not fulfil that part of

the work which is being done by the ancient societies; which, moreover, paved the way for the new ones, and desire not to be left in the lurch. It has recently been reproached to Christians in France that, like their ancestors, the ancient Gauls, they are fond of novelties. Well, you Americans, who are always at the head of every form of progress, you taught and teach us in continuing to the oldest evangelical society at work, your very earnest sympathy, that we must beware of fickleness and restlessness. I hope our Society, by its fidelity to the Gospel, by its earnestness in preaching it by all honest means at its disposal, will, under God's supreme guidance and blessing, be not unworthy of your attention and persevering care.

Now, some particulars about our work. I request your indulgence, once for all, for my broken English.

At Jouillat, in the department of Creuse—a department in which, ten or twelve years ago, there were not ten Protestants by birth, and in which Pastor Hirsch, then an agent of our Society, held during one year a great number of meetings, assembling more than ten thousand hearers—we begin to reap a little of the fruits of the seed sown by the laborers. Some persons were received at the Lord's table on Easter Sunday. In the neighborhood people are asking our evangelist to come and visit them, and offering their rooms for the meetings. That shows the sincerity of their request; for it requires moral courage now to declare oneself not anti-clerical, but religiously inclined—so strong and so powerful is the general bias of men's minds to wards materialism and atheism.

At Maligny, where free thought has so much robbed the minds of every religious thought, that our agent was sometimes met with strong expressions of disapproval when he proposed to pray at the close of a meeting, in which he had been speaking about Gos-

pel truths, because his hearers regarded prayer as a Popish superstition—there seem to be some signs of a revival. Our evangelist thinks that three young girls have given their hearts to the Lord. We may, perhaps, say, after Luther: "The children are praying; we'll win the victory." May God grant it! Another encouraging fact is the success which attended the *fête de la jeunesse Chrétienne*, which was instituted this year in Paris and celebrated also in Maligny, with the help of members and pastors from our neighboring congregations.

Most of our congregations were started in a providential manner. ere is, at Montbard, a fresh instance of the manner in which things generally proceed. Our agent is invited thither by a Swiss Protestant, to baptise his child. Mr. Guieu accepts the invitation, and is asked to come back to hold regular services by some Protestants who, he hears, are living in the place, unknown to everybody. Mr. G. returns there with Mr. Valentin, of Tonnerre; and they see not only the Protestants of that small town, but also a growing audience of Roman Catholics congregate around them, every time they are able to go and preach the Gospel. Now, as to the spiritual results? Well, they are in God's hands, and not beyond our reach, since we are allowed to pray in Christ's name that men may really receive eternal life, and are permitted to be fellow-workers with God in the work of saving sinners' souls. Would it not be a pity if, for want of funds, our evangelists were prevented from visiting Montbard and winning for Christ even one soul only, which is worth more than the whole gold of the world?

Believe me, dear sir, with renewed thanks for your exertions on behalf of the evangelization of France, Yours very sincerely,
H. MOURON.

Narbonne.

From Rev. B. Ourière, to the support of whose work our Society contributed last year and up to the 1st of April of the present year, we have received the following letter, under date of Narbonne, June 28th, 1883 :

I should be very glad to relate to you all the precious encouragements given to my work by our merciful God during the past three months, but it is not possible. I will quote some only; but I am happy to say, in general, that, in spite of the difficulty of my work, the Gospel of Jesus Christ has really made progress in many souls, and has maintained its glorious prestige among a corrupt and infidel population. If we had not here pursued our evangelical work in spite of our unbelieving brethren, there would now reign a perfect confusion between Protestantism and infidelity. But, with the grace of God, we have maintained our Christian profession, by word and by practice; and every one in this fanatical and infidel district can easily mark the position of everybody; and there is a perpetual and considerable benefit in regard to the general education of our people.

Allow me now, dear sir, to give some details of our work.

In *Perpignan* our evangelist carries on his work with many blessings, among Protestants and Roman Catholics. I had the satisfaction, in visiting this station, to see for myself the progress of the Gospel; and in the month of April my evangelist had the happiness of seeing a Roman Catholic woman dying in the peace given by the pure Gospel of Christ. Many other blessings are of too intimate a character to be published. But there is a fact I will relate, because you will judge by it of the necessity of evangelizing this people. When I came to *Perpignan* on the last occasion, for the celebration of

the Lord's Supper, there was among my Catholic attendants a venerable man, knighted with the order of the Academy, who seemed to me to be very attentive and greatly impressed. After the meeting I came to the door. "Good sir," said he, "I was very much impressed by your preaching. All you have said is very right."

In *Narbonne*, the number of our attendants is maintained in spite of the departure of several families, which are immediately replaced by others. Naturally, many of these immigrants are not very much interested in religious questions; but we have there a great field of activity, and we succeed, with the grace of God, in sustaining some in their good disposition, and in bringing others to the Shepherd of their souls.

I have daily occasion to preach the Gospel, or to have serious conversations with my old co-religionists, and I endeavor to lead them to the Rock of Ages. But it would be too long to relate all these circumstances.

In *Coursan* we have the same number, courage and perseverance.

One of our sisters has passed through terrible trials during this past quarter; but, by the grace of God, in spite of her naturally irascible and vindictive character, she suffered all to the great edification of the people. Another, who is entirely illiterate, but who is passionately fond of the Bible, placed the sacred book in five families, and she always has a copy in the house to send or to give to well-disposed persons.

"Oh!" said one of our brethren there, "since I have been reading the Bible, my mind has expanded more and more, and I see ten times more clearly than before."

We lost by death the first Catholic infant baptized by me at *Coursan*, and the funeral furnished to me a magnificent opportunity to point out anew to this people the only and infallible means of acquiring eternal salvation.

We had an attendance of 400 persons, and all were very much impressed by this ceremony.

In *Lezignan* I hoped, by repeated visitations, to shake off the torpor of some Protestants, and to establish there a regular evangelical service. But my endeavors were in vain. Not one Protestant family consented to lend to me a room of its house.

In *Sallèles* I was more blessed by our merciful God. Called to this large Romish village for the funeral service of a Protestant boy, I preached the Gospel to a large and attentive audience at the cemetery. Immediately after, a Catholic family of working-people offered to me their house, if I should like to hold a service there for some Protestant strangers in the village. I accepted with great pleasure; and, two days after, I came to that house for a meeting. Great was the astonishment of this family when the kitchen and the street were full of peo-

ple, who proved, by their applause and grateful thanks, the power of the gracious Gospel over sincere souls.

At the end of the meeting, a woman, whose close attention and manifest satisfaction I had noticed, exclaimed: "I claim the privilege of having the following meeting at my house." And a week after, I came from Narbonne to this blessed house, which was already full of the most sympathetic attendants. Hymns, prayers, preaching, invitations to an immediate and sincere conversion—all were accepted by this admirable people with the greatest attention and sympathy; and they invited me to come again as soon as possible.

You can see by this short sketch that, amid the indifference and the infidelity of many, our merciful God gives, from time to time, very great blessings to the workers in His vineyard.

I am yours, very sincerely,

B. OURIERE.

LITERARY NOTICES.

"THE WIDE AWAKE," published by Messrs. D. Lothrop & Co., Boston, is one of the most charming of magazines for children. Sprightly, full of matter interesting and useful at the same time, it occupies an enviable position as a trustworthy educator of youth. Its pages are rendered attractive by the finest of wood-engravings, of that type which the cultivated taste of the period imperatively demands; they are never disfigured by anything silly, nor defiled by that which is of a corrupting tendency. A year's subscription to the magazine, as it comes out, or the bound volume at the end of the year, would be an acceptable gift to an intelligent boy or girl.

ONE would scarcely suppose that the interests of the bicycle could furnish a

"raison d'être" for a monthly magazine; yet it appears from the continued publication and evidently growing appreciation of the *Wheelman* (published at 608 Washington street, Boston), that there is a distinct niche for such a periodical. Truth to say, it is not the mere vehicle that constitutes the theme of discussion. The August number, before us, is taken up a good deal with trips in various countries made with the bicycle; and there is a profusion of illustrations that will be duly admired by all interested in this mode of travel, as well as by the general public.

THOSE who want to keep abreast of the times cannot afford to be without the periodicals published by the Messrs. Harpers. If we were to attempt a de-

tailed *critique* of their merits, we should be compelled to go over ground we have often traversed. Suffice it to say that the series from the oldest—the stately “*Monthly*”—down to the youngest of the group—*Harpers’ Young People*—deserves the continued support which it receives. Many of us are old enough to remember the good service the *Monthly* and the *Weekly* did to the cause of liberty and civil government in the troublous times of the war between the States. They are now, as much as then, uniformly on the side of religion, good morals, and intellectual progress.

“THE BIBLIOTHECA SACRA.” Edited by Rev. Dr. Edwards A. Park. *Contents for July, 1883* :—1, “The Brahma

Samaj,” by Rev. C. W. Park; 2, “On the Origin of the Primitive Historical Traditions of the Hebrews, translated from the German of August Dillmann, D. D.,” by Geo. H. Whittemore; 3, “The Theology of Calvin—Is it Worth Saving?” by Rev. Edward A. Lawrence; 4, “The Doctrines of Universalism,” by Rev. A. A. Miner, S. T. D., LL.D.; 5, “A Symposium on the Antediluvian Narratives—Lenormant, Delitzsch, Haupt, Dillmann,” by Professor Samuel Ives Curtiss, D. D.; 6, “Schleiermacher’s ‘Absolute Feeling of Dependence,’ and its Effects on his Doctrine of God,” by Rev. F. H. Foster, Ph. D.; 7, “Religious Instruction in Prussian High Schools,” by Professor H. M. Scott; 8, “Notices of Recent Publications.”

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending July 31st, 1883.

NEW HAMPSHIRE.

Hillsboro Center, Rev. A. B. Pef-
fers, for C. W. \$2 00

VERMONT.

Rupert, Balance of bequest of Rev.
T. A. Merrill, D. D., per Rev. A.
Boardman Lambert, D. D., ad-
ministrator..... \$151 65

MASSACHUSETTS.

Williamstown 1st Cong. Ch. per C.
S. Cole, Tr..... \$16 75
Boston, T. D. Dyer Estate..... 51

CONNECTICUT.

Fairfield, Mrs. C. M. Beers..... \$5 00
Norwich, Park Cong. Ch. and Soc’y
per H. L. Butts, Treas..... 42 64
\$47 64

NEW YORK.

N. Y. City, Legacy of the late
Daniel Fanshaw..... \$11,656 19
Dobbs Ferry, Young Ladies of
School of Miss Masters..... 50 00
Hempstead, Mrs. Sarah M. Norris. 5 00
\$11,711 19

OHIO.

Cincinnati, A young convert, per
Miss L. Purlier..... \$1 00
Columbus, Benj. Talbot 2 00
Cleveland, T. P. Handy, \$10, S. L.
Severance, \$5 00..... \$15 00
\$18 00

ILLINOIS.

Peoria, Mrs. J. L. Griswold, \$18 90,
and for C. W., \$1 10..... \$20 00

PENNSYLVANIA.

Honeybrook, Miss Martha Buchan-
an, in part for a L. M..... \$15 00
Laird, Pres. Ch., J. K. Musgrove,
for C. W. \$2; S. K. Strotter, for C.
W. \$1 10..... 3 10
Plum Creek, Pres. Ch., W. David-
son and Mrs. S. P. Kunn, \$1 10
each for C. W..... 2 20
Hookstown, U. P. Ch., W. Hood,
for C. W..... 1 10
Hookstown, Pres. Ch., Dr. W. D.
McPheeters, for C. W..... 1 10
Wilkinsburgh, Pres. Ch., Mrs. M.
Carothers, for C. W..... 2 00
\$24 50

IOWA.

Tranquillity and Salem, Pres. Ch.’s
balance 25 00
Traer, U. P. Ch., in part, to con-
stitute Rev. D. Livingston a L.
M..... 30 00
\$55 00

*Received for THE CHRISTIAN WORLD, in
addition to items specified above.*

A. C. Hooker, \$2.00; J. C. Brown,
\$2.21; Rev. J. Emerson, \$2.20;
Mrs. H. C. Gould, \$1.10; Miss A.
Sander, \$1.00; Miss L. C. Daniel-
son, \$1.10; E. Adriance, \$2.00.... \$11 81

Total for the month... \$12,059 07

The Christian World.

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— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so Truth be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?—Milton.

OCTOBER, 1883.

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THE CHRISTIAN WORLD.

Vol. 34.

OCTOBER, 1883.

No. 10.

EDITORIAL NOTES.

OUR AMERICAN CHAPEL IN PARIS.—We must be permitted to reproduce here some hearty words, not intended for publication, contained in a letter just received from an American clergyman of prominence who returned a few weeks since from Europe. He says:

“I will not try to write you impressions. The epistle would be longer than I have time to write, or you to read. In general, let me say that the work of the Evangelization of France impressed me as a great and a providential work, and that it must be pushed now, or grand opportunities will be lost.

“But I must say just a word about *the American Chapel*.

“It seems to me that chapel is doing a work whose significance is not appreciated in this country. We hail him a benefactor, who, on the public highway, opens up a fountain where the thirsty beast or suffering man can freely assuage thirst. More than such a fountain to the suffering wayfarer is that American Chapel to those who, spending a longer or a shorter period in godless Paris, become thirsty for the streams that flow from the Christian sanctuary. English-speaking residents in Paris and English-speaking visitors to Paris have reason to be very thankful for the American Chapel; but that chapel has a significance far beyond this. It stands for the interest of American Christians in France. Our English brethren are doing a great deal for France, but an *American* can do more than an *Englishman*. I was in Paris on the day of the great fête, July 14th. The city was almost wrapped in flags; but the Stars and Stripes were almost as numerous as the tri-color stripes of France.

“Dr. Beard is welcomed to the councils of the French brethren, and his influence is very great in such councils. That chapel can be made a

power that shall be felt all through France. Its present pastor has in his vision this wide outlook.

"I started merely to say that I was impressed with the great value of the American Chapel to Protestantism in Paris and in France, and that Dr. Beard was trying to work the church up to a demonstration of this, and that he ought to be seconded in all his endeavors."

THE MONUMENT TO ADMIRAL COLIGNY.—We have a number of times referred to the praiseworthy effort now in progress, to erect a monument to Admiral Gaspar de Coligny, the great victim of the massacre of St. Bartholomew's Day, almost upon the very ground where he poured out his blood, three hundred and eleven years ago, a sacrifice in the cause of religion as well as of patriotism. It is gratifying to learn that the success of the movement is assured, by far the greater part of the sum necessary having been raised. Those who have seen the designs, which are now in the sculptor's hands for execution, enthusiastically write that the monument will when completed be "one of the marvels of Paris." A central part will, of course, be the statue of Coligny himself, standing with his back to the Oratoire, the chief Protestant church of the city, and facing the palace of the Louvre within whose walls the butchery of the Protestants was planned by Catharine de' Medici and received the assent of her weak and guilty son, Charles the Ninth. We have again mentioned this matter in order to note the pleasing fact that a few American Christians, most of them descendants of Huguenot Refugees from the persecutions of Louis the Fourteenth and other enemies of the truth, have recently contributed a handsome amount of money as a token of their hearty sympathy in the work. Writing in the name of the "Comité Coligny," its secretary, our friend, Dr. Jules Bonnet, says, in a letter just received: "It is with a feeling of profound gratitude that I have learned of the remittance of a sum of 1,865.25 francs offered by descendants of Protestant Refugees in the United States for the projected monument of Admiral Coligny." And he concludes by referring with satisfaction to an incident "that binds so happily the present to the past in the respect paid to the greatest of French Huguenots."

THE HUMILIATION OF THE NATIONAL CHURCH OF GENEVA may be said to be complete. At least, we can hardly conceive of any lower depths to which it can be driven. The absurdity of the attempt to unite Church and State has now, we presume, become apparent to all truly religious men in the canton, whether Protestant or Roman Catholic. Toward both religions the dominant power has assumed the position of an

absolute master, and denies in many cases rights which are conceded in many States that do not claim to be called tolerant. On the one hand we may point to the unjustifiable harshness exhibited to the members of the "Salvation Army;" on the other hand, we have the action of the police of the canton last spring, in forbidding some Roman Catholic ladies from holding a charity concert in behalf of an orphan asylum under the charge of their church at Douvaine, a small town on the southern side of their own lake, but, since the session of Savoy, included within French territory. As between the two communions, the Roman Catholics are undoubtedly viewed with a more unkindly eye than the Protestants by the infidel leaders, because of the stand taken by Bishop Mermillod about ten years since; but, though it is not unlikely that a Protestant concert or fair would not be interfered with in similar circumstances to those under which the Roman Catholic fair was projected, certain it is that any religious manifestation on their part meets with less favor than is accorded to purely secular movements. Rev. J. Aug Bost, son of the celebrated Pastor Bost, of Laforce, in a communication to the *Eglise Libre*, contrasts with deep sorrow the state of things in Switzerland and in France. He recalls the annoyances to which the Protestants of the latter country used to be subjected, and refers particularly to an incident that occurred at Divonne, in France, some fifteen years ago. A Protestant church had been built, and a number of clergymen from the neighboring city of Geneva and elsewhere had assembled to dedicate it with appropriate services to the worship of Almighty God. At this juncture orders were received from the *maire* and the sub-prefect of Gex, forbidding the ceremony. Remonstrances and explanations were offered, but in vain; the officials would not listen to reason. The Protestants then took the decided step of asserting their rights, and proceeding with the work set before them. They expected to be thrown into prison for their disobedience; but so clearly was justice on their side, that no further notice was taken by the authorities. Yet the good pastors could not help exclaiming: "In Switzerland we should not be subjected to such petty annoyances!" Now, on the other hand, while France has become more free, it is Switzerland that has become intolerant, and, in the name of liberty, interposes vexatious obstacles in the way of the free exercise of any form of religion. Nor is there any prospect of improvement. The election of the 20th of May last was as disheartening as it well could be. The "consistory" to which the government of the church is entrusted, was to be elected. Hundreds of men who never set foot within the walls of a place of worship exercised the right conferred upon them by the law, while the regular worshippers in many cases abstained from voting because of conscientious scruples. Any person who would swear that he had been a resident for three months was permitted to cast a ballot. At the last moment, two hundred and

forty five unexpected electors, whom nobody knew, presented themselves. They were admitted to vote upon a simple profession of being Protestants, and voting, as one man, the radical ticket, they changed the entire result. Pastors and lay delegates of the most radical stripe were put into the consistory, in place of ministers like Richard, and laymen like Boissonas, Hornung, Théophile Pictet and A. Roget—men, we are told, almost all of whom are Liberals, but who yet have too much independence of mind to resign their wills to the absolute dictation of a party. We have often said in times past that the only hope for Geneva is in a Church free of State control. The truth of the statement is now more than ever evident. Happily there is such a church, founded by Gausson, Merle d'Aubigné, and other noble men—a church full of piety and missionary zeal, and destined to a glorious future of activity in the service of Christ. With its three places of worship in Geneva itself—the Oratoire, the Pélisserie and the Rive Droite—it is nobly showing what can be done by the voluntary system without Government aid.

THE RELIGIOUS CONDITION OF FRANCE was strikingly set forth in an address of M. Matthieu Lelièvre at the last general Wesleyan conference held in the city of Hull, which we translate from the French :

"I am not sure that our English neighbors have a very just idea of France and, particularly, of its religious state and the hopes we are permitted to entertain in respect to it. They imagine that they know our country and people because they see them from the windows of a railroad car or of a hotel, or because they learn of them from the letters of the correspondents of their newspapers who are not always well informed respecting a people as different as can be from their own. Hence severe judgments passed upon the French, who are represented as a people of atheists, and upon France in which men are willing to see a great Babylon full of iniquities, and devoted to speedy destruction.

"No, gentlemen, you must not judge our people from the insane blasphemy that reaches you from a half-a-dozen smoky clubs of Paris, nor from the nauseous productions of two or three vulgar writers of romances. We certainly have to meet those hateful adversaries, atheism and immorality; but, thanks be to God, they are not yet masters of the battle-field, and we are not disposed to surrender to them.

"The fact is, that, between the poor enslaved dupes of Rome and the conceited disciples of Voltaire (who are often at the same time disciples of Epicurus), there exists an animated mass of men and women who have done with Roman Catholicism, and who aspire to a better religion. We have innumerable proofs of this state of mind in all classes of society, in our towns and in the country. The reports of our home missionary agents, of our "conférenciers" and our colporteurs are unanimous in the statement of the hearty welcome with which the Gospel message meets. *Never has there been in our country religious liberty comparable with that which we enjoy under the third Republic.* We might freely open halls for evan-

gelization in all the communes of France, and there is not one, as I believe, where we should not have well disposed hearers.

"In this pioneer work which we are pursuing, there undoubtedly are serious difficulties to be encountered. Roman Catholicism, even where it seems to have lost all its empire over the souls of men, has given the conscience a shock from which it recovers with great difficulty. It has paralyzed its feeling of sin. Moreover it has thrown upon Christianity a deep discredit, by associating it, on the one hand, with absurd mummeries and false miracles, and, on the other, with doctrines of political absolutism. In order to be successful, we must put an end to great misapprehensions and we must create anew a conscience. Here are difficulties whose importance we must measure, but which do not discourage us.

"In the glorious times of the Huguenots, Protestantism was able to form in France sensitive consciences and energetic characters. In the midst of a race that was lighter than it is to-day, only a few years sufficed for it to raise up heroes like Anne du Bourg, Coligny, Duplessis Mornay, Bernard Palissy and those thousands of noble victims of the massacre of Saint Bartholomew's Day and of the dragonnades, who shed their blood for the cause of Jesus Christ.

"The Gospel, which is ever the power of God, can to-day, as well as then, overcome the difficulties offered by the character and traditions of the French; and our firm hope is, that Jesus Christ will one day become the King of that nation which no longer wants to have anything to do with kings."

SIGNS OF PROGRESS—NEW CHURCHES.—As an indication of the steady growth of Protestantism in France, we notice, in a recent number of one of our French exchanges, the dedication of two more churches, making not less than six within a single month. One of these, at Illy, a village of somewhat less than one thousand inhabitants, not far from Sedan, in the north of France, is for the benefit principally of natives of Alsace who have forsaken their province since its annexation to Germany, in order to live under the French flag. It is not, therefore, so largely composed of converts from Romanism as is the other, at Saint Mard, some twenty miles from La Rochelle, a place of twice the size in the western part of the republic.

PROTESTANTISM VINDICATED FROM INFIDEL ASSAULTS.—Not long since, a M. Jules Roche went out of his way to express the opinion that the cause of liberty has as little help to expect from Protestantism as from Romanism. While it is deplorable that such profound ignorance prevails among the educated men of France respecting the history of the work done for the emancipation of man by the labors of the great reformers and their successors, expressions like those of M. Roche have at least this good result, that they elicit answers which tend to enlighten the masses of the people. We find in the *Signal*, a few vigorous paragraphs taken

from an article written by a Protestant to a local paper of the Department of Ardèche, which are worthy of translation :

"But what my religious conscience protests against is what Mr. Jules Roche says of Protestantism itself. He goes so far as to write that Protestantism *per se* is as worthless, in a political and republican point of view, as Catholicism. He declares both to be equally intolerant, equally contradictory, in their spirit, to the principles of the Revolution.

"I oppose to the erroneous assertion of M. Jules Roche the assertion of M. Jules Grévy saying that the Reformation is the mother of modern liberties. But I oppose him, especially, with historical truth. What then is Protestantism? Does not the whole world know that it is the religion of free inquiry, that its adherents have protested, at the peril of their property, of their safety, of their lives, against papal absolutism; that they have restored to honor that thing—spit upon and stifled by the Middle Ages—which is called the individual conscience; and that it is due to their spirit of emancipation, joined to the spirit of the Renaissance, that France has been born to a new life?

AN INTERESTING OCCASION IN AN OLD REFUGEE CHURCH.—The recent ordination of Mr. Richard Stephen Brown, with a view to his taking part in the work of Rev. R. W. McAll, in Paris, was an event of more than ordinary interest. Mr. Brown had as a layman labored for many years and with great success in Brussels and in London, having devoted not less than twenty-two years of his life to efforts in behalf of the French population of the latter city. He now felt himself to be led of God to enter upon a new field in France itself, to which he was urgently invited by the veteran McAll and his coadjutors. The ordination services were held in London, in the old Walloon Protestant Church, formerly worshipping in Threadneedle Street, but in 1840 transferred to St. Martin le Grand, a church now well on in the fourth century of its existence. Established in 1550, this church of refugee Protestants from France and French-speaking Flanders, received a charter from good King Edward the Sixth, and was protected by the Duke of Somerset and Archbishop Cranmer. With it worshipped many of the best of those who were driven for conscience sake from the continent. After having seen some thirty French Protestant churches spring up about it in the metropolis itself, to supply the religious wants of the multitudes that fled at the Revocation of the Edict of Nantes, it has witnessed the extinction, we believe, of all but one. The descendants of the old Huguenots have long since become thoroughly English in language and habits, and, having been absorbed in the community, have ceased to care for a separate worship. In the services at the ordination of Mr. Brown, fourteen clergymen took part, including Rev. Mr. G. Daugars, pastor of the Church of Saint Martin le Grand. They represented a number of different countries and several denominations of Christians.

"LE PROTESTANT BÉARNAIS."—Among a considerable number of French Protestant papers that have recently been sent to us, the most interesting in our eyes is one bearing the above title. It is a little sheet, not containing one-tenth of the printed matter of many of our great religious weeklies, and its circulation compares, in all probability, even less advantageously with theirs. It is, also, a paper in its very infancy, the number before us being the first issue of the second year. Nevertheless, as we have said, it has interested us greatly. The district of Béarn, on the northern slopes of the Pyrenees has a historical importance quite incommensurate with its limited extent. It was almost all the land left to the King of Navarre when Ferdinand, husband of Isabella, encouraged by papal authority, unrighteously appropriated territories to which he had no just claim. And when, years after, the French Reformation had come, it was in Béarn that good Jeanne d'Albret undertook to set up Protestantism as the State religion while all the country outside was subject to the rule of the persecuting Valois kings. How the religion which she had so carefully fostered survived the abjuration of her son, Henry the Fourth, the restoration of Roman Catholicism under her grandson, Louis the Thirteenth, and the persecution and proscription of the purer faith at the time of the Revocation of the Edict of Nantes, as well as all the later efforts of the enemy, is a story of thrilling interest for which we have not room here. Suffice it to say that the *Protestant Béarnais* is itself an evidence of the longevity of the truth under the most unfavorable circumstances. Published at Orthez, partly in French, partly in the old language of the district, it proves that there is yet a seed in Béarn faithful to the glorious doctrines of the French Reformers.

THE NEW "SEMI-OFFICIAL" SYNODS OF THE FRENCH PROTESTANT CHURCHES.

The difficulties under which the Protestants have long been laboring have been greatly enhanced by the impediments purposely placed by the civil authorities in the way of self-government. The constitution of the Huguenot Churches of France, as laid down in the form of government adopted in 1559, contemplated the decision of all matters relating to the individual community by a consistory, composed of the pastor, or pastors, and elders. But above this local church court, the constitution placed courts of appeal, ending with the National Synod having jurisdiction over the entire kingdom. It was contemplated that this body should be assembled at stated intervals—neither so short as to make its meetings

burdensome to a poor and widely scattered people, nor so long as to defeat the purpose of a steady and uniform administration of discipline. As a matter of fact, however, although the attempt was made to fix a regular time, the civil wars that soon ensued and occupied so many years in the second half of the sixteenth century came in as a disturbing element. In all, during the century between time of the first Synod (1559) and the last (1659), there were just twenty nine of these ecclesiastical gatherings. Then the Government suppressed them altogether. In 1685 came the Revocation of the Edict of Nantes, by which the extinction of Protestantism was proclaimed, and all public or private worship interdicted. For one hundred and two years, the Huguenots that remained in the kingdom and held fast to their faith had no other religious meetings than those of the "Desert," among the bleak hills of the Cévennes, or in other retired spots. The Edict of Toleration given by Louis XVI., in 1787, was the beginning of better things, followed as it was in 1790 by the restoration of the confiscated property of the refugees. By the law of 18th Germinal, Year X. (1802), the Protestant faith became a State institution, its ministers being paid from the public treasury. The same law contained prescriptions for some sort of an organization, but this organization went no higher than local Synods. There was to be a "consistorial church" for every six thousand Protestant souls, with one or more pastors and places of worship; and five consistorial churches were to form the jurisdiction of a "Synod." The constitution of the synods was set forth with exactness. It was ordained that the meetings should be held in the presence of a prefect or sub-prefect, that the minutes should be submitted to a councillor of State and reported upon by him to the Government, and that no meeting should last more than six days. Most important was the proviso that the Synods could only meet when permission had been obtained from the Government. As a matter of fact, the Government never granted that permission, and no Synods of the kind was ever held. As to National Synods, Bonaparte, then First Consul, had taken good care not so much as to name them in the law; for he had no inclination to permit any such convocation as might defeat his objects in the enslavement of the Protestant churches.

From this time forward the Protestant churches steadily grew. While successive governments—republic, empire, absolute monarchy, elective monarchy, republic, and again empire—turned a deaf ear to the petition of the unfortunate adherents of the Reformed religion to be permitted to develop their ecclesiastical system, the number of ministers and churches was increasing. According to a document which will be referred to below, "during the first fifteen years of this century, there were scarcely 130 pastors in France, and not a single work of charity or of evangelization; whereas at the present day there would be 1,200 pastors, perhaps, but for

the misfortunes that have snatched away Alsace; there are, as it is, about 900 in the actual territory of France, and, notwithstanding its unfavorable situation, French Protestantism gives several million francs a year for its faith and its works."

At length, in November, 1871, the republican government of President Thiers decreed the convocation of a National Protestant Synod of 108 members (a minister and a lay delegate from each consistorial church) to meet on the 5th of June, 1872. For the first time in 213 years the Protestant churches were represented in a public manner, and, under the presidency of the venerable and distinguished Guizot, an exciting session ensued. There were 62 members of the Orthodox wing, and 46 of the Liberal wing. By a majority of 14 the former passed a declaration of principles, or brief confession of faith, embodying the essential points of "the supreme authority of the Holy Scriptures in matters of faith, and salvation through faith in Jesus Christ, the only Son of God, who died for our sins and rose for our justification." (See CHRISTIAN WORLD, September, 1872, p. 272.)

The sequel is well known. The Evangelical or Orthodox party endeavored to require subscription to the formula adopted as a *sine qua non* for admission to the ministry, and, indeed, to the discharge of all public functions in the Church. The Liberals as resolutely opposed the new test. Both invoked the support of the Government, which, however, showed some natural reluctance to take sides with a part, even if it were the larger part, of the Protestant Church. Under the circumstances, it has happened, as might be expected, that the Government has been unwilling to give its sanction to the convocation of a National Synod; nor, indeed, do we see any present probability that it will soon grant its sanction.

With the Government's refusal to give effect to the decisions of the National Synod of 1872 and its determination not to bring together a second Synod, which, if elected in the same way, would be equally discordant, and, if elected under the test of the recently adopted confession of faith, would exclude from representation a considerable minority, the Evangelical party is justly incensed. Yet thoughtful men must concede that, in being compelled to submit to this state of things, the orthodox are only paying the price, though a very heavy price, of consenting to a union with the State and receiving the meagre support it doles out. And it cannot be denied that the bitter experience they are undergoing is likely to hasten materially the time, which must come sooner or later, when the unnatural union will be severed.

Meanwhile the Evangelical party has finally devised a plan whereby some of the disadvantages of its position may be obviated. As it cannot have official Synods, it has decided to hold *semi-official* Synods ("*officiels*"

as the French style them), both national and particular, which, though not recognized by law, may yet, within the bounds of the wing of the church represented, accomplish much that would have been otherwise done by the official body. The first semi-official synod met in 1879. This body began a regular organization of the church, founded a preparatory school of theology, instituted scholarships in the theological school at Montauban, etc. A second semi-official synod met in Marseilles, in 1881. A Permanent Commission was appointed by it, with Prof. J. Pélézert, of Montauban, as president; and Rev. Polydore Vesson, of Toulouse, as secretary. We have before us a report drawn up by this commission, under date of the 30th of May last. From this it appears that the Synod has a general treasury, to which all the churches that sympathize with the evangelical principles professed are expected to contribute. The sum raised thus far is small, almost insignificant—only fifty or sixty thousand francs a year. It is encouraging, however, to notice that the number of contributing churches, as well as the receipts, are increasing. In answer to the question, what is the object of having this central treasury, the report says: "It is to meet the notorious and growing insufficiency of the appropriation for public worship, and to permit us to do without that appropriation, the day when God shall so ordain; to aid churches deprived of pastors, and Evangelical minorities destitute or insufficiently provided with the means of edification; to raise the salaries of the entirety of our pastors to a reasonable figure, less unworthy of them and of our churches; to permit the working of the Synodal system, that is to say, the government of the Church by itself; to develop by the action of the Synodal system faith and Christian life, and make of our dispersed churches a *Church* in the true sense of the word."

The report does not exaggerate the great importance of the National Synod—even if it be but "*officieux*," not "*official*." In the words of the report: "Since the middle of last century, since the last Synod of the Desert, our churches ceased to practise the Synodal system. They lived isolated from each other, scarce asserting their spiritual unity save from afar off, by general works of charity and evangelization. Hence, for small churches, the danger of discouragement; for the great ones, the danger of selfishness. It is not in four years that such a situation can be changed; and if we take our history into consideration, the results we have already obtained fill our hearts with the firmest confidence"

CHRISTIAN WORK IN SEVILLE

LETTER FROM REV. MANRIQUE A. LALLAVE.

QUINTANA 25, SEVILLE, Spain }
July 22nd, 1883 }

REV. HENRY M. BAIRD, NEW YORK:

Rev. and dear Brother in Jesus:—I greatly regret my inability to answer in your own language your welcome letter of the 5th of the present month, which has duly reached me, since, although I have some acquaintance with the English tongue, it is not sufficient to enable me to express myself with facility, and still less to write it, on account of the difficulties of the spelling.

I must therefore express to you, in my own proper idiom the sentiments of gratitude of my poor Christian brethren to the good ladies of Philadelphia, for the gift which they have sent to meet our needs, and to yourself for your kind care in favor of my request. The gift has been distributed among six families of the poorest of my mission and of those that have most suffered during the past months. May the Lord bless you all, for your gift of love.

I will give you for use in your periodical the CHRISTIAN WORLD, a few items respecting our missionary work in Seville and in the province. I have in the capital a church of one hundred and forty-six communicant members, men and women; two evangelical day schools for boys and girls respectively, with fifty-two scholars in the first and forty five in the second, and a Sunday school with an average attendance of eighty scholars. The congregation meets for its public worship on Sundays and Thursdays in a good church edifice, which used to belong to the Jesuits and was bought by the Edinburgh Evangelization Society for the use of this mission. Moreover I have some other points for evangelical work in certain extreme quarters of the city, and on the banks of the river.

Out of town I visit periodically fourteen small villages, where I have some good friends of the Gospel among the poor people laboring in the fields, to whom I preach the Word when the opportunity offers. It is a wide field with a great harvest, but the laborers are few, since I am alone, for so extensive a work. I have also undertaken the publication of a small monthly periodical, "*El Mensajero Cristiano*," which is accompanied by a commentary to the Epistle to the Hebrews, and which is sent gratis to various points in Spain, especially to persons of high standing in society. These small efforts united to those of my companions in other places are producing good results for the cause of Christ, in view of the great fanaticism of the Spaniards and the preponderance of the power of

the Romish clergy. Yet the light is opening a way for itself in all directions; and if the number of workers were greater, doubtless the Gospel would extend with great rapidity among the popular classes.

A new effort is being made by the children of my school for the evangelization of the great number of neglected children that wander through the streets, without religious education of any kind, and scandalizing all that merely look at them. For a long time their destitution had weighed on my mind, and after much study and earnest and continuous prayer to the Lord, in which the children of our schools accompanied me, we have thought of setting on foot with them a missionary work, in which they will be the chief workers. There have been constituted two committees, the one of boys and the other of girls, with the object of directing themselves to the neglected children, to draw them to the day-schools, to the Sunday school and to a weekly lecture which will be held regularly as soon as the great heat of summer has passed. With this end in view our children have directed the following circular, which they have sent to some foreign friends who interest themselves in the evangelical work in Spain, especially to the scholars in the evangelical schools of New York and Chicago:

*"Dear colleagues:—*Desiring to labor in the cause of Christ and the salvation of the souls of the neglected children of our city, we have established, with this object, nightly evangelical meetings to begin next autumn. To induce as many children and other persons to attend them as possible, we purpose to buy a magic lantern with plenty of views and pictures, especially of Bible and missionary subjects

"We are, however, poor. Our contributions are not sufficient to cover the expense of these nice things; and we have thought of applying to you, soliciting your prayers and help for this Christian work."

As this notice, I think, will be approved by you, as everything that contributes to the advancement of the kingdom of Christ, I take the liberty of transcribing it and calling your attention to it.

Could not your Society take an active part in our Christian work in some part of Spain? I see that you have work in various countries of Europe among the Roman Catholics, and it would be desirable that you should make some effort to help us in this country, more deserving of pity than any other.

Pardon the length of this letter, and believe me

Sincerely yours in the love of Christ,

MANRIQUE A. LALLAVE.

Pastor and Secretary of the Presbytery of Seville.

PROTESTANTISM AND TOLERATION IN SPAIN.

[Quarterly letter by REV. FRITZ FLIEDNER.]

Another revolution ! This is the occurrence of the day ; and however quickly it was suppressed, its consequences are full of meaning. It has shown that we are treating on a volcano, which may explode at any moment ; the feeling of greater stability and security of confidence in the dynasty of Alfonso XII , into which we had rocked ourselves in the last few years, has been destroyed entirely in an instant. It is evident that a single day may again sweep away the dominion of the Bourbons. The sparks did not kindle at once this time, or it would have been much more dangerous ; but how long will it last ere another attempt is made ?

The Protestant Christians in Spain must take no part in politics, although it is undeniable, that by far the greater number sympathize with the Republican party. One cannot blame them ; for they enjoyed freedom under the Republic, and are, on the contrary, exposed to all kinds of annoyance and persecution under the monarchy. Just for this reason it is a serious task for the directors of the missions to keep the work of the Gospel separate from politics and to take as our motto that good confession of our Lord before Pontius Pilate : "My kingdom is not of this world." Still we may hope for some advantage, at least, from this attempt at revolution.

The dominion of the Bourbons which had begun by promising a certain degree of freedom and religious toleration, was forced, even while Canovas was at the helm of affairs, by the increasing power of the clerical party, to curtail the religious toleration. This reactionary movement was followed by a liberal ministry, in which Martinez Campos, who represented the intolerant element, however, exercised a greater influence than was just ; because he was looked upon as the one whom the army would obey blindly, and, by his authority over the soldiers, as the securest prop of the throne. In a moment, this little outbreak of rebellion has shown that the army is not devoted to him, and that he cannot depend on it. His prestige is suddenly destroyed. And what is of more importance, the Prime Minister Sagasta has thus been shown how his delay in carrying out liberal measures may easily bring about the ruin of the whole edifice. Let us trust in God that those in power may take the lesson.

For indeed a decided movement against the increasing power of Rome is necessary. What is possible in Spain even now is shown below in the article on the "Auto de Fe in Barcelona." And the reports from Bessulo and Ovicdo speak loudly enough of the annoyances and punishments to which our poor Protestant brethren, especially in the provinces, are exposed

almost without redress. The state of Spain is desperate. No remedy will help, but the word of the Lord which cures every ill. To bring this balm to the poor country, our friends must help us faithfully with supplication and prayer; the serious situation of affairs calls for redoubled fidelity. But it does not make us lose courage, for we know and see that God has thoughts of peace for Spain.

HIGHER PROTESTANT EDUCATION.

At last I can give my friends the good news, that the first of our pupils has passed the examination fitting him to enter the university; or as they say here, taken the degree of Bachelor of Arts.

But few will understand the importance of this fact for our work here. It is the keystone of work which has been going on for years, the proof that the method adopted is the right one and the seal of our endeavors to point out a new way of rising to the talented Spanish people, viz.: by a thoroughly good Protestant education, and at the same time to enable the Protestant congregations already gathered to have a lasting influence on the intellectual life of their people by means of a thorough scientific education.

Quite lately one of the most gifted liberal orators in the Athenæum of Madrid, the highest scientific society of Spain, said: "We are all either ultramontanists or rationalists. For the Protestants, the followers of Luther and Calvin, we have no room." And this is in fact the general view here, and it is of no use to oppose it with words. With God's help we will prove the contrary by deeds. Our present success is an important step in this direction.

We do not conceal from ourselves that even this keystone must be the beginning of serious work, of new aims and of further development. We hope that in autumn another of our scholars will pass the same examination. These two Protestant students will then enter the university here and at the same time continue their education with us. They will thus come into immediate connection with the intellectual life of their people and earn for themselves the right of intellectual citizenship, bringing at the same time something higher with them which till now could not be offered them in their country.

The principal thing is, that many follow them. The number of our Latin scholars is but small, and suitable class rooms for them are sadly wanting. If we possessed these, they would not fail to attract numerous scholars from the higher classes of the nation. But the way lies clearly before us. The first hindrance has been overcome, and God who is rich over all, and has so faithfully blessed the beginning, will crown our progress with His grace, in spite of all our short-comings.

New life is coming into a dead people; dead because it wants a Christian conscience, a conscience which no one has ever awakened. Now on

every hand there is movement, weak and feeble, but yet evident and living. It is a new Spring which makes itself manifest, and we can gladly and confidently sing with Luther: "The winter is past, the summer is hard by; the tender little flowers are peeping up. He who has begun the good work, will perfect it. Amen"

AN UNJUST SENTENCE.

Our good brother Manuel Rodriguez Martinez, in Besullo, in Asturias, has received his sentence. A few months ago a colporteur employed by the Bible Society visited the little village for a few days accompanied by an evangelist, Mr. Sennington. When they were starting to continue their journey, accompanied by our friend Rodriguez, a band of boys coming out of school, pelted them with stones. This induced Rodriguez, who is a kind of sub-mayor or authority in the village, to go into the school and remonstrate seriously with the schoolmaster. The consequence was that they exchanged loud words, and the teacher, instigated by the priest, went to law with him, his wife and sister-in-law. They did not dare to try the case publicly by jury, which has lately been introduced. The influence of the priest was great enough, in spite of the fact that the teacher was proved to have been the offender, to bring a number of bad witnesses against Rodriguez, and the clerical party influenced the judge so that the sentence, which was confirmed by the court of appeal of Oviedo, is the following: The accuser is condemned to pay two-thirds of the costs (proof enough of his guilt), Rodriguez to one-third of the costs, besides a fine of one hundred and thirty francs, and worst of all to banishment for one year and nine months to the distance of twenty-five kilometres from his home. This last punishment made it impossible for our poor brother to cultivate his land, from the produce of which he lives, and is a most severe chastisement. It is really the refinement of cruelty. I wrote to him to appeal to the Supreme Court of Justice in Madrid, but as he would have had to pay a thousand francs, he unfortunately did not do so, and the sentence is now being carried out. It is very questionable whether I shall be able to get a pardon for him from king Alfonso, because in such a case of supposed libel, the forgiveness of the accuser is the first condition for the remittance of the punishment and we do not know if it will be possible to get that from the schoolmaster, who is entirely under the influence of the priests. We commend the matter to the Lord, and our dear brother in his trial to the prayers and sympathy of the friends of the Gospel in Spain.

AN AUTO DE FE IN BARCELONA.

This title is unfortunately no joke, although there were no heretics burnt. On Wednesday the 25th of July, the day, dedicated to St. James, the patron Saint of Spain, one thousand three hundred Gospels were

publicly burnt in one of the courts of the custom-house in the capital of Catalonia. In reference to it, the *Liberal* says: "In 1876 a book was printed in Gracia near Barcelona for the Protestant school with the title: 'A simple method of learning Reading and Arithmetic.' A number of copies were sent to London, but, by a mistake, one or two thousand were sent back to Spain. The owner claimed them at the custom-house, but was required to pay such exorbitant duty that he preferred to leave them to their fate, *i. e.* to be sold, in order to buy them back again. But the custom house officers imagined this to be a religious question and asked at head-quarters what was to be done. The directors applied to the Council of State, and the Council resolved that they could not be sold without contravention of the eleventh article of the Constitution, which gives the least possible measure of toleration to the Protestants. According to this, even arithmetic, if it is intended for those who are not Roman Catholics, is against the Catholic religion, which is that of the State. This is a reading and arithmetic book, and prints the Holy Gospel as an exercise in reading without any comment.

"So by command of the Government the Holy Gospels have been burnt publicly in Barcelona. This news will unfortunately reach throughout Europe; for *when the English consul in Barcelona presented himself at the custom-house offering to pay all expenses in order that the book might be sent back to England, he was told, that it was too late.*

"Our commentary would require more space than the relation of the facts; so we will content ourselves with the simple relation, from which our readers will see, how religious toleration is understood here."

Thus far the *Liberal*.—The *Publicidad*, in Barcelona, expresses itself even more sharply: "We are such barbarians, that we burn the Holy Gospels, merely because they might be read by Protestants;" and adds, ironically: "We congratulate the director of the custom-house in Barcelona on his brilliant idea and his tact in choosing the day of our patron, St. James, for the Auto de Fe. The Catholic churches of Spain will send up to the knight of the white horse great clouds of incense; and the Catholic state of Spain, clouds of smoke from the burning of the inspired writings of Matthew and John." The same paper says, in reference to the resolution of the State Council: "So the Holy Gospels are burnt merely because they *seem* to be intended for use in Protestant schools. As Spaniards, we blush; as Liberals, we are indignant; as citizens of the nineteenth century, we look for comfort to the immediate future."

Lastly, we add the description of the Auto de Fe from the same paper. "Scarcely had the clock of the Exchange struck ten, when in the middle of the yard of the custom house a great heap of straw, twigs, pieces of broken chairs and other inflammable materials was made. The porters placed the boxes containing the abominable books beside it. The lids

yielded to the first strokes of the hammer, and, terrible to relate(!), discovered to view the celebrated Reading and Arithmetic books, nicely bound. A curious crowd pressed around the frightful stake. We said to ourselves: 'Let them burn. The same would have been done, had they been filthy literature, unwholesome food or poison.'

"In the meantime the servants tore up one or two copies in order to hasten the burning of books out of which so many children might have learned to read and count. 'Make haste,' cried an officer; another came and poured parafine oil on the heap. Then a third lit a match, and applied it. The fire was kindled; and first one by one, then in armfuls, the one thousand three hundred books condemned by the Government were thrown upon it.

"Was it because the paste-board binding did not burn well, or because of the objection the Holy Gospel had to suffer this useless and shameful martyrdom, the fact is that the burning was very slow. To hurry it on, some servants kept poking the ashes with long iron rods; and in the course of an hour all was over.

"We went sadly away, and thought of what enlightened Europe will say of our unfortunate Spain within a few days."

Further remarks on our part would be superfluous; but if any one thinks this to be an exceptional case, we can assure him, that not a month passes without our receiving touching complaints from the provinces of unjust annoyance and provoking oppression of poor peaceable evangelical Spaniards. When will the bonds of the Inquisition with its shameful history be broken. The mask of religious toleration, small as its measure was, is no longer specious enough to conceal the true state of the country. But the passages quoted from the newspapers show at least, that a small but courageous party are shaking the chains of fanaticism, and the prize of victory will be religious freedom!

PROGRESS IN TOLERATION.

A hopeful progress in the way of winning the rights of toleration in this priest-ridden country has been made lately in Castile and in Estremadura, with regard to the civil cemetery question. Cigales is a little village, about a league or two from Valladolid, with a little above two thousand inhabitants, where a small but faithful band of followers of the Gospel in 1880 petitioned the town-council for a cemetery in which to bury their dead. They had to wait long, it is true, but they succeeded at last; and last May a decent burial place was handed over to them, situated beside the Roman Catholic one, and possessing its own wall and its separate entrance.

It is touching to see how they give expression to their joy, that they now possess their own burial place, and express their thanks to the town-

council which has given it to them. So we see, that the repetition of the royal decree which we mentioned in our last number, has not been in vain; and that the little band of Protestants in this village, at least, has been benefited by it.

A CLERICAL DEFEAT.

Even more interesting is the victory gained over fanaticism in an important town of Estremadura, Fregenal, where it was not even a question of Protestants. The mayor and the town council had resolved to make a cemetery open to all, and therefore exempt from ecclesiastical jurisdiction. Now ensued a struggle. The priest, in the first place, claimed possession of it for the church; and when the mayor refused it, got possession of the key by clandestine means. An appeal was made to the Government, which ordered that another key should be made and remain in possession of the mayor. In consequence the priest, sustained by the bishop, refused to consecrate the burial ground, and therefore to bury any people of his congregation in it. A poor priest, who was dangerously ill in Fregenal, was carried away at the point of death against the orders of the doctor to another village, only that he might not be buried in the cemetery of Fregenal. In consequence of these repeated scandals, however, and as the mayor and town-council stood up for their rights, and were sustained by the Government, the excitement of the population against the clerical party increased every day; and grew to such a height, that the Bishop saw himself obliged to yield, to consecrate the cemetery himself and so allow the burial of Catholics in the civil cemetery. It is the first case of this kind which has occurred in Spain; and we trust it will not be the last.

THE SUMMER RETREAT FOR ORPHANS.

We cannot be grateful enough to God for our little refuge in the mountains, where we have accommodation for 8 to 12 orphans. This summer it has always been occupied. First we sent out two little ones from the hospital, who had had measles. One of them was so ill, that the doctor gave us scarcely any hope of his recovery; but he has benefited so much by the free country life that when we thought it time to make room for more we could not find it in our heart to send him back to the heat of Madrid, but resolved to keep him there the whole summer. He was soon joined by one of his school-mates, Ramon Seco, who has a painful tumor in his knee, and had to be carried by his father the few yards from the station to our house. At first he would scarcely venture to go from one room to another; but within ten days he was climbing about the ruins of the monastery where Philip II. lived while the Escorial was being built,—and chasing the others about the garden on his crutches.

It was a pleasure to see Inanita's delight to have a lame play-mate, and to be told to comfort him, when his father went away, and to tell him how much worse she herself had been.

So there is a constant emigration going on from Madrid to the Escorial, as we are anxious to benefit as many as possible of the children during their holiday time. They spend their mornings in the wood and the afternoons in the garden, having some lessons besides every day, and drinking as much milk as ever they can. Perhaps some of our friends, who are enjoying a change for the summer, will remember our orphans, summer home, and help us to give them the change they need so much. And if any of them come to Spain, we invite them to the Escorial.

FRITZ FLIEDNER, Pastor.

"THE WORD GREW AND MULTIPLIED."

BY MRS. MARY S. ROBINSON.

From *Zion's Herald*.

To every observer of the religious condition of Christendom, the rapid disintegration and decay of Romanism in Western Europe are apparent. Thirty years ago, when that continent was far more closely restricted by the despotism of the papacy than it is at present, Dean Milman wrote, in the closing chapter of his "History of Latin Christianity:" "Papal Christianity has not only ceased to be, it can never again be the exclusive religion of enlightened men. It can never again be the universal Christianity of the West." Indeed, the entire chapter is written as of a moribund, a fast disappearing system. The declension of the papacy has been so great since the era of the Reformation, that should it continue to lose ground in the same ratio, by the close of another century its power in Christendom will be insignificant.

In no part of the globe is this decay more evident than in Italy, the mediæval stronghold and home of the papal autocracy. When Bishop Harris testified in the late lawsuit of *Ravi vs. Vernon*, he learned that the members of the court, though Romanists, were opposed almost, perhaps entirely, to a man, to the assumptions of papal secular power. All Italy, outside of the clericals, is loyal in its allegiance to the ruling dynasty, the present system of government; nor would it permit for a day any interference with these on the part of the Pope. So pervasive and powerful are the influences of reformed Christianity that even the hoary Roman hierarchy finds itself compelled, though with protesting reluctance, to de-

part from its policy of obscurantism and to adopt the methods, in some respects even the principles, of its antagonist.

The Roman Church of this republic, for example, differs in many marked ways from the Romanism of the old world. Later (Protestant) educational methods, Sunday-schools, the use of the press, a restricted diffusion of the Scriptures among the laity, Young Men's Christian and other popular associations, have been forced upon this communion, much against its spirit and its will. As a body it was compelled by public sentiment—we incline to think also by the personal conviction of the majority of its adherents—to remain loyal to the republic during the era of the Rebellion, although the interests of its obscurantism and of the Pope would have been enhanced by the sundering of the Union into fragments, and the entire overthrow of a Government by the people, for the people. The hostility of the Pope to us was open and undisguised, during that ordeal. Of all the rulers of Europe he alone openly recognized the so-called Confederacy as a Government *de facto*. But the Romanists of the republic paid their taxes, and shouldered their muskets, paying no attention to the opinions and foolish behavior of the old man.

The genius of our free institutions, the general enlightenment of our people, compel the Romanists of this nation to a different attitude from, to much more independent habits of thought than those of their European co-religionists, and to the abandonment of many absurdities and follies that still cling to the Romanism of the old world. What priest, for example, would care to head a procession to carry a wooden image through the streets of any of our towns or cities to the house of a sick Romanist, for the purpose of performing a marvelous cure, and incur thereby the derision, the unrestrained laughter of his fellow-citizens? Yet such a parade is a feature of one of the high holy-days in Rome, and is a common occurrence in other Catholic towns in and outside of Italy. The use of images in worship is vastly more restricted here than it is there; beyond the crucifix and certain amulets worn upon the person, it hardly enters here as an element of worship. Relics and their adoration are also kept out of our country by the intelligent status of the people, and by the fortunate barriers of the ocean. God be thanked, American soil is not a favorable one for idolatries of any kind!

The relative prosperity and general status of a Church are fairly estimated by its missionary efforts. As compared with the churches of the Reformation, the Roman Church gives hardly one-fifth of the sum total raised for missions. And whereas in the mediæval centuries her missionaries had penetrated to almost every province of the habitable globe, saving those of interior Africa, not then opened to civilized men, she finds herself displaced in this day by devoted, sagacious Protestant labor-

ers in Europe, India, China, and Japan. The testimony of travelers—Dr. Bainbridge among others, of Prof. Christlieb also, and of Dr. Augustus C. Thompson, whose lectures on Moravian missions are the most valuable of late additions to missionary literature—asserts that the missionaries of the Reformed Churches, as a rule, are held in much higher esteem than those of the Papal Church. The idolatrous practices of these latter, their mercenary baptisms, etc., their frequent disposition to "trim" to the requisitions of other idolatrous beliefs and practices, commend neither their intelligence nor their piety to the religiously-unenlightened populations.

Superintendent Vernon has lately written to his American constituents, that "now is the accepted time" for Protestant missions in Italy; that never in their history have the opportunities been so wide and so numerous as at the present. The ceremonials and paraphernalia of the Roman Church still have some hold upon the common people of Papal Europe—people who, as yet, not fairly loosed from the servitude, the obscurantism of the Dark Ages, are but children in understanding and in spiritual development. But the peculiar heresies and arrogations of the Roman hierarchy have a decreasing power over their convictions, a waning authority over their consciences. The Protestant missionaries in the peninsula could enumerate many of the signs of the times, significant of the moral transition through which its people are now passing. So bold are these missionaries that some of them have not hesitated to explain and defend the principles of the Reformation to the king himself, who has interrogated them with much earnestness; and in parting has whispered to them a "God speed you in your work." Not long ago, one of them sent his majesty a book discussing and refuting the corruptions of Romanism. In reply, he received a note of personal thanks for the attention.

The Vaudois secular schools are accounted the best in the country, and have been highly commended by the educational committee of the Italian parliament. A Catholic mother, who had attended a celebration of one of the national schools—schools taught largely by atheistical masters, said: "How cold it was—without song, and with no expression of love to God!" Another said: "We are sure that in your (the Vaudois) schools the children will have naught but what is good. We know that you teach them to love God, their country, and their family, and that you train them against falsehood and profanity." Even the rancor of clerical hatred is softened occasionally. A Belgian traveler, being at the point of death in the hospital of a papal "brotherhood," the "evangelical" pastor of the town was sent for to minister to the departing soul. He received much attention and courtesy from the Brethren, who offered him bread and wine for the Lord's Supper, and, in parting, cordially invited him to visit them

again. Many a conversation by the wayside, in the *diligence*, and in private apartments, is carried on between these faithful laborers and the densely ignorant laity and clergy of the country.

The spirit of inquiry is abroad and rife in the land. A papal prohibition has forbidden public discussions; but all the more are they prosecuted in private. Certain students in Venice requested of their clerical overseer the privilege of hearing the errors of the Vaudois pastor in that city openly refuted. The demand was politely acceded to—but hinderances multiplied, and the refutation was never attempted. The young men were not disposed to let the matter rest thus, and set to work to study for themselves the questions that could not be investigated as they had wished. One of the most promising of the Protestant theological students of that city has just commenced his ministry in northern Italy. May the favor of his Lord abide with the young evangelist! In Italy, as elsewhere, native teachers and preachers are the men to reach the hearts of the people. The heart of a man comprehends the hearts of his countrymen.

A significant event is reported from Tuscany—an event that serves to illustrate the present tendency of the Italian mind, and to corroborate the truth of a saying frequently heard in their country in these days: "The evangelicals (Protestants) are better Christians than we are." In the town of Barga, a devoted Protestant recently passed from earth to heaven. His pastor writes that "his faith illumined his death bed like an aureole." Without solicitation on the part of the good man's family or friends, the most eligibly situated spot in the cemetery of the town was assigned for the resting-place of his remains, by the communal authorities. The musical band of the place expressed its wish to form a part of the funeral escort; and the "Misericordia"—an ancient benevolent order, organized in all the chief cities and towns of the nation—followed the example of the band, notwithstanding the remonstrances and threats of the priests. The latter were frantic and in despair when certain of the members of the "Misericordia" tolled the church bell at the passing of the funeral throug. But throughout the entire proceedings, no attention appears to have been paid to the refractory ecclesiastics. The funeral sermon was preached by the pastor of the deceased saint, from the text: "There is, therefore, now no condemnation to them who are in Christ Jesus." The deceased had fervently prayed that an evangelical church might be formed in his native town—a prayer the answer whereof looks not remote, in view of his effective life, and the disposition of his fellow-townsmen. In Barga the aspersion can no more be cast upon Protestant Christians: "They are buried like dogs." This is the first instance of the burial of an "evangelical" in Tuscany, in accordance with the established customs.

A remarkable dedication occurred last year in the communion of the Free Church of Italy, at Venice. The congregation of that city purchased the venerable and imposing Catholic shrine, the Church of Santa Margherita in Venice. On the day of its consecration to the worship of the Reformed faith, the following inscription over the interior of its chief portal was unveiled:

[We omit the inscription, which was published in our last number.—
EDITOR CHRISTIAN WORLD.]

Precious in the love of their brethren, after three centuries, wherein their very names seemed to have been forgotten, are the death and the memory of these martyrs of the Reformation. Who could have foreseen, at the time of their murder, that their memory would be redolent; their names graven enduringly in stone, after the lapse of three hundred years, to be read reveringly and with sorrow, perhaps, by the descendants of the inquisitors who procured their death! Still does God move in a mysterious way, performing wonders in His watchful protection of His own. The Gospel, in its purity, is kindling a light, a fire in Italy, that will spread over all the land, till its purification from mediæval corruptions, its regeneration from mediæval thralldom, are accomplished. Let all Christian people help toward, and pray for, the hastening of that day!

ROMISH EDUCATION IN IRELAND.

[From the *Monthly Letter* of the Protestant Alliance.]

In the *Monthly Letter* for January attention was directed to the demands which the Romish Prelates in Ireland have put forward in reference to the question of education. The purport of these demands is that the whole system of education in Ireland, primary, intermediate, and collegiate, as well as the training of teachers, shall be handed over, with ample endowments, to the uncontrolled direction of the Romish Hierarchy; and the *Tablet*, October 8th, 1881, reported that a deputation of the Roman Catholic Bishops had waited on Mr. Foster, the late Chief Secretary for Ireland, to urge the consideration of these demands. The representation of the Bishops seem to have influenced Mr. Foster, who in his speech, Dec. 15th, 1882, expressed the opinion that one of the measures of reform which he considered necessary for the advancement of Ireland, would be "to put Irish Education to some extent into the hands of the Roman Catholic Clergy." The Government has lost no time in proceeding to carry into effect the policy foreshadowed by Mr. Foster. A return to an

order of the House of Commons, dated 26th April, 1883, just presented, contains "Copy of Correspondence between the Irish Government and the Commissioners of National Education on the subject of Training Schools in Ireland." In this correspondence Mr. Trevelyan states, "that, in accordance with the request of the Lord Lieutenant, the Commissioners had forwarded for the approval of his Excellency a scheme of by-laws, by which it is proposed to make grants, to the amount of 75 per cent. of the annual expenditure, to training colleges, or institutions for boarding, lodging, or instructing students who are preparing to become certificated teachers in national or other Governmental elementary schools.'" There cannot be a doubt that this retrograde movement in the matter of education is utterly inconsistent with the united non-sectarian system which Parliament professes to maintain in Ireland. It is proposed that denominational training colleges, endowed by the State, are to be established in the interests of the Romanists; and this concession, opposed, as it is, to the tendency of all recent legislation in England on the subject of Education, is to be yielded to the undisguised hostility to the national system of united education shown by the Romish Hierarchy, and in answer to their demands. The grounds urged by the Government for making this mischievous change of policy are "the deficiency of trained teachers, and the consequent deterioration of Education in Ireland; but in a special paper issued by the Alliance, it is pointed out that this deficiency is owing to the opposition shown by the Romish Hierarchy to the Model Training Schools established by the Government, in which the system of mixed education has been honestly enforced. The hostility now shown by the Ultramontane Ecclesiastics in Ireland is, moreover, in flagrant contradiction to the pledges formerly given by the Romish Prelates. The passing of the Act of 1829 was obtained upon the sworn assurances of the R. C. Bishops of Ireland, in which they solemnly declared that the Laws and Canons of the Church of Rome were not in force in this country, nor binding upon themselves, and never would be; that they approved of the principle of mixed education as established in Ireland; that they made no claim to the forfeited estate of their Church; that they solemnly abjured all intention to subvert the Protestant Church; and that they would not exercise any privilege to disturb and weaken the Protestant Religion and Protestant Government in Ireland. (See Declaration of Roman Catholic Bishops of Ireland, Jan. 25th, 1826, and evidence given Nov. 4th, 1826; Report, Commission of Irish Education; and Report, Committee of House of Lords, April 21st, 1825.) The history of the last few years, and the present attitude of the Romish Hierarchy in reference to Education show how far these pledges have been kept, and of how little value are the most solemn assurances of the Romish Bishops in Ireland. In September,

1875, a Synod was held at Maynooth, convened by Cardinal Cullen, at which the question of education was discussed, and a pastoral was issued by the Roman Catholic Bishops, in which the mixed system of education was denounced, and the control of the State over the education of the country was described as "perilous to liberty." The *Times*, Sep. 25th, 1875, commenting on the proposed scheme of denominational education put forward by the Romish Bishops in this Pastoral, observes: "Every child is to be made a partisan and an enemy of the only system possible to an Imperial Government. What the Synod says about the acquisition of a sound religious education can leave no doubt that it will never be satisfied with an education which is not polemic, and which does not teach every child that the Roman Catholic Church is the only true Government of the world—all other governments being only its servants, or usurpers, or impostors. If such a claim is conceded, and if the State maintains schools, or colleges, where such doctrines are inculcated, then it will come to pass that, while all other faiths and morals are disestablished, those of the Vatican will be installed in their stead. Such, indeed, is the consummation evidently before the eyes of the Synod." The latest utterances of the Roman Catholic Prelates in our colonial possessions are especially noteworthy at the present time, and indicate the utmost spirit of intolerance in reference to education. The *Times*, January 31st, 1882, reports that this intolerant spirit has been signally exhibited in opposing the undenominational system of education adopted in Australian Colonies. It states:—"The Right Rev. Dr. Vaughan, the Roman Catholic Archbishop of New South Wales, has uncompromisingly denounced the provisions and working of the New South Wales Education Act. On this question no quarter is given to any backsliding Romanist who presumes to have an independent opinion. He is put out of communion with his Church; and while denounced during his life, the rites of sepulture are withheld from his remains after death." The *Toronto Globe* of the 5th July, 1883, contains the report of an address from the Roman Catholic Archbishop Lynch, presented to the Roman Catholic separate School Board of Toronto. In this address the Archbishop states:—"The teaching on the subject of education by the Catholic Church, especially of Pope Pius IX. of blessed memory, and of his illustrious successor, Leo XIII., and of all Catholic theologians, is that Catholic children, as far as it is possible, should be educated in Catholic and unmixed schools. Koning, in his theology, recently published with the approbation of his Eminence Cardinal McClosky, Archbishop of New York, and of the archbishops and bishops of the United States and Canada, also teaches that those Catholic parents who send their children to common schools where they have schools of their own, are unworthy of the grace of sacraments, and that all persons who advo-

cate the contrary are also unworthy of the sacraments, so opposing in speech the teaching of the Church. But, alas! there are some Catholics unworthy, indeed, of the name, who, unfortunately for themselves and children, prefer some apparent worldly advantage to the eternal welfare of their souls." Cardinal Manning has frankly published his opinion as to permitting liberty of conscience. In "Essays on Religion and Literature" (edited by Archbishop Manning. Longmans, 1867, p. 403) is found the following passage:—"Hence this principle follows, that neither the Church nor the State, whenever they are united on the true basis of Divine right, have any cognisance of tolerance. Not the Church, because neither true peace, nor true charity recognises tolerance. . . . The Church has the right, in virtue of her divine commission, to require of every one to accept her doctrine. Whosoever obstinately refuses or obstinately insists upon the election out of it of what is pleasing to himself, is against her. But were the Church to tolerate such an opponent, she must tolerate another. If she tolerates one sect she must tolerate every sect, and thereby give herself up." The Pope is equally explicit. In a letter addressed to the Cardinal Vicar, under date March 25th, 1879, he asserted in effect, "that he understands the liberty and dignity of the Roman Pontiff to signify removing from Rome the means of practising and propagating whatever in the opinion of the Roman Church is heretical; and that if he possessed the liberty he claims he would employ it to close all Protestant schools and places of worship in Rome." (*Times*, April 11th, 1879.)

The proposals for the endowment of denominational training schools in Ireland, now put forward by the Government, have aroused a feeling of alarm. A memorial from the Presbyterians of Ireland has been presented to the lord lieutenant, protesting in the strongest terms against the proposed change, as tending to the destruction of the system of united national education, "a system which is best suited to the wants of the country, secures equal rights and privileges to all, irrespective of creed, maintains parental right and authority, affords every reasonable facility for imparting religious instruction, provides adequate safeguards against proselytism, and brings together in friendly intercourse the young of all denominations." (For the full particulars of the memorial, see Parliamentary Paper of the 29th May, 1883, No. 181, and special paper issued by the Alliance.) A former Return, presented to the House of Commons, May 12th, 1875, contains a Memorial from the National Education League of Ireland, expressing "the serious apprehension then entertained upon the subject of the inroads contemplated by the Commissioners on the national system of education in that country." This memorial suggests, "that it is an anomaly that public funds to the amount of

£600,000 per annum should be left to be applied at the discretion of a body who deliberate in private, and can add to or alter the rules as they please without any check, except the necessity of obtaining the consent of the Lord Lieutenant to any alteration of fundamental rules; they themselves determining what regulations are fundamental, and what are not." This reference to the powers of the Commissioners raises a very important question; and if the proposed change, for the subordination of Irish education to the control of the Papacy, be made by the lord lieutenant and the Commissioners, it will be for the nation and Parliament to consider whether the Board of Commissioners should not be remodelled and deprived of all legislative functions.

RIGHTS OF INTERMENT IN CHILI.

CEMETERIES TO BE OPENED.

(From the *Valparaiso Record*.)

Five years ago the Lower House voted to remove all restrictions, so that no one could be refused interment in cemeteries administered by the civil power, national or municipal, because he had not died a good Catholic confessing and receiving absolution from the priests. Recently the Senate have taken up this bill and passed it by a majority of 24 to 8. A clause was added to it in the Senate, allowing any society or association the right to lay out and control a private cemetery, in which the civil power can exercise no control save for matters of health. This passed by 16 to 15 votes.

The fear felt on this point is lest the clergy may still try to compel the dying to remain or to become Catholics in order to be buried in sacred ground, or in the tombs of their families, by setting up cemeteries of their own.

Under the new law of free cemeteries another point of interest is to know whether the clergy will be legally enabled to collect fees for permits as heretofore. This is important.

In two things they have had the aid of the civil power: First, no one could be buried without the priest's pass; and second, none could be buried (save paupers) without the payment to him of eight and a half dollars as a fee. Simple-minded and unsophisticated people would imagine this to be for a mass to be said, or a response at least, at the grave or in the Cemetery Chapel; but such has not been the case. It has been simply and solely a tax paid to support the parish priest. More had actually to be paid to him than to the City Treasury; more for his pass than for the grave.

Is this to be kept up? is the question, therefore, to which ere long some one will have to give an answer. When Senator Vergara asked whether the pass was to continue to be issued by the *parroco*, the Secretary of the Interior answered, Yes. But the next day the *Patria* newspaper stated that interment was not to be refused on any ground whatever—*por ningun motivo*—provided the fees had been paid at the city treasury.

Now considering that in the three parishes of this city there are on an

average from three to six interments daily, without counting paupers, it will appear that each parish priest is in the receipt of from three to five thousand dollars annually from this source alone. In this indirect way the State has been compelling the people *nolens volens* to support the Church. As passes were not necessary for the Foreigners' Cemetery this tax has not been laid upon them.

And now we wait to see if this wrong is to cease, as the *Patria* has stated, or is to be still longer perpetrated and upheld by law as the Cabinet Minister declared he understood the bill to mean. If the *Patria* is right, the church will receive a severe check in its immoral power to menace the dying by insisting on confession, and to annoy the families of the "impenitent" dead by refusing them burial, while it will suffer a large diminution in its parochial revenues. The Chilian people would never have submitted to such tyranny until now, nor to such exactions, from any power save that of Rome.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

Miss Purlier writes, under date of Sept. 3rd :—

"One hundred and fifteen visits have been made to families, and in all these the truth spoken, read, or printed has been offered and kindly received. Long conversations have been held with some on their soul's welfare. Others are so engrossed in the things of this life that they can give but little attention to the spiritual life; but we pray earnestly for these that they may be brought to see that 'Wisdom is the principal thing.' Sometimes having a long distance to go to visit a poor sick one, the street car is taken, and religious reading is distributed among the passengers. It is gratifying to observe that these papers are readily accepted and read by the recipients. My earnest secret prayer, while they are reading, is that the seed may take root and bring forth fruit.

"A number of children invited to Sabbath-school have attended each Sab-

bath. The poor, sick and needy send for me when in trouble. Prayer, sympathy and aid has been given, according to my ability. I have gone late and early on these errands, and hope it has not been in vain. It is a source of great joy to me that our Father can make use of the foolish things of this world to confound the wise, and the weak things to confound the things that are mighty."

Miss Schiller writes, Sept. 1st:—

"During the month of August I made about one hundred and eight family visits, and found the most of them to be among Roman Catholics. They were all very cordial and listened with attention, when personally addressed, and invited me to come again soon. To several of these places I had been before, and in one left a Testament. Since then, however, they have got another. But the woman said to me:—I have kept this book in good order and now give it back as one is enough for us; I will keep the other one for my husband to read, but you may give this one to some one who needs it.' I soon found a welcome place for it, and

was also asked for a copy of the New Testament, by a young woman, who is anxious to read it for herself.

"I also left some papers in a house, and was afterward called there on business, when the daughter said to me, 'You made us a call the other day when I was not home, but I knew who had been here by seeing the nice papers in the room.'

"So it is that I leave tracts or papers and they are read by many whom I know nothing about, and perhaps may never hear from them again. But the influence of good reading is wide and deep, and I trust it will always do some good for the souls who are hungering for the Word. I made two visits to the Roman Catholic hospital and found the patients still firm for the right. Three visits were made to the Cincinnati hospital. The Roman Catholic Sisters make regular rounds of the wards, and I frequently find in following after them, that the impressions they leave are not always the best, except with confirmed Romans. One woman said to me, 'I think those Sisters are so queer.' It seems that they had found her to be of *too* inquiring a mind, and had left her in the darkness without any light from them. Oh how different is it with the Bible reader who gladly answers any questions; who tries to guide aright any who are adrift, and would, oh so joyfully, lead them into the harbor of Christ's redeeming grace."

San Francisco, Cal.—Rev. E. Verrue.

During the month of July, Mr. Verrue reports that the two colporteurs disposed of three hundred and seven copies of the New Testament, on ship board and on shore, besides eleven Bibles, thirty-three portions of Scripture and several hundred tracts. In August there were distributed three hundred and thirty-six New Testa-

ments, seventeen Bibles, etc. The copies of the New Testament sold were in not less than *twelve* languages, viz.: English, French, German, Swedish, Danish, Spanish, Portuguese, Italian, Welsh, Russ, Finnish, and Chinese.

Of the experiences of the colporteurs in July, Mr. Verrue writes:—

"Our French assistant reports: 'This is what a ship carpenter related to me some days ago: 'One day I was at work on the wharf, and I saw you give a little book to a sailor; and you dropped one. As soon as you were gone I ran and picked it up. I saw it was a New Testament. I read it for five days, and became so deeply distressed for my sins that I was determined to lead a new life. I told my wife who was once a member of the church, but I had been the cause of her leaving it. We had not for many years ever been inside a church. I used to swear and curse at religion. But, glory to God, all is changed now. My wife and I went to a prayer meeting, and we are both happy now. I am laughed at by my shipmates and those who used to drink with me; but I do not mind them now.' I congratulated him on his change of heart, and I went my way rejoicing. Lately I have been working a great deal among the immigrants who come pouring in our State from all parts of the United States and Europe. I must say I do not meet all the success I expected. I would have liked to give to each destitute family or individual a copy of the Scriptures, as a memento of their arrival in California before they be scattered into the interior. But I was not allowed to do it. According to orders, I tried to sell; I urged these immigrants to buy, or at least to give a part of the price asked. The result has not been very satisfactory. Some said they had no money to spare just now; many would not even listen to me; and in a certain hotel I was declared a nuisance.'

"The Italian colporteur reports: 'I met an Italian who is married to a Protestant lady; I asked him if he knew the way of salvation and peace? He said he had no time to occupy himself with such things; that he had to work very hard, and that he left his wife to teach religion to his children. I told him that he would have to give an account to God for his own soul, as well as for the souls of his family; that knowing his wife held the truth he would do well to speak with her about those things, and to read the New Testament with her, that they might prepare together to meet their God. I offered him my books; he bought a New Testament, and invited me to go and see him and his wife to talk about the way to heaven. I am very much encouraged, and I feel sure that several of my countrymen are ready to throw off the superstitions of the Roman church, and embrace the true religion in Christ, our Saviour.'"

Respecting the work in August, Mr. Verrue writes:—

"Our assistant reports: 'I visited a family recently arrived from the East. Seeing that they were destitute of the Bible, I offered to sell them one. Two children of about ten and twelve years of age were in the room, I had secured their attention by giving to each a Sunday-school paper. The mother excused herself, saying she had enough to do without troubling herself with religion. She told me she had not attended any place of worship for many years—moreover, that her husband would be very angry if he knew she had received a Bible from a colporteur. I told her I would not certainly be a cause of trouble in the household, but I besought her to think of her children who were being reared without a knowledge of their duties to their God; that she would be held accountable for their eternal welfare. She seemed a

little disturbed—one of the children looked at her, then said to me, 'Please sir, give me a book.' 'Yes,' said I, 'I will if your mother is willing and you promise to read it.' The mother consented, the child took the New Testament. I left them, trusting in the mercy and power of God who alone can change the hearts of men.

"One day I had given a New Testament to a sailor, when the captain came unexpectedly upon us, snatched the book and threw it into the bay and bade me leave his ship. This is an unusual occurrence, my visits are generally welcomed by the masters who give me every facility to speak to their men."

The Italian Colporteur states:—

"I sold a New Testament to an Italian whose wife cannot read; both are religiously inclined. The husband told me he liked very much the book of the Gospel, but there is not enough said about the Virgin.

"The wife became very sick, so that a dangerous operation had to be performed; she said she could not make up her mind; she was too much afraid. I told her she had to pray the Lord to give her courage, for the sake of her children. She asked me to pray for her; I did so. Shortly afterwards she said all her fears were gone. She submitted willingly to the operation. On a subsequent visit, she told me she had prayed to have a faith like mine and requested that I would continue to pray for her, and come and see her often. I hope very much that hers will prove a true conversion.

"I have been asked more than once, by Italian mothers to whom I had sold Italian Testaments, for copies of the same in the English language, for their children who had attended the public schools; this has encouraged me much as a proof that the Word is beginning to penetrate the very heart of some

families amongst my countrymen. In this connection, we may remark how imperative is this work of colportage from house to house amongst the foreigners. The children soon adopt and frequently prefer the English language, but it is not in the public schools they will learn to appreciate the value of the Word of God. Once the parents are awakened, and we get the children into the Sabbath school.”

“ ‘I met lately a French family to which I offered a New Testament. The husband told me that when he left New York, that book was given to him, and he said: “but since I came here I lost it.” I told him how this neglect was injurious for him and his wife, but mostly for his children who are now growing up in superstition and error without the light of the truth and the knowledge of Christ their Saviour. I offered him again a copy in French, and he accepted it. At this moment a customer drew away his attention; his daughter came to me, and offered me ten cents saying her mother had given her this money to have an English New Testament, which I was glad to sell her.’ ”

St. Paul, Minn.—Rev. E. R. Irmscher.

In his report for the month of August, Mr. Irmscher says:—

“I have had a very successful month. The Lord has blessed my own soul and many I have been interested in. I have often thanked God for the privilege of doing this mission work. When I visit from house to house and see the condition of so many of my fellow men—far from God, living in darkness, living they know not what for, I often say: ‘We Christians are not thankful enough for the light we are walking in, and the grace we enjoy, and the glorious hope of eternal life. We ought to do more to save souls.’ ”

“I worked mostly in the outskirts of

the city, chiefly where the Roman Catholics are settled. How necessary the Bible work is in such parts of a large city! I found seventy-five families without a Bible. Of these forty refused to take or buy one, while thirty-five families bought it and promised to read the Holy Scriptures; many of these families are Roman Catholics. On two short streets I found fourteen families without a Bible, mostly Germans and young people. The tracts are generally well received.

“During the month I made three hundred and fifty-five visits. Visits to the sick, ten; prayer with families, fourteen; request for prayer, one; strangers invited to the churches, forty-two; children to the Sabbath-school, thirty-eight; destitute families supplied, two; tracts given away, two hundred; situations secured, three.

“I should like to mention a few interesting cases. A German lady I could comfort. On her way last year to St. Paul, she lost all she had by fire. Then her husband died. Two weeks ago her child died. Being a stranger and poor in the city, she had hardly any one present, when the child was buried; and she had to borrow some money. I felt sorry that I did not know it in time. But now we supplied the poor woman with all she needed. She was very thankful. Thanking God on my way home—I met a friend of mine; he stopped me and said: ‘Do you remember that wicked man you spoke to last winter in our factory?’ I said, ‘Yes, I do.’ ‘That man,’ he rejoined, ‘died suddenly and in an awful manner. I hope it will make an awakening impression on the many unconverted ones in the factory.’ ”

“About a year ago I visited a German family—just come from the old country. After a number of visits that time, the mother of the family came to Jesus, by faith. To-day she said, ‘My trust is still in Jesus. I have peace in

Him.' They lately joined one of our churches. Thanks to God!"

Chicago, Ill.—Rev. A. Miller.

Our city missionary to the Germans in the western part of Chicago reports sixty-five visits made in July and sixty-two in August. In almost all cases he was welcomed and permitted to converse with the members of the families whom he found at home, on the great subject of true, experimental, religion. Generally, gratitude was testified for his remarks and especially for his earnest prayers. A number engaged to attend public worship in God's house, and a few fulfilled their promises. The service in the chapel on Sunday, morning and evening, were well attended, and the Sabbath-school

gained a little both in the numbers present and in the interest exhibited on the part of the children.

Cleveland, O.—Rev. J. Yauch.

Of his labors during the past month, Mr. Yauch says:—

"Among the sixty families visited during the month, I think it safe to say that some good was accomplished, if all indications do not deceive. At least in a number of houses the portraying of the blessed Gospel truths seemed to awaken a deep interest, and created the hope of some conversions at a not very distant time. As usual, of course, opposition was raised by some, against religion, and other good measures adopted for the welfare of mankind."

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending August 31, 1883.

MAINE.		OHIO.	
Bangor, Rev. Jos. Smith.....	\$4 00	Cincinnati, Young Convert, by Miss L. Purlier.....	\$1 00
MASSACHUSETTS.		Cleveland, S. A. Raymond, H. R. Groff, E. P. Morgan, H. B. Childs, \$5.00 each; J. Odell, \$1.00.....	21 00
Pittsfield, Jas. Ginn.....	\$1 00	Sidney, Pres. Church.....	12 16
NEW YORK.			\$34 16
Albany, Mrs. Maurice E. Viele....	\$5 00	IOWA.	
New York City, A Friend through Rev. W. W. Newell, Jr.....	240 00	Traer, U. Pres. Ch., S. Ewing, H. Stephenson, P. McCormick, D. Ewing, J. Muirhead, Mrs. L. J. Livingston, \$5.00 each; Others, \$2.00; balance, which makes Rev. J. G. Bull, a L. M.....	\$32 00
New York City, Miss M. E. Swan...	5 00	Mason City, M. E. Church.....	10 50
	\$250 00	Northwood, " ".....	12 50
NEW JERSEY.			\$55 00
Hamburgh, Mrs. M. T. H.....	\$25 00	<i>Received for THE CHRISTIAN WORLD, in addition to items specified above:</i>	
Woodbury, Mrs. Dr. E. W. Hitchcock, through Rev. W. W. Newell, Jr....	300 00	Mrs. C. Tripler, \$2.20; Miss E. C. Jay, \$2.00;.....	\$4 20
	\$325 00	Total for the month.....	\$1,060 36
PENNSYLVANIA.			
Philadelphia, C. F. Clothier.....	\$350 00		
Boston, Mrs. M. A. Williams.....	10 00		
Beaver, Hon. A. Agnew, for C.W..	2 00		
	\$362 00		
KENTUCKY.			
Louisville, Mr. Stephens, \$15.00; Mrs. L. Hughes, \$5.00; Mrs. Robb, \$3.00; A friend, \$2.00.....	\$25 00		

The Christian World.

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THE DUPLICATE.

Jan'64 17MH

Christian World

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?—*Milton*.

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EDITORIAL NOTES.

TO OUR FRIENDS AND SUBSCRIBERS.—We are in frequent receipt of letters, from different parts of the country, that indicate an unabated interest in our magazine on the part of its readers. It has often occurred to us that if those who so highly appreciate the importance of the field which we endeavor to occupy, would put forth a little exertion to extend the circulation, and the consequent usefulness, of the *CHRISTIAN WORLD*, they would be doing a work that might directly redound to the progress of the cause of Christ. It cannot be doubted, also, that the spread of correct views respecting the Papacy and the evincing of a warm sympathy with the efforts to bring Roman Catholics, both at home and abroad, to the knowledge of a vital Christianity, would remove some of the greatest dangers that confront us as American patriots and philanthropists. If it is indeed true that one of the chief perils menacing us in this free country is from the machinations of the Romish hierarchy, certainly we cannot do better than acquaint all men with the history, the methods, and the purposes of that hierarchy. This it has been the aim of the *CHRISTIAN WORLD*, during its existence of full one-third of a century, to accomplish. And we call upon all that sympathize with its spirit and objects to rally to its support, both aiding it by their own subscriptions and inducing others to subscribe.

THE CELEBRATION OF THE FOURTH CENTENARY OF LUTHER'S BIRTH, on the 10th of this month, bids fair to be the occasion of a most gratifying exhibition of the true unity of all Evangelical Christians. Already Protestant Germany, from the Emperor down to the humblest peasant,

has had some opportunity to express its sense of indebtedness to the humble miner's son whose voice came to be heard in palaces and hovels and was blessed by God to the awakening of a great part of Europe from its sleep of ages. But in this year, the four hundredth from the birth of Martin Luther, it is, naturally, not Erfurth in whose university he studied philosophy, nor even Wittenberg, the scene of his most important theological labors, that occupies the central point of interest, but rather the little and otherwise insignificant town of Eisleben, where the future reformer first saw the light of day. In the general desire to commemorate the great event, Germany will not be alone; for Martin Luther belongs exclusively to no one land or people. In England, in the United States, in every part of the civilized world the voice of thanksgiving will arise to God for His gift of that wonderful man who, from the humblest parentage, rose to exert a commanding influence over the thought of the age, indeed, of each succeeding age down to the present time. Most of all, will the firm believers in the great system of truth of which Martin Luther stands forth as an exponent sincerely rejoice, as they remember the work in which he was permitted to take so prominent a part. When, at an hour before midnight, on the 10th of November, 1483, Luther was born of one of the poorest and most obscure of German families, the pivotal doctrine of the Gospel—justification by simple faith in the Lord Jesus Christ—was universally ignored by a Church that had substituted the teachings of men for the commandments of God, and had built up a monstrous structure of religion wherein money was practically the most essential element. When Luther died, on the 18th of February, 1546, the truth of that doctrine was held by myriads of souls in England, France, Germany and Switzerland, and had its secret adherents in every country of Europe. Far be it from us to say that the change was altogether due to Luther's labors. Yet, great as incontestably were the services of others, it still is the imperishable honor of Luther to have been the first to claim the attention of the world by the clear enunciation of the long-forgotten but life-giving truth. Hence it is that not only those Christians whose confession of faith, ecclesiastical constitution, and forms of worship were largely shaped under Luther's direct influence, but Protestants of every name will join in the present rejoicings; while even men who claim no higher title than that of mere lovers of their kind, will be glad to pay their tribute of praise to one of the most prominent of the emancipators of the intellect from the shackles of superstition and of a blind obedience to authority.

MONSIGNOR CAPEL ON SAINT FRANCIS DE SALES.—It would seem that the advocates of Romanism have adopted as their motto: "Audacity, always audacity!" The most untenable assertions are reiterated, time and time again, with the greatest assurance. It is of no consequence that

they have been repeatedly refuted, that their untruthfulness has been held up to the light of day, and that well-informed persons are familiar with the imposture. After a brief interval, or no interval at all, the old statements are calmly put forth as if they were unquestionable verities. This procedure makes it the duty of the advocates of Protestantism, in many cases, merely to recall the attention of the public to the overwhelming proofs that have heretofore been advanced in demonstration of the very opposite of what our Roman Catholic friends maintained to be the facts of the case.

Monsignor Capel, now on a visit to this country, has obtained notoriety as an instrument in the conversion of many leading persons, on the other side of the ocean, from Protestantism to Romanism. His fame has been greatly increased, especially in America, through the agency of the late Earl of Beaconsfield, who introduced him, with little disguise, as a character in his novel "*Lothair*." It was natural for the prelate in his lecturing tour in this country to adopt for the subject of an address, delivered in the Brooklyn Academy of Music, on Wednesday night, October 3rd, the topic of "Converters and Conversions." While there are a good many points in this lecture which might profitably be discussed in these pages, we shall confine ourselves just now to one assertion that well illustrates the audacity to which reference has just been made. In enumerating four "model converters," of whom Saint Paul was the first; Saint Francis, of Assisi, the second; and Saint Francis Xavier, the third; Monsignor Capel is reported as making the fourth to be Saint Francis de Sales, the converter of Protestants. "Saint Francis de Sales"—so runs the report of the prelate's words—"labored particularly among Protestants, and was particularly noted for his loving kindness toward those who had sinned or were in heresy. 'What better way,' he asked, 'to deal with those who in blindness or ignorance malign us or fall short of the truth? We should deal with them as with the fallen child whom we raise tenderly by the hand.'"

WHAT WERE SAINT FRANCIS DE SALES'S METHODS?—This is a question which Protestants are not obliged to answer to-day for the first time. Nor is it a question of which the answer is doubtful, or based upon insufficient documentary evidence. The data for it exists in the manuscript letters of the "converter" himself, which can be read in the great library of Turin. If there could ever have been any doubt respecting the gentleness or severity of Saint Francis de Sales, at a time when the bigotry of the government of the Dukes of Savoy made research in these precious archives difficult or impossible, there can be none whatever at the present time, when any respectable person, suitably introduced, can have access to the evidence for himself. M. Gaberel, a number of years ago, published

some of the most interesting of the saint's letters, in his History of the Church of Geneva. Rev. Dr. Leonard W. Bacon, ably discussed the matter in an article of considerable length in *Macmillan's Magazine*, a few years since. And the CHRISTIAN WORLD treated the same theme in an article, based chiefly on Gaberel, in the number for October, 1877, at a time when Pope Pius IX. had solemnly approved a decision of the "Sacred Congregation of Rites," rendered July 7th, 1877, proclaiming Saint Francis de Sales an Œcumenical Doctor, or Doctor of the Church Universal. We cannot take the space here to repeat what was then stated in detail; but we stand firmly by the position we then assumed, and repeat that "on the whole we must say that we cannot congratulate the Roman Catholic Church on the fresh accession to its list of Œcumenical Doctors."

What, in brief, are the facts? In 1594, Saint Francis de Sales set himself to the work of converting the district of Chablais, on the Southern shore of the Lake of Geneva—a district which, after having been under the dominion of the Protestant Canton of Berne, had for thirty years been again under that of the (Roman Catholic) Duke of Savoy. The Duke had received the district from the Bernese on an express promise made by him running as follows: "All subjects, residents and inhabitants on the lands and districts which shall by them [the Bernese] be restored to us, shall continue in the religion and reformation in which they are, without being distressed or hindered in the exercise of the same; and they shall not for this cause be reprov'd, molested, persecuted or vexed in any way, either in body, or in goods, by us, our officers, etc." At the end of two years, during which his progress in inducing the Protestants of Thonon to enter the Church of Rome was unsatisfactory in the extreme, Francis de Sales found it necessary to use other weapons than mere persuasion. He addressed to the reigning Duke of Savoy a petition, still extant, of which the heads are these:—He requests him, 1st, To establish eight preachers, to preach continually in Protestant villages; 2d, To provide the thirty parishes of Chablais with Roman Catholic curates; 3d, To provide six for Thonon; 4th, To expel the Protestant pastor Viret from that town; 5th, To banish Protestant schoolmasters; 6th, To deprive the Protestants of all public offices; 7th, To promote young Roman Catholics in arms; 8th, To sow terror among the inhabitants of Chablais by means of good edicts ("Il faut semer la terreur parmi les habitants du Chablais par de bons édits"); 9th, To show liberality toward the new converts, ("Enfin, Votre Altesse doit se montrer libérale envers les nouveaux convertis.")

Such suggestions made by the polished, high-born prelate that had condescended to take in hand the conversion of the poor Protestants thrown by the fortunes of war under a Roman Catholic prince, were not left unheeded by the Duke Charles Emmanuel I. A regiment was quartered in

Chablais. In 1598 the Duke came in person, declaring that he had brought his sword to aid the holy enterprises of Francis de Sales. At the suggestion of the latter he banished all Protestant schoolmasters, and forbade any child from going out of the State to study. He deprived every Protestant office-holder of his place, expelled the Protestant pastor Viret, and prohibited the exercise of Protestant worship. On the 5th of October, 1598, he banished all judges, advocates, etc., belonging to the Reformed faith. Next, in direct violation of the terms upon which he had accepted the district from Berne, and despite the protest of the canton, he expelled all the remaining Protestant pastors. When some determined opposition exhibited itself at Thonon, the Duke convened all the Protestant nobles and citizens, in the town-hall, and made them a rough address. He then ordered all obstinate Protestants present to step to the left side of the room, and compelled them to leave his dominions within three days. They took refuge in Geneva. These were the means by which Chablais was gradually but surely "converted." Great numbers of Protestants, unwilling to sacrifice their religion to their temporal interests, fled to other parts of Europe; many of the more timid and time-serving yielded, and became nominal members of the Church of Rome. They remembered only too vividly the horrible atrocities, too foul and sanguinary to be recorded on these pages, perpetrated by the troops of the Duke in 1589, and they shrank from subjecting themselves to a repetition of them. So Francis de Sales succeeded in converting Chablais, though more than a half century elapsed before all traces of Protestantism disappeared. The future "saint" himself, admitted that he had wrought but a very imperfect conversion. Yet Monsignor Capel instances the prelate as "the Converter of Protestants," and as "noted for his loving kindness toward those who had sinned or were in heresy!"

CAN THE CHURCH OF ROME AFFORD TO APPEAL TO HISTORY?—A few weeks ago Pope Leo XIII. addressed an official letter, in which, after deploring in the usual terms the present position of the church and the perverted accounts of the past by means of which the unlearned are encouraged in scepticism and heresy, the pontiff recommended the adoption of measures for bringing the truth to the public notice. If we understand him aright the Pope intends that the rare collection of manuscripts to be found in the archives of the Vatican Palace, in particular, shall serve as an armory whence the implements may be obtained to rout the army of Protestants and other disciples of free inquiry. Happily the day for a resort to force has gone by. Leo can no longer exert the pontifical influence with the monarchs of Europe which, about the time of his namesake Leo X., three centuries and a half ago, at the beginning of the

great Reformation, was employed for the purpose of crushing dissent from the Church of Rome. Then, the papacy was all powerful. Every Christian state in Europe acknowledged its authority. Every sovereign was content to be ranked as a supporter of the so-called "Holy See," while the persons who rose up to oppose its false doctrine, and lay bare its corrupt practices, were but private individuals, they took their lives in their hands when they entered upon so hazardous an undertaking. Now, the grand springs of influence throughout the civilized world, indeed, all over the globe, are mostly in Protestant hands. The Queen of England and Empress of India is Protestant, and, under the flag of England, Protestant influence is penetrating to the remotest corners of the earth. In place of him who presided at the Diet of Worms, another Emperor of Germany reigns, who honors the memory of Martin Luther; and among whose most recent acts has been the recommendation of a universal celebration of the reformer's natal day, and of the blessings that have flowed from the reformer's fearless work. Not to speak of Switzerland and the Northern kingdoms of Sweden, Norway and Denmark, on this new continent the United States contain a population of over fifty millions of people, of whom only a small minority acknowledge any spiritual allegiance to the Roman pontiff, while none are to be found that would not scout the idea of fighting for the extinction of heresy and the annihilation of heretics. Under these circumstances, and with almost every professedly Roman Catholic country in the world more or less openly at variance with the papal curia respecting some matter of ecclesiastical government or discipline, Leo XIII. can, of course, see no path open to him but that of conciliation and moral suasion. Of the value of the historical material stored up on the shelves of the Vatican Library, there can be no doubt. Scholars have for centuries looked with envious eyes upon the cases, heretofore kept studiously closed, behind whose doors lurks so much precious information. Now and then a scholar has been grudgingly permitted a glance at these literary stores, and, like Laemmer, in his "*Monumenta Vaticana Secreta*," has published just enough to whet the appetite of the world's students for the greater dainties withheld from them. If the injunctions of Leo could be interpreted as pointing to any honest purpose to unlock the doors of the pontifical library, we might well congratulate ourselves upon the feast in store for us. But of that we can hardly entertain hopes. The historical side of the Papacy is one of its weakest sides. To exhibit the steps by which it rose to its proud position as the would-be universal dominion, is to expose the falsity of its pretensions. To reveal the secret intrigues of the Popes and Cardinals, is to destroy the claim of the church to respect, indeed, its claim to be called a church instead of a vast political engine for the mastery of power. No; Rome cannot afford to make a fair and honest appeal to history.

ST. DOMINIC AND THE ALBIGENSES.—If any illustration of what has just been said were needed, it would be found in the recent Encyclical of Leo himself, of whose contents we give some account in another part of the present issue. We read there of the "Holy Father St. Dominic," and we are told that, "great in the integrity of his Apostolic labors, he proceeded undauntedly to attack the enemies to the Catholic Church, not by the force of arms, but trusting wholly to that devotion which he was the first to institute," etc. Indeed, we are informed that it was the new method of prayer, called the Holy Rosary, that led to the disintegration of the Albigenses and their final overthrow. Here accused of being sprung from the sect of the latter Manichæans, they are made the aggressors; not only filling the south of France and other portions of the Latin world with their pernicious errors, but carrying everywhere the terror of their arms, and striving far and wide to rule by massacre and ruin. How does history deal with such reckless assertions? What hope is there that any amount of scholarly research would be successful in clearing the skirts of St. Dominic of the crime of instigating bloody persecution, or in fixing the guilt of the butchery and robbery of which they were the victims upon the unfortunate Albigenses? Historical investigation, conscientiously prosecuted, destroys myths and never invents them. Grant, if you will, that amid the diversity of views held by different portions of the Albigenses, Manichæan errors may have been entertained by some of the numerous opponents of Rome that were confounded together under that common name. It will still remain true that many of the Albigenses were, in every essential point agreed with the later Protestants. It will still remain true that the massacre of thousands of men, women and children, whose only offence was their protest against the false doctrine and the usurpations of the Roman See, is a crime from which the Papacy can never purge its record. It will still remain that the "Crusade" which Innocent III. set on foot in Southern France, was one of the foulest deeds ever committed in the name of religion; and that St. Dominic's preaching and Simon de Montfort's pitiless warfare belong to the category of events which humanity will never forget, and which she cannot afford to leave without the stamp of everlasting reprobation.

THE MARIOLATRY OF LEO XIII.'s LAST ENCYCLICAL.

THE DEVOTION OF THE ROSARY.

Under date of September 1st, 1883, Leo XIII. has sent forth an Encyclical (or circular) letter addressed to "all the Patriarchs, Primates, Archbishops and Bishops of the Catholic World in the Grace and Communion of the Apostolic See." This document has for its object to set forth the efficacy, and to enforce the observance, of that form of devotion known in the Roman Catholic Church as the Rosary. An utterance of the Pope taking this deliberate and authoritative form, is always entitled to notice on the part of those who desire to inform themselves respecting the true character of that system which claims, whether correctly or not, the adherence of over two hundred million souls to its doctrines. And the present Encyclical, it seems to us, is of even more importance to those Protestants who, fearful, lest they may have been misled by partial, or one-sided, delineations of the papal theology, wish to obtain a just view of that theology by inspecting for themselves the authorized statements made by the temporal head of the Roman Catholic Church, and self-styled Vicar of Jesus Christ upon the earth.

The Rosary, it is well known, is a name applied indifferently either to a collection—a species of garden of roses or nosegay—of prayers highly approved in the Church of Rome, or to the chaplet of beads customarily employed in reciting those prayers. It is called "the Rosary of the Blessed Virgin Mary," because, although all the prayers are not directly addressed to the Virgin, yet the great majority of them are so addressed, and because the aim of the whole is to exalt her intercession in the estimation of the worshipper. We cannot here describe at full length the character of the Rosary, and must refer those who are curious on the point to the excellent work of Rev. Samuel W. Barnum entitled "*Romanism as It Is*"—a true store-house of the most trustworthy statements respecting that system, and the more valuable in that it is drawn in great part from Roman Catholic sources. (See pages 485, 487.) For our present purpose it is enough to say that the Rosary consists of fifteen "decades;" each "decade" consisting of ten "Ave Marias" or "Hail Marys," and being preceded by a "Pater Noster," or the Lord's Prayer, and succeeded by a "Gloria Patri," or Doxology. The Lord's Prayer is indicated upon the chaplet employed by the worshipper by a larger bead while the ten smaller beads intervening between the larger beads stand for the repetitions of the prayer to the Virgin. The first of these prayers is: "Hail Mary full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may increase our Faith.* Holy Mary, Mother of God, pray for us sinners, now, and at

the hour of our death. Amen." Each Hail Mary is a repetition of the same words, with the exception of the italicized words, which are changed, as the worshipper proceeds, *e. g.*, into, "*Who may strengthen our Hope,*" "*Who may enliven our Charity,*" and so on. The first five "decades" of prayers, used in going over the beads once, correspond with the five joyful "Mysteries of Redemption;" the next five "decades" with the five "Sorrowful Mysteries," and the last five decades with the five "Glorious Mysteries." These are not all said upon one occasion, but are all allotted to different days of the week and seasons of the ecclesiastical year, according to their supposed character. For example, the sorrowful decades are always said on Tuesdays and Fridays. The concluding mystery of the whole—the consummation, as at were, of the glory—is the "Coronation of our Blessed Lady" by God in heaven. Simple as the prayers appear to be at first sight, it is evident that not a little practice would be necessary to enable one to go through the whole chaplet in its three repetitions, and with the one hundred and fifty or more changes sung upon the "Hail Mary," without hesitation or mistake.

Such is the nature of the devotion which Leo XIII. has thought it best to hold up as a sort of panacea for the ills to which the Roman Catholic Church is now exposed. It is, indeed, no new devotion for it dates, as the Pope himself informs us, from the time of St. Dominic, founder of the famous Order of the Dominicans, and the reputed author of the "Holy Inquisition." And here it is interesting to give in the words of Leo XIII., the history of the devotion of the "Rosary," and the benefits that are supposed to have flowed therefrom:

"This devotion, so great and so confident, to the august Queen of Heaven; has never shone forth with such brilliancy as when the Militant Church of God has seemed to be endangered by the violence of heresy spread abroad, or by an intolerable moral corruption, or by the attacks of powerful enemies. Ancient and modern history and the more sacred annals of the Church bear witness to public and private supplications addressed to the Mother of God, to the help she has granted in return, and to the peace and tranquillity which she has obtained from God. Hence her illustrious titles of helper, consoler, mighty in war, victorious, and peace-giver. And amongst these is specially to be commemorated that familiar title derived from the Rosary by which the signal benefits she has gained for the whole of Christendom have been solemnly perpetuated. There is none among you, venerable brethren, who will not remember what great trouble and grief God's Holy Church suffered from the Albigensian heretics, who sprung from the sect of the later Manichæans, and filled the South of France and other portions of the Latin world with their pernicious errors, and carrying everywhere the terror of their arms, strove far and wide to rule by massacre and ruin. Our merciful God, as you know, raised up against these most direful enemies a most holy man, the illustrious parent and founder of the Dominican Order. Great in the integrity of his doctrine, in his example of virtue, and by his Apostolic labors, he proceeded undauntedly to attack the enemies of the Catholic Church, not by the force of arms, but trusting wholly to that devotion which he was the first to

institute under the name of the Holy Rosary, which was disseminated through the length and breadth of the earth by him and his pupils. Guided, in fact, by divine inspiration and grace, he foresaw that this devotion, like a most powerful warlike weapon, would be the means of putting the enemy to flight, and of confounding their audacity and mad impiety. Such was indeed its result. Thanks to this new method of prayer—when adopted and properly carried out as instituted by the Holy Father St. Dominic—piety, faith, and union began to return, and the projects and devices of the heretics to fall to pieces. Many wanderers also returned to the way of salvation, and the wrath of the impious was restrained by the arms of those Catholics who had determined to repel their violence.

“The efficacy and power of this devotion was also wondrously exhibited in the sixteenth century, when the vast forces of the Turks threatened to impose on nearly the whole of Europe the yoke of superstition and barbarism. At that time the Supreme Pontiff, St. Pius V., after rousing the sentiment of a common defence among all the Christian princes, strove, above all, with the greatest zeal, to obtain for Christendom the favor of the most powerful Mother of God. So noble an example offered to heaven and earth in those times rallied around him all the minds and hearts of the age. And thus Christ’s faithful warriors, prepared to sacrifice their life and blood for the salvation of their faith and their country, proceeded undauntedly to meet their foe near the Gulf of Corinth; while those who were unable to take part formed a pious band of supplicants, who called on Mary, and unitedly saluted her again and again in the words of the Rosary, imploring her to grant the victory to their companions engaged in battle. Our Sovereign Lady did grant her aid; for in the naval battle by the Echinades Islands, the Christian fleet gained a magnificent victory with no great loss to itself, in which the enemy were routed with great slaughter. And it was to preserve the memory of this great boon thus granted, that the same Most Holy Pontiff desired that a feast in honor of Our Lady of Victories should celebrate the anniversary of so memorable a struggle, the feast which Gregory XIII. dedicated under the title of ‘The Holy Rosary.’ Similarly, important successes were in the last century gained over the Turks at Temeswar, in Pannonia, and at Corfu; and in both cases these engagements coincided with feasts of the Blessed Virgin and with the conclusion of public devotions of the Rosary. And this led our predecessor, Clement XI., in his gratitude, to decree that the Blessed Mother of God should every year be especially honored in her Rosary by the whole Church.”

It is not strange that ascribing to the use of this devotion the securing of such signal advantages as the victory of Don John of Austria, at Lepanto, in 1571, the Popes have laid great stress upon it, issued numerous letters recommending its observance, and, as they have been pleased to style it, opened wide the heavenly treasure-house of the Church—that is, offered liberal indulgences—to encourage those that would practise it. As to the action of Leo XIII.’s predecessors, this is the way in which the present Pope expresses himself.—

“Since, therefore, it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defence for the Church and all Christians, it is in no way wonderful that several others of our predecessors have made it their aim to favor and increase its spread

by their high recommendations. Thus Urban IV. testified that 'every day the Rosary obtained fresh boons for Christianity.' Sixtus IV. declared that this method of prayer 'redounded to the honor of God and the Blessed Virgin, and was well suited to obviate impending dangers;' Leo X. that 'it was instituted to oppose pernicious heresiarchs and heresies;' while Julius III. called it 'the glory of the Church.' So also St. Pius V., that 'with the spread of this devotion the meditations of the faithful have begun to be more inflamed, their prayers more fervent, and they have suddenly become different men; the darkness of heresy has been dissipated, and the light of Catholic faith has broke forth again.' Lastly, Gregory XIII. in his turn pronounced that the Rosary had been instituted by St. Dominic to appease the anger of God and to implore the intercession of the Blessed Virgin Mary."

As for himself, not to be outdone by those that have gone before him, Leo XIII., in the present Encyclical, not content with earnestly exhorting all Christians to give themselves to the recital of the pious devotion of the Rosary publicly, or privately in their own houses and families, expresses the desire that the "*the whole month of October in this year should be consecrated to the Holy Queen of the Rosary.*" Nor is this enough. 'To the repetition of five decades of the rosary is to be added the extravagant "Litany of Loreto," which thus obtains the direct sanction of the present Pope. Moreover, Leo expresses his high approval of "the confraternities of the Holy Rosary of the Blessed Virgin going in procession, following ancient custom, through the town, as a public demonstration of their devotion." The reward offered is to all that shall have, within the prescribed space of time, taken part in the public recital of the Rosary and Litanies, and shall have prayed for the Pope's intention, "seven years and seven times forty days of indulgence, obtainable each time." The same favors are to be earned by all devotees who, being debarred in any lawful way from attendance upon the public exercises, shall practise the devotion in private. In addition to which, Leo proclaims even greater benefits of which all may avail themselves: "We remit," he says, "all punishment and penalties for sins committed, in the form of a Pontifical indulgence, to all who, in the prescribed time, either publicly in the churches or privately at home, (when hindered from the former by lawful cause), shall have at least twice practised these pious exercises; and who shall have, after due confession, approached the holy table. We further grant a plenary indulgence to those who, either on the feast of the Blessed Virgin of the Rosary or within its octave, after having similarly purified their souls by a salutary confession, shall have approached the table of Christ and prayed in some church according to our intention to God and the Blessed Virgin for the necessities of the Church.

It is no part of our purpose in the present article to dwell upon the assumption of the Divine prerogative of the forgiveness of sin which these sentences contain, as do ten thousand other sentences in other

utterances of the pope's. Our only object just now is to call the reader's attention to the full endorsement which, in his most recent Encyclical, Leo has given to the worship of the Virgin Mary. We are fully aware of the indignation with which Roman Catholic priests, and even Roman Catholic laymen of intelligence repel the charge. We are not ignorant of the nice distinction they are fond of drawing between the "*latreia*," or adoration, which is due only to God, the "*douleia*," or service which should be paid to the saints, and the "*hyper-douleia*," or more exalted service, to be rendered to the Virgin Mary—a distinction more fanciful than real, and one that can be made on the pages of polemic treatises, but fades from sight in the practical worship of the people. We maintain that the reverence paid to the Virgin Mary is a reverence such as the Word of God permits to be rendered to God alone, inasmuch as the Church of Rome places the object of that reverence in the very place of God, and enjoins the use of those very terms in approaching the Virgin Mary which the Holy Scriptures employ with reference to the Almighty. In other words, while the designation of the Virgin Mary as God is studiously avoided, the Church of Rome has placed her, by the language that Church adopts and the present pontiff endorses, in the very relation to man which God occupies. It is as though one should place in the centre of our planetary system some glorious body which he should describe by means of all the epithets we are accustomed to apply to the sun, and to which he should assign the exercise of every influence, whether of light, heat or electricity, that belongs to our grand luminary, and yet deny that the body he had placed there was the sun. The Virgin Mary is the centre of the Roman Catholic system of worship, endowed with every essential attribute of godhead. Of this we find the proof in the approval that has been given by the Church to such blasphemous productions as the Glories of Mary, and the, if possible, still more blasphemous work of him who, with misplaced ingenuity, adapted the Book of Psalms to the devotions of the people by substituting everywhere the name of the Virgin Mary for the name of God. Of this, too, we find sufficient proof in the Encyclical now before us. Not to recall the terms applied to the Virgin in the long passages which we have quoted, we find in other parts of the document such statements as these: She is "the guardian of our peace and minister to us of heavenly grace." She is "placed on the highest summit of power and glory in heaven, in order that she may bestow the help of her patronage on men who through so many labors and dangers are striving to reach that eternal city." "It has always been the habit of Catholics in danger and in troublous times to fly for refuge to Mary, and to seek for peace in her maternal goodness, *showing that the Catholic Church has always and with justice*, PUT ALL HER HOPE AND TRUST IN THE MOTHER OF GOD." "The Immaculate Virgin" is "asso-

ciated with Him, [God], in the work of man's salvation." She "has a favor and power with her Son greater than any human or angelic creature has ever obtained or ever can gain." "It cannot be doubted that she would deign, and even be anxious, to receive the aspirations of the Universal Church." It is given her "to destroy all heresies." She is the "heavenly Patroness of the human race." As such she "will receive with joy these prayers and supplications, and will easily obtain that the good shall grow in virtue, and that the erring should return to salvation." Certainly no god of Olympus, Zeus himself scarcely excepted, was invested by his heathen devotees with larger attributes, or received a more real worship than is indicated by the application of the epithets here employed. It is the culmination of Mariolatry.

THE AMERICAN CHAPEL AND PROTESTANT MISSIONS IN FRANCE.

By REV. E. P. PARKER, D. D. in an Editorial article in the *Hartford Courant*.)

Within the past year, Dr. A. F. Beard, who is honorably known among his brethren of the Congregational churches and ministry, left his successful pastorate in Syracuse, N. Y., to take charge of the American Chapel in Paris. In taking hold of a task so important, and which involves other than pecuniary sacrifices, Dr. Beard aims to make the American Chapel in Paris an important link of connection between the new Protestant movements in France and the American churches; and will not regard his work as accomplished, unless he succeeds in establishing such a connection. Americans in Paris will find Dr. Beard a most kind and courteous gentleman, ready in all ways and by all means to be of service to his fellow citizens, and doubly ready to welcome all who will give him cheer and aid in his good work.

It is through his kindness that we are able to set forth some facts concerning the progress and prospects of Protestantism in France.

One gets but a partial idea of the Evangelical movements in France by what is visible thereof in Paris. The old phrase "Paris is France," becomes less and less true as republicanism gets root and growth. All through the Provinces a most hopeful and interesting work is going on, partly political and partly religious. There is everywhere manifest a great degree of religious inquiry. The people are eager to hear, and "Conferences" on Protestantism attract throngs of people everywhere. The people see that clericalism means political sterility, and that somehow Protestant nations have progressive ideas and the secrets of prosperous

social and political life. The lines of clericalism are constantly yielding, not only to the strong pressure of political action, but to the assaults of the Huguenot churches. But in Paris, the McAll mission is doing a great work. In and around Paris it has thirty-two stations containing nearly 6,000 sittings; and in these stations were held, last year, 7,459 meetings, attended by nearly 500,000 people. All sorts of people attend these meetings. There are industrial and medical schools connected with this mission, and the people, beholding Christianity as a dispensation of mercy and ministration of good, wonder, and come again and again. About 36,000 children attended the schools of the mission last year, and many of these children never saw a Bible, and never heard a prayer in their own tongue, until they entered these schools.

This mission work is most economically conducted. Many of the workers are serving without any pay. The total expenses for the year, including rents—including everything in the nature of expense—was less than \$25,000.

This sort of work is repeated in many cities and centres in France, to the number of eighty stations with 13,200 sittings; and the entire work throughout these eighty stations in France, cost, last year, \$45,000. There are no more devoted, self-sacrificing men and women anywhere in the service of Christ, than many who are at work in these "white fields of France," without money and without price.

The great problem is how to connect this vast and growing network of missions with some stable system of churches. The idea of the McAll movement is to send the gathered sheep into the fold of the existing French Protestant Church. There is a remnant of the Reformed or Huguenot Church, numbering 700,000 in a population of thirty-eight millions. Until these latter republican days, these Huguenot people have never had the liberty of propagandism. They had forgotten the missionary spirit. They are very poor. Dr. Bersier, the most eloquent preacher in Paris, and one of the most eloquent preachers living, has never had a salary that would enable him to support his family without outside labor. Most of the Protestant pastors receive little more than a mere pittance. Some of these Parisian pastors are only too glad to receive English and American pupils into their families, to eke out a living. The cost of living is very high in France, and Paris is now the most expensive city in Europe to live in. Taxes are enormous. The French debt is now double that of England, and the treasury has had to provide, the last year, four hundred and forty millions of dollars for debt defence, which is more than England's entire revenue by ten millions of dollars. The total expenditure of the French treasury, last year, was seven hundred and ten millions of dollars, as against Great Britain's four hundred and thirty millions.

These Huguenot churches need help. Their sanctuaries are plain and cheerless. Their pastors scarcely live. Their theological schools are poorly provided for. And yet, *within* them the work of life has already begun. No more devoted ministers exist than theirs. The seminaries are thronged, and the professors are men who would do honor to their vocations in any land.

The outlook is hopeful and promising. The work of saving France must be done mainly through these old Huguenot churches. Men are not needed, nor colleges, nor seminaries. All these materials are at hand. But these brave, faithful, noble Protestants need the sympathy and help of their brethren in more prosperous Protestant countries. Their missionary societies are actively at work, planting churches, gathering congregations, sending forth ministers, but are sorely crippled for lack of funds. To this *permanent* work of the French Huguenot church, the McAll mission, in all its departments, is subsidiary—a fact never to be forgotten. There is no place on the globe where contributions of money for the propagation of the Gospel will effect more than in France to-day.

It is the true and noble aim of Dr. Beard to make the American Chapel in Paris a center of missionary influence in France, and by it to bring the American churches into closer sympathy and greater helpfulness towards these Huguenot churches, which are bearing the brunt of the battle in Christ's name, in that land of atheism and dead ecclesiasticism. It would seem as if this aim and purpose could easily enough be appreciated by all American Christians and churches. The chapel is, of course, a union church, and hitherto has not entered into the greatness of the work as Dr. Beard apprehends and describes it. More and more the French churches are looking to it for guidance, sympathy and succor. More and more they should look to it, nor in vain, as the visible embodiment and representative of American interest in their welfare and prosperity.

If fifty American churches would invest in the American church at Paris to the extent of taking one pew therein (\$80 a pew), the following good results would be secured:—The chapel would be solidly established, fifty more pews would be filled with people as yet unable to purchase sittings (there are hundreds of American students in Paris), and \$3,000 would be handed over to aid the work of the poor French churches and missions. Are there not some churches in Hartford that will buy a pew in the chapel in Paris, and have their name upon it, and so be joined with others in carrying out Dr. Beard's scheme of benevolence? The American churches can now directly and powerfully make themselves felt for great good in France.

LETTER FROM REV. JOHN R. McDOUGALL.

KELVINGROVE, BRIDGE OF ALLAN, }
SCOTLAND, August 9th, 1883.

REV. HENRY M. BAIRD, D.D.

Dear Christian Friend.—I am very grateful for your kind sympathy and help, over a series of years, to this work of grace in Italy, so little known, and so much laid, in the Providence of God, on my heart, and on my shoulders.

These Italian Churches have borne a noble testimony for a pure and free Gospel, and have had a glorious baptism of persecution.

It would have made your heart bleed, as it did mine, to know what the dear Christians at Fara Novarese were made to endure. In fact I couldn't stand it; and resolved, God helping me, to teach the Priests there, that no man should suffer for his religious convictions. And the building of a small and neat stone church will insure this. The people themselves gave £50, so I could the more readily undertake to raise the other £300 needed.

I hope these Churches will play the same part in Italy which our Churches have done in the history of our native land, in the consolidation of civil and religious liberty.

You could see, from my Report in March, how disappointed I was with the results of the whole Mission work in Italy—almost expressing the conviction that Italy, as a nation, had rejected the Gospel. Certainly Italy has not known and prized, as our native land did, the day of her merciful visitation.

This does not, of course, imply that we should hold our hand or cease doing our full part, leaving, for the present, results with God. Somehow and sometime, we believe that Popery in Italy, and in Ireland too, will give way before the advancing tide of a living, earnest Evangelicalism.

It is well we know that trials are but blessings in disguise, for the Lord has seen fit to try us severely of late. Last year it was the failure of supplies from America—this year it is the illness of our great pleader Gavazzi. At seventy-five years of age, there is little hope that the fixed rheumatic pain, in the region of the heart of the grand old man, will pass away. And this involves a loss of about £700 a year.

Yet I am calmer and more trustful than ever, knowing and having experienced, that the Lord reigneth and that the Lord provideth.

In these circumstances, I have brought two of our most ablest and devoted Evangelists, Signori Conti and Beruatto, from Rome and Venice, to this country. After improving their English for a month, they are going out on a round of quiet meetings, in order to interest the Christian public.

I also find that £15 covers our whole expenses, *for one day*—in college, students, colportage, schools and Mission stations; and I have begun to plead with God, and with friends, to undertake the support of these free Italian Churches, for one or more days—say on their own birthdays—that the truth of the Gospel may be maintained in that land, which is so pre-emine it as a centre for the outspread of superstition and error.

For her, in all my visits to the native Churches last winter, I was more urgent than ever, as to self-supporting efforts, and the response was very gratifying. Unfortunately the sum total of their givings, after paying local expenses, is comparatively a small sum, say £300; the Churches, as yet, being wholly composed of the poor of this world.

We sustained a great loss last October, in the death of our beloved Professor Henderson, and we are waiting for light and guidance in the matter of his successor.

There is much strong desire being expressed at present, in the Evangelical journals of Italy, in favor of union among the Churches. This will enlist the sympathy of all. It would certainly be an immense advantage to our common Christianity, if we could fling out the banner of one "Italian Evangelical Church," before the eyes of the Italian people and of the Pope.

I hope you are in excellent health, and in the enjoyment of every blessing of God, and that you will kindly continue your sympathy and aid to this struggling cause of God.

For myself, certainly, I shall be glad to be freed, if the Lord will, by another year from our present special troubles, if that be good for us.

With kindest regards, yours very sincerely and gratefully,

JOHN R. MCDougALL.

[P. S.] My address, after September 10th, is "Scotch Church, Florence, Italy."

THE REV. EDWIN F. HATFIELD, D. D.

At the stated meeting of the Board of Directors of the American and Foreign Christian Union, held in the Society's Rooms, on Thursday, October 11th, 1883, the following minute was unanimously adopted:

Resolved, That the Directors of the American and Foreign Christian Union record an expression of their sorrow at the death of their late associate, the Rev. Edwin F. Hatfield, D.D., which occurred since their last meeting, on the 22d of September, 1883.

Dr. Hatfield was, for many years, one of the most active and energetic members of the Board, serving faithfully upon its committees, and freely giving both of his time and of his best thoughts to the interests of the

American and Foreign Christian Union. Wise in counsel, and skillful in the execution of the measures adopted, he brought to the service of the Society a rare fund of experience in the conduct of affairs, and a heart full of love for the souls of perishing men. Although, for some years past, debarred by the state of his bodily strength from meeting often with the Board, or taking part in its deliberations, his sympathy in its work was undiminished. The Directors feel that, in his removal from earth, they have been called to part with a warm friend, a prudent counsellor, and a dear Christian brother, whose consistent and devoted life will ever be to them both a tender memory and an inspiration to renewed consecration to the Lord Jesus Christ.

DR. de PRESSENSÉ ON MARTIN LUTHER.

(From an article in the *Journal des Débats*—Translated for the CHRISTIAN WORLD.)

Luther was born at Eisleben, November 10th, 1483. Protestant Germany has resolved to celebrate with éclat this great anniversary. In every country of the world the Churches that have issued from the Reformation will take part in this jubilee. They are right. There is no more glorious date in modern history, because in many respects modern history springs from it. To whatever religious opinions one may belong, it must be admitted that the Reformation was as necessary as the Renaissance, in order to put an end to the Middle Ages. We may regret, from one particular point of view, that the unity of belief and of worship was rent asunder in the sixteenth century; and, nevertheless, it cannot be overlooked that liberty, in all its domains, beginning with that of the human intelligence, could only have its birth when a decided blow had been struck at that unity, which weighed so heavily upon the human race, crushing out all individualism. Catholicism itself, in spite of its loss of a part of the world, gained, from the very commencement of the formidable strife in which it found itself engaged, a moral vitality, an intellectual vigor, which it would never have known while it retained that species of universal monarchy which, at the same time, rendered it torpid and corrupted it. Nothing is more sterile and more fatal than the embrace of religious autocracy and state despotism. The path of social progress was thrown wide open from the day when the religious conscience, rising in insurrection against the two tyrannies, asserted its claims and resolutely prosecuted their conquest and consecration.

Let us, at length, without contesting the inestimable services it has rendered to high culture, recognize the fact that the Renaissance would not,

by itself alone, have been sufficient to free the human mind from the thralldom of scholasticism. It was not enough to be enchanted before the recovered marvels of ancient genius; it was necessary to create a current that should sweep away the ancient idols. Now the spring of these innovating currents gushes forth only from the depths of the human soul. Whether we like it or not, it is certain, as a matter of fact, that great religious movements alone have power enough to inaugurate a new era in history. This is the reason, in a certain sense and looking broadly at events, that all the friends of liberty can join in the jubilee of the initiator of the Reformation—for the Reformation has been of advantage even to its most decided opponents, as may be judged by comparing the state of Catholicism toward the end of the sixteenth century with its state a century earlier, at a time when the servitude of the mind was equalled only by the corruption of morals, and when all the noble and saintly souls the world still retained were wasting away in impotent desires for a reformation.

The jubilee of Luther is worthy, on all accounts, of exciting universal sympathy. It has not a national bearing alone. Although Luther belongs, in the first instance to Germany—we may indeed consider him as its ideal representative in the sixteenth century, for he has all the characteristics of his race carried to the highest degree of development—he belongs none the less to the whole human race, as one of its most illustrious sons, clothed in the only royalty that is of divine right—that moral royalty which forces itself upon a generation, and casts its beams beyond the borders of the country that was its cradle. Let us not forget that the jubilee of a reformer ought not resemble a canonization. We are not proposing to make an apotheosis of Luther. He had his great imperfections, his narrownesses, his hard points, his inconsistencies; he committed more than one great fault.

Nevertheless he remained great among the greatest. Only bigoted historians (*historiens de congrégation*) or editors of journals belonging to a fanatical devotion, will attempt to belittle or tarnish his memory by ascribing to the vilest motives, to a quarrel of monks, or a low sensuality, the commencement of one of the grandest movements of history. That son of a poor miner, becoming in a few years a moral power, which made the Pope turn pale, and an Emperor, bearing the name of Charles V., retreat—an Emperor to whom, in the Diet of Worms, he directed that sentence, at once humble and proud, the motto of all holy revolts of conscience against force—“*I can do no otherwise; may God help me!*”—that poor little monk, overwhelmed by the bonds of a servile devotion, who suddenly shakes them off, and breaks them, and draws after him thousands of souls, while sending forth to the four corners of heaven a divine word, for a long time a forgotten text, but which has graven itself

on his heart in letters of fire: "*The just shall live by faith*;"—that unequalled popular orator, who clothes his thoughts in a masculine and vivid style which is a true creation;—that valiant combatant, who never grows weary, and whose pen is more dreaded than a sword by the authorities of the past; as skillful in reconstructing as in destroying, as is proved by the ecclesiastical edifice reared by him, in which so many generations have been sheltered,—if greatness is not to be found here, where shall it be found? If, after all this, men endeavor to belittle him by finding fault with his hearth, which never ceased to be pure, and had its touching poetry, despite some sallies of a buffoonery, which one would like to suppress, we care little for it. We blame everything in him that deserves blame or criticism.

The memories recalled by Erfurth and Wartburg are among the number of the finest in the history of the German Reformation. They constitute, as it were, its pure dawn, before the struggles in which politics intermeddled, in which human passions were unchained. At Erfurth the whole Reformation centres in the heart of Luther.

Luther had started with the rough apprenticeship of poverty. Often he obtained his daily bread only by singing hymns, according to the custom of the times, at the door of generous benefactors of studious youth. He was in this way closely bound to the people; he lived the people's life. Thus, to use a celebrated expression, a chord within him always vibrates to a chord in the breast of the people. This was the reason that he knew, in an admirable manner, how to speak the language which his people could understand. Despite his poverty, his father never consented to have him interrupt his studies. This led him at a later time to say: "Let your sons study with confidence, even should they be compelled to beg their bread. Must not the children of the people raise themselves out of the dust by suffering? You give to God a bit of unformed wood, which He himself sculptures, and out of which He makes men. It is always the case that His son and my son—that is to say, the children of the people—will lead the world, the State, and the Church." It is well known to what an extent he devoted his attention to these children of the people—with what energy he promoted their education. The great development of popular education is one of the grandest sides of his work.

No drama is more pathetic than the drama enacted in his cell. With him there was no settled purpose to cause a revolt, no resolution consciously taken to overthrow the religious authority of the past. It was only gradually that the light dawned on his mind, and, if this light came at last to gain the brilliancy and terrible power of the lightning, it was because the bolt had consumed him the first of all. This unknown monk, that waters with his tears the cold stone pavement on which he kneels, is

not a rebel; he is a penitent, ardently seeking the quieting of his conscience. The question that is agitating him is, in the first instance, neither social nor theological. It is of a very much higher order. It is the great question which is at the bottom of all religions, and which will last so long as religion itself shall not have disappeared from the earth. Now, it is not sufficient for this that some delicate, refined intellects have passed upon it. The question amounts to this: "What must be done to escape from remorse, to triumph over evil, to find God again?" Luther endeavored to find peace in the paths opened by the Church of his times. He submitted to all the practices of the Church, to all the austerities of monastic life. He went to seek peace in the holy city of his religion, at the feet of the Vicar of Christ; and lo! this city was not holy, and the pardons granted or sold by the man himself that was deified, had no efficacy. Hence his tears, his despair, his prayers full of groans up to the hour when a first gleam lighted up his gloomy skies. It came to him from that mystic theology which, toward the end of the Middle Ages, snatched men away from the restrictions of ecclesiastical authority by raising them, as on wings, to the divine absolute, where they forgot all that is earthly. Yet he needed, to do his work, something more than that noble mysticism that was, as it were, an elevated flight. It was when the disciple of Staupitz had become the disciple of Saint Paul—when he had grasped that deep saying: "*The just shall live by faith*," that he had in his hand the lever that could lift a world. He who but yesterday was a monk, who could do nothing but weep and afflict his body, arose from the dust of his cell—a reformer.

The children of the Reformation were therefore right in beginning the jubilee of Luther at Erturh; for we must look nowhere else than in the Augustinian monastery for what the Reformation needed. It is with good reason that, two days later, they continued the celebration in that lonely castle of Wartburg, where the reformer found a refuge after the Diet of Worms, on the morrow after his courageous resistance against Charles the Fifth. It was in this austere retreat that he found the true mode of exorcising those spirits of darkness by whom he believed himself to be assailed in his sleepless nights, and who were no other than the demons of ignorance and superstition. That mode of exorcising was his translation of the Holy Scriptures into the vulgar tongue. This was the sun that would chase the birds of the night.

This translation, which has the value of an original work, founded forever the national language, and it turned out that, while doing an apostle's work, Luther had rendered the greatest service to high culture, as well as to the diffusion of intelligence.

The sacred tongue, beyond the reach of the common people, was replaced by a language which the peasant, the workman, women, and even

children could understand. Like unto the metal that has been purified from its dross by the fire, it came forth limpid from the furnace of the most fearful struggle ever witnessed by the world since the foundation of Christianity. The Reformation and the Renaissance thus showed themselves to be closely associated from the very first day of their existence.

THE LUTHER EXHIBITION AT THE BRITISH MUSEUM.

(From the *London Times*)

Since the announcement made by us on Thursday, the 16th ult., of a projected Luther Exhibition at the British Museum, the work has not only taken shape, but the objects selected to meet the public view have been arranged in a series of glazed cases and placed in the Grenville Library, each object being accompanied by a brief descriptive label.

Of the exhibits worthy of notice are the first edition of Luther's Testament in German, Wittenberg, September, 1522; the first edition of his complete Bible in German, Wittenberg, 1534; the first edition of the Psalter by Luther in German, Strasburg, 1524; and the first German Pentateuch by Luther, Wittenberg, 1523. These and many other early editions of the Bible or its parts are contained in case 9 of the exhibition, in which case also is seen the first edition of Luther's "Tischreden," his celebrated Table-Talk, Eisleben, 1566. Here also are shown two works by Ulrich von Hutton, a friend and admirer of Luther—one of which is entitled "Dialogi Huttenici novi, perquam festivi," 1521. In this work, produced in the very year of the Diet of Worms, the followers of Luther are for the first time designated as "Lutherici."

In case 2, we see the first edition of Henry VIII.'s "Assertio septem Sacramentorum adversus Martinum Lutherum," the work for which Pope Leo X. conferred upon Henry the title of "Defender of the Faith," printed by Pynson, London, 1521. This is a very handsome volume, and the title is surrounded by a wood-cut border designed by Holbein. In close neighborhood is Luther's answer to the same, "Antwortt deutsch Mart. Luther's auff König Heinrichs von Engelland Buch," Wittenberg, 1522. In this case is also seen "Das Tauff-buchlin, verdeutscht durch Mart. Luther," Wittenberg, 1523—the Order of Baptism, translated and altered by Luther, in German, being the first departure of Luther from the Liturgies of the Church. Another work shown is Luther's "De Votis Monasticis," a treatise on monastic vows, Wittenberg (1521?), and his work, "Vom eelichen Leben," a treatise on the marriage state, Witten-

berg, 1522. In this case are also the following interesting publications: "Bulla Decimi Leonis contra errores Martini Lutheri et Sequacium," the Bull of Leo X. against Luther and his followers, 1520; "Bulla Cene Domini, verdeutscht durch Martin Luther," Wittenberg, 1522; "Epistola Lutheriana ad Leonem Decimum, Tractatus de Libertate Christianâ," Luther's treatise on Christian liberty, addressed to Leo X., Wittenberg, 1520; "Ad Cesaree Maiest. Interrogata D. Martini L. Responsum, Wurmacie XVII. Aprilis, anno MDXXI.," Luther's reply to the Emperor's interrogation, Worms, 17th of April, 1521, in Latin, concluding with the famous exclamation in German, "Ich kann nicht anderst; hie stehe ich; Got helff mir. Amen." (*Anglicè*, "I cannot do otherwise; here stand I; God help me. Amen.") "Condemnatio doctrinalis Librorum Martini Lutheri, per quosdam Magistros nostros Lovanienses et Colonienses facta," with Luther's reply to the same, 1520. Finally, we may mention, "Breve quoddam Papæ Adriani Sexti adversus Lutherum," Brief of Adrian VI. against Luther, Nov. 30th, 1522.

We may further mention an interesting manuscript letter of Luther to Thomas Cromwell, Earl of Essex, respecting a visit paid to him by Dr. Robert Barnes, dated Wittenberg, "Die palmarum, 1536," Latin. This is shown in case 7, while in case 6 we have a remarkable contemporary account in English, of the ceremony of publishing Pope Leo X's sentence against Luther, in St. Paul's, London, in the presence of Cardinal Wolsey, Archbishop of York, of the Archbishop of Canterbury, and others, May 12th, 1521. The exhibition has already attracted many visitors.

There is now shown a very curious wood engraving of a dream said to have been dreamt by the Elector of Saxony, Frederick III., called "the Wise," at Schweinitz, in 1517, the night before Martin Luther affixed his theses against Indulgences to the door of the Church at Wittenberg. Luther is represented as writing on the door with a pen of great length, which, passing through the head of a lion emblematical of the Church of Rome, knocks off the tiara from the head of Pope Leo X. From this pen smaller ones are being drawn by other Reformers, and on the right two men are seen drawing feathers from a goose, which is being burnt, and is intended to represent Luther's great predecessor, John Huss, burnt at Constance in 1415. Above this engraving are the words, "Göttlicher Schrifftmessiger woldenckwürdiger Traum welchen der Hochlöbliche Gottselige Churfürst, Friederich 3er, Sachsen," etc. This engraving was published in 1617 to commemorate the first centenary of Luther's protest against Indulgences in 1517. Another highly interesting engraving is that showing the presentation of the Confession of Augsburg, or declaration of the faith of the Reformed Princes, to the Emperor Charles V., on the 25th of June, 1530. This confession was drawn up by Me-

lanchthon, and approved by Luther. The Emperor Charles V. is shown seated on his throne, receiving the Confession from the Protestant Princes who stand before him. They are John the Constant, Elector of Saxony; George, Margrave of Brandenburg-Au-pach; Ernst, Duke of Lüneburg; Philip, Landgrave of Hesse; Wolfgang, Prince of Anhalt; and the representatives of the free cities of Nuremberg and Reutlingen. This engraving was published in 1630, to commemorate the first centenary of the Augsburg Confession in 1530. The present copy is printed on vellum, and colored.

On the table in the Grenville-room we notice a fine statuette of Luther in terra-cotta, modelled after Lucas Cranach's portrait by Mr. Charles Martin, and lent by him to the present Exhibition. It is a very striking full-length figure of the great Reformer.

The following is the full text of the interesting MS. to which we have before alluded as containing a contemporary account in English of the ceremony of publishing Pope Leo X.'s sentence against Luther, in St. Paul's, London, in the presence of Cardinal Wolsey, Archbishop of York, of the Archbishop of Canterbury, and others, May 12th, 1521.—

Cotton MSS. Vitellius, B. 4. f. 115:

"12 May. Pope's sentence against Martin Luther, published in London: The XIIth daye of Maye in the yeaere of our Lord, 1521, and in the thirteenth yeaere of the raigne of our Sovereigne Lord Kinge Henry the eighte of that name the Lord Thomas Wolcey by the grace of god Legate de Latere Cardinall of Saint Cecely and Archbishop of Yorke came unto Saint Paule's church of London with the most parte of the Byshops of the Realme, where he was received with procession and sensid by Mr. Richard Pace, then beeing Deane of the said church. After which ceremonies done there were 4 Doctors that bare a canope of cloth of gold over him goinge to the highe alter where hee made his obligations which done hee proceeded forth as above said to the Crosse in Paule's Church-yard where was ordeined a scaffold for the same cause, and hee sittinge under his cloth of estate which was ordeined him his 2 crosses on everie side of him, on his right hand sitting on the pace where hee sit his feete the Popes Embassador and next him the Byshop of Duresme and all the other Byshops with oher noble Prelates sate on twoe formes oute righte forthe, and then the Byshop of Rochester made a sermon by the consentinge of the whole clergie of England by the commandement of the Pope againste one Martinus Eleuthereus, and all his workes, because hee erred sore and spake againste the hollie faithe, and denounced them accursed which kept anie of his bookes, and there were manie burned in the said church yeaerd of his said booke. duringe the sermon which ended my Lord Cardinall went home to dinner with all the other Prelates."

WHAT THE REFORMATION WAS, AND IS, AND WILL BE.

From *The New York Observer*.

Merle d'Aubigné, the greatest historian of the Reformation, asks, at the outset of his work, and as a vindication of his purpose :

"Shall we not acknowledge the hand of God in those great men, or in those mighty nations which arise—come forth as it were from the dust of the earth,—and give a new impulse, a new form, or a new destiny to human affairs? Shall we not acknowledge His hand in those heroes who spring up among men at appointed times; who display activity and energy beyond the ordinary limits of human strength, and around whom individuals and nations gather, as if to a superior and mysterious power? Who launched them into the expanse of ages, like comets of vast extent and flaming trains, appearing at long intervals? Who, but God himself?

"The history of the Reformation directs men to God, who orders all events in history; to that divine word, ever ancient in the eternal nature of the truths it contains; ever new in the regenerative influence it exercises. that word which three centuries ago purified society, brought back the faith of God to souls enfeebled by superstition, and which in every age of man's history is the source whence cometh salvation."

In every line of that powerful paragraph is a distinct, pithy, and suggestive argument in favor of a holy commemoration of the birthday of the man whom God raised up to be the Mighty Reformer. We are prone to associate the Reformation only with a protest against the corruptions of the Church of Rome. It is not unlikely that thousands now imagine there would have been no upheaval of the frame-work of society had it not been for the abominable immoralities of pope, priests, and people. Such thinkers forget that the Reformation was the emancipation of the soul of man from the direst despotism that ever held in bondage the human mind. They forget it had a secular as well as a religious side, and was the Declaration of Independence, from which there sprang all the liberty that now blesses the human race.

It is impossible to exaggerate the moral and social corruption into which the world had sunk in those dark ages. "Rome was one vast scene of debauchery, wherein the most powerful families in Italy contended for pre-eminence." Of one of the popes it was said by an Italian historian: "His manners were so charming that he would have been a perfect man if he had had some knowledge in religious matters, and a little more inclination for piety, concerning which he never troubled himself." Which is to say, if he had had a little religion, he would have had a little of everything. But it is not in the light of this great darkness that we are to study the magnitude of that deliverance which the human family owes to

the Reformation. The Church of Rome having corrupted its way into the earth like the old world before the flood, had become (as what is left of it is now) an organized conspiracy against the liberties of mankind. Unquestioning submission to authority was, and is, the cardinal feature of the papal system. Conscience was, and is, kept for the individual by the priest. What is right and wrong is determined not by the word of God, enlightening the sinner's mind, but by the decree of the Church. Indulgence in sin was granted by the Church for a price, and vast sums of money were drawn into the coffers of the pope by this traffic in the vices of mankind. The walls of St. Peter's Cathedral at Rome are built by the money made in this unholy trade. Salvation from hell was promised, and millions believed it to be procured only by submission to a Church whose chief priests and scribes were the incarnation of the sins which God most abhors. Thus the way of life, through repentance and faith, became obsolete. A man was saved without the Saviour, and the plan of salvation which cost the blood of the Son of God was made of none effect. Superstition, ignorance, vice, covered the earth as with a pall. The stench of universal corruption went up to heaven !

What then does the world owe to the man and the men who raised the standard of revolution, organized the rebellion against the direst despotism with which earth was ever cursed, and led the forces of truth and righteousness to victory and independence !

It is estimated that, in the year 1500, out of the 52,000,000 square miles, which measure the earth's area, the Romish Church covered nearly 4,000,000. The remainder was held by pagans and Mohammedans. To-day the Romish church is dominant over 9,000,000 of square miles, and the Reformation principles control the thought of the people on 14,000,000 of square miles ! And we cannot adequately estimate the value of that Reformation without taking a careful survey of the moral, intellectual, and physical condition of the people that dwell on the square miles dominated by Romanism and the Reformation.

What makes the difference between Spain and England ?

What makes Scotland better than Ireland ?

What makes Germany stronger than France ?

What has kept Italy in mental and moral debasement ; and what has infused new life and hope into her since the downfall of the pope ?

What would this Western world be to-day if the Church of Rome had not been shorn of its strength before its settlement by Europeans ?

What causes the difference in all the elements of greatness, and of happiness between North America and South America ?

Compare Mexico with Ohio, and explain the contrast.

What has Roman Catholic principle done for the legislation of civilization ? Pagan Rome contributed far more to the just jurisprudence of

modern nations than Rome did in the whole ten centuries while papal wisdom and learning were dominant forces in Europe.

What but the Reformation has given impulse to letters, to art, to science, to invention—to all that elevates, enriches, and gladdens mankind.

He is blind who does not see the hand of God in history, and in no one event in the whole world's history is that mighty omnipotent hand more distinctly visible than in the overthrow of papal power and the exaltation of that Protestant principle, which now permeates society, and is filling the earth with knowledge and freedom. For this let us acknowledge God.

The right of every man to think for himself, subject only to God, this is the core of the Reformation. No other lord of the conscience, no priest between the soul and its great high-priest, the eternal Son of God; no power to forgive sin but God only. These are central truths which Rome denies, and the Reformation made the vital forces to deliver the human race from mental and moral slavery.

This is the victory and the liberty which we celebrate when we thank God for the birth and life of Martin Luther.

The Protestant world will recognize these facts when, on the Continent of Europe, in England, and Scotland, and all over free America, the tenth day of November, 1883, is distinguished by meetings, prayers, orations, and songs of praise, to celebrate the day when a child was born who grew to be the master man of the Great Reformation. Every Protestant church in Christendom ought to crowd its gates with thankful songs—give glory to God in the highest, and bless His holy name.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

Miss L. Purlier, one of our Bible-women in Cincinnati, gives a considerable space in her monthly report to an account of her efforts to reclaim from the sin of drunkenness some persons hitherto regarded almost as hopeless. In some respects the most interesting is the case of a poor man, a Roman Catholic, whose attempts to reform have been numerous, but who has broken the pledge which he made to his priest.

Intelligent man as he seemed to be in many things, he was totally blind in regard to spiritual things—without true faith, and living only by sight, looking to the priest and to the crucifix in his hand, and trusting in the confessional and the absolution of man. "About eighty visits," says Miss Purlier, "have been made to families, rather more time than usual being spent with each. In one of these I was informed, by the daughter, that the Bible could not be read nor prayer be offered. So I spoke kindly to them and related a number of incidents in my daily life, repeating

portions of Scripture suitable to these circumstances, to which they listened with apparent interest. My prayer is, that though they received the Word unconsciously, it may give them light. The Cottage prayer-meeting is still held each week. One present being urged to come to Jesus, said: 'If I could forgive my enemies, then I could become a Christian.' She was told she must become a Christian first; then she would be able to forgive enemies. It is Christ's love in the heart which helps us do these things. If opportunity offered, many of these meetings could be held, with good results.

"Tracts and papers have been distributed and thankfully received. I trust many have been comforted and brought nearer to Him who is the Life, the Truth, and the Way."

Miss Schiller writes:

"During the month of September I made about 125 family visits, mostly among German-speaking people, who gave me a cordial welcome.

"I made four visits to the Cincinnati Hospital. In speaking with a young woman to whom I gave a large-print Testament, some time ago, she referred to the book and said, 'Oh! I just love the book you gave me. I can't do without reading some in it every morning.' In a family I was requested to get a Bible for them, for which they were willing to pay. I always encourage this, where they have any means, hoping they will appreciate the book as it deserves.

"Two visits were made to the Roman Catholic Hospital. In the first of these visits the poor woman in whom I was most interested said to me: 'Oh! I do want to leave this place. I don't like it here; it is *too Catholic*; I must get away.' She did not realize that she would leave it for another world so soon; but before another week had passed she was called; I am told she re-

ceived the communion of the Roman Catholic Church before she died; but I do feel that it was given her after the power of resistance was gone, or she was in an unconscious state—as her last words to me, one week before, indicated that she had no faith in that religion.

"The general distribution of tracts, cards and papers was carried on as usual among all classes of people, and was accepted in all cases.

"May the good words find lodgment in some heart, and work for its good!"

Chicago, Ill.—Rev. A. Miller.

Mr. Miller reports for September that he has visited sixty-three families, and that, with rare exceptions, he was well received and permitted to converse with the members present on the great subject of religion. A funeral service which he conducted seemed to make a deep impression upon the parents, and, it is hoped, will be blessed to their eternal welfare. The public services in the Mission chapel have been well attended, and considerable interest is manifested at the prayer-meetings. The Sunday-school is in good condition, with an attendance of from seventy to eighty-five children.

St. Paul, Minn.—Rev. E. B. Irmscher.

During the month Mr. Irmscher made about three hundred visits, offering prayer wherever he found it possible to do so. In the course of these visits he was able to invite forty-two strangers to the churches and thirty-eight children to the Sunday-school. Two hundred tracts were distributed, and fifty-three copies of the Sacred Scriptures were sold or given; in eighteen cases copies of the Word of God were refused.

San Francisco, Cal.—Rev. E. Verrue.

During the month of September the distribution of copies of the Sacred Scriptures and of tracts, etc., was as follows: 412 copies of the New Testament (249 on land and 163 on board of ships in the port of San Francisco), eight Bibles, five portions of Scriptures, and 696 tracts and periodicals. The New Testaments were in eight different languages—English, French, German, Swedish, Danish, Spanish, Portuguese and Italian.

The French assistant reports: "On visiting at the Potrero, at noon, I attempted to enter a large factory, but was repulsed by the gatekeeper. In vain I exhibited my books and papers, in the hope of exciting his curiosity, and I was about to retire, when a voice called from within and said: 'Let him come in; let us see what he has got.' It was the foreman, who, when he knew my errand, began to laugh at me. A serious conversation, however, took place. Some workmen came and joined us, and I distributed a few New Testaments and papers, promising a fresh supply for another visit, if those now given had been read. The following week I made my second visit. The Testaments and papers had been read, more were asked for, and I sold three New Testaments to three very interesting young men, with a serious exhortation to read them and to pray for Divine assistance to understand them. On board of a ship I met a sailor—a very profane man—always swearing at everything and everybody. He was quite irreligious, and would not listen to my entreaties in behalf of the salvation of his soul. He was very fond of reading, and would read anything in the shape of novels, old papers, etc. One day I saw him on the wharf; he had nothing to do and nothing to read. I went to him with a New Testament and said: 'Here is the book you want; take it, and if you are not satis-

fied with its contents give it back to me next week.' When I saw him again the men were very busy; the ship was about to depart, but my man had time to give me a good shake of the hand and say, 'Thank you!' It is with pleasure that I have to report a greater number of destitute families supplied this month with the Word of Life; I did not meet with so many rebuffs."

The Italian colporteur reports that he sold a Spanish Bible to a family; but about a week after he returned to the same house with some tracts to inquire if they had read the Book of God. The wife complained and said, "You sold me a Protestant Bible!" Our colporteur told her that there is no essential difference in the Bibles; there is only a Christian Bible, which does not recognize any sect. She answered him that she knew it was a Protestant Bible, and that he had to take it back. He offered to return the money she had paid for it, but she would take neither the Bible nor the money. He said: "If it is your will, I will give the Bible to a poor family who will be glad to receive it;" which he did a few days afterwards, when he met a family who wished very much to have a Bible, but, the husband having been sick for several weeks, they could not buy one. A few days ago he met several of his countrymen who are gardeners in South San Francisco, and offered the Word of God to them. One of them told him there was no God in California. "See the rich people! They make the poor man work very hard every day in the week, and, with all that, he can scarcely earn his daily bread!" The colporteur answered: "When people do not know the Bible, they are selfish; but when they learn to know Christ and find the pardon of their sins by faith through grace, they feel that they must love their neighbor as themselves and care for him." One of the gardeners present bought a Bible, and three others a New Testament each.

CHILI.

Progress of the Truth.

(From the *Valparaiso Record*.)

Many of the readers of the *Record* remember the state of alarm among the people here, several years ago, when the priests affirmed that there would soon be days of total darkness and a winding-up of affairs in general. Similar fears are prevalent just now in certain circles, owing to the harangues of the clergy in view of the attitude of Congress toward the Ultramontane party. A woman in this city, after listening to a discourse in which the "horrible iniquity" of non-sectarian cemeteries and the civil marriage bill was most forcibly portrayed, remarked to a friend: "*Si! es cierto, la religion va a acabar!*" If by religion is meant the prerogatives of the dominant church, there is some truth in the remark; these are passing away. Moreover, the abuses of the Church of Rome are being unmasked as never before in public places, and thousands are drifting into infidelity. Still there are many serious-minded people who feel that God will not leave the world in darkness concerning the way of salvation, and they are asking in all sincerity: What is the religion of Jesus Christ?

THE CHILIAN CHURCH.

This state of inquiry manifests itself in the increased attendance at our evangelical services. Our place of worship, that accommodated for so many years the large congregation of Union Church, looks well-filled now on Sabbath evenings. Persons from all ranks of society come as occasional hearers. Members of the Church are often accompanied by friends who have never read the Bible. English ladies sometimes bring their servants to whom they have spoken about the Gospel. The attention is excellent, and the thought is forced upon one: What

might not be accomplished here if there were in the pulpit a Chilian, wise, earnest, and filled with the spirit of the Living God! How his countrymen would flock around him to hear the Word of Life!

Among the eleven members recently received on profession of faith, the majority are heads of families. From six communicants now residing in Antofagasta, Pisagua, Llaillai, Constitution, Chillan and Tahiti, we have just received letters that assure us of their steadfastness in the faith of Christ and their love for the church where they made their covenant with God.

THE SHELTERING HOME.

Among the recent donations to this institution is one of \$25, American gold, from the Crombie Street S. S. of Salem, Mass. This was handed us by Miss Strout, who has just arrived and will take charge, later on, of the Escuela Popular. The brick patio and corridors of the Home have been covered with cement at the cost of Mr. E. S. Jones, to whom many thanks are due for this improvement. A neat railing has also been placed in front of the building. There are now seventeen inmates, and the expenses range from \$120 to \$140 per month.

"THE ALIANZA EVANJÉLICA."

This semi-monthly periodical has a circulation of 700 copies, and is supported mostly by voluntary contributions. From various parts of the country comes word of the good this humble organ of the Truth is doing. Chilians write for more copies to distribute among their friends, and often accompany the request with some donation. Some of our English-speaking friends here have been very kind in sending pecuniary aid for this periodical. The Union Sabbath School of Santiago has recently forwarded the sum of \$10 for this object, through the Rev. Mr. Smith.

Articles from the *Alianza* are occa-

sionally reproduced in the *Patria* of this city, and thus reach hundreds that never see a Protestant religious paper.

We hope the time may not be far distant when this important branch of our evangelical work shall be enlarged and made more efficient. Here is a wide field for a man with special aptitudes for journalism who longs to make known the Gospel of Christ on this coast.

HOW THE GOOD SEED IS CARRIED.

The following letter, received lately from a Chilian lawyer and editor in the interior, is of interest in this connection:

"Last February I had the honor of being present twice at the meetings of the Evangelical Society in Valparaiso, which you worthily represent in the press. I admired greatly the purity with which the religious faith is propagated, with no pomp nor ostentation but in the simple language of Christian truth.

"In order to aid as far as possible in furthering the reform, I procured copies of the Holy Bible, 'La Confession,' and 'Evenings with the Romanists.' With these three weapons of warfare I returned to my town, and among sensible people here, who are longing to emerge from darkness, the words already mentioned have been received with pleasure.

"A short time after my return I established a periodical, *La ———*, and in exchange have received your journal, which we have read with the deepest interest. The following gentlemen would be glad to receive regularly *La Alianza Evanjélica*. (The names of eight persons are given.) These individuals exert considerable influence in the community, and will be good soldiers. (Signed) J. T. N."

SHALL THE DEAD LIE UNBURIED?

Christian friends in other lands may glean from the following some idea of the lively combat just now being carried on here between Church and State.

The bill for non-sectarian cemeteries was recently approved by Congress and made a law by the signature of the President of the Republic. The law provides that any person, no matter what his or her religious beliefs may have been, can be interred in any of the cemeteries of the State or municipalities. The Ultramontanes consider this a profanation of ground made sacred by their "blessing." Forthwith there issues from the Archbishopric a solemn "execration" or cursing of the aforesaid ground. "Thus," they think, "the Government is checkmated, for our people will not dare to inter the remains of their friends in the unhallowed earth; we will have cemeteries of our own; the perquisites will fall into our pockets, and the unholy sons of Belial who have opposed us will find their cemeteries without patronage."

But, lo! this pleasant vision is suddenly and painfully brought to an end. The Ultramontanes wake up the next morning and find in the halls of the Archbishop's palace a decree from the Government prohibiting the use of any cemeteries except those of the State! No interments are to be permitted elsewhere. The dead must go unburied, unless you get over your superstitious notions and comply with the law! All honor to the President who evidently intends that this country shall not be ruled by priests. These by their own intemperate action and unhallowed zeal are widening the breach which already exists between them and the educated classes, and thus they are hastening the separation of Church and State. The Lord reigns, and the religious reformation of Chili may be nearer than the most sanguine have believed.

LITERARY NOTICES.

Methodist Quarterly Review.—Contents for October, 1883: 1, The Solidarity of Methodism, by Rev. Daniel Dorchester, D.D.; 2, Slavery in the North, by S. G. Arnold, Esq.; 3, The Church Lyceum, by Rev. A. C. George, D.D.; 4, Some Historic Places of Methodism, by Rev. W. W. Bennett, D.D.; 5, Support of Conference Claimants, by Rev. John

Poucher; 6, The Opium Traffic in China (first article), by Rev. S. L. Baldwin, D.D.; 7, Latin Pronunciation, by Rev. Edward Thomson, A.M.; 8, Synopsis of the Quarterlies; 9, Foreign Religious Intelligence; 10, Foreign Literary Intelligence; 11, Quarterly Book Table; 12, Hon. Oliver Hoyt: Sketch, with Portrait.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending September 30, 1883.

MASSACHUSETTS.

Newton, Mrs. Charlotte L. Read.... \$2 00

NEW YORK.

Tarrytown, Mrs. A. G. Phelps..... \$25 00
Hempstead, Mrs. Sarah M. Norris.. 5 00

NEW JERSEY.

Beverly, Rev. R. Taylor, D. D..... \$10 00
Newark, 2 00

PENNSYLVANIA.

West Alexander, Pres. Church, A. McClery, \$2 00 for C. W.; Jas. Moss, Wm. Armstrong—J. Trusdell, \$1 00—Others \$1 50..... \$6 50
Plain Grove, U. Pres. Church..... 8 25
\$14 75

ILLINOIS.

Jacksonville, Rev. Wm. Carter, late of Pittsfield, legacy, per Wm. C. Carter, Executor..... \$500 00

OHIO.

Cincinnati, Young Convert per Miss L. Purlier..... \$1 00
Polk, L. Householder, \$5.00; Others 55 cents..... 5 55
Savannah, Pres. Church..... 8 26
\$14 81

IOWA.

Le Mars, Union Meeting..... \$15 25
Columbus City, U. B. Church..... 20 00
Dysart, M. E. Church..... 12 25
Malcom, Union Meeting..... 18 10
\$60 60
Total for the month..... \$634 16

The Christian World.

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THE **DUPLICATE.**
Jan '84 17MH

Christian World

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?—*Milton*.

DECEMBER, 1883.

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The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF BEQUEST.

I bequeath to my executors the sum of dollars, in trust, to pay over the same in days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 34.

DECEMBER, 1883.

No. 12.

EDITORIAL NOTES.

TO OUR FRIENDS AND SUBSCRIBERS.—We beg leave to remind our friends of the request, frequently made heretofore, that they would interest themselves in increasing the circulation and consequent usefulness of this magazine, by securing new subscribers. A prompt remittance of their own subscriptions and donations to our publication will greatly oblige us.

VISIT OF REV. DR. A. F. BEARD.—We are happy to be able to state that the Rev. Dr. Beard, minister in charge of our American Chapel in Paris, will (D. V.) make a visit to this country, and is expected to reach New York about the date of publication of the present issue of the CHRISTIAN WORLD. He will doubtless be able to lay before the Christians of the United States, much fresh and interesting information of what he has himself seen of the work of evangelization in France. We need not bespeak for one so well known and beloved in the churches, the most kind and appreciative hearing.

THE PASTORAL LETTER OF THE ROMAN CATHOLIC BISHOPS of the "Province" of New York, is a document of so important a character, that we have deemed it well to reprint, for future reference, as large a part as our space would permit. This we should have done had it contained only matter liable to censure; for it becomes every Protestant, aspiring to the position of one that is competent to judge independently respecting the points of controversy between his own Church and the

Roman Catholic, to be well informed as to the most recent utterances of the latter, both in this country and abroad. But there is much in the document that should be noticed as worthy of commendation, much certainly, that is indicative of the extent to which the Church of Rome in this country has felt the influence of the free institutions, in the midst of which we live. It was under the favorable impressions made upon him by the reading of the Pastoral, that, on the 17th of October last, Professor Hopkins, of Auburn Theological Seminary, offered in the meeting of the Presbyterian Synod of New York, held in this city, the following resolution:—

Resolved, That the Synod hails with satisfaction the evidences of the increase of a patriotic spirit, and spirit of Christian freedom and progress, as exhibited in the pastoral letter of the late Synod of the Roman Catholic Province of New York. We heartily commend the sentiment of that letter in regard to the duty of the supervision by Christian ministers over the children of their flocks, practically guarding them against the pernicious literature now so common. We congratulate members of the Church of Rome in the United States, on the repeated emphasis with which archbishops and bishops magnify the glory of this Protestant land as the home of freedom, regulated by law; though we regret that these sentiments, so worthy of such citizens of the country, should be marred by the assertion of the right of the Pope to exercise unlimited and hateful despotism and power over any part of Italy. We acknowledge with high gratification the service of the Roman Catholics to the cause of Christian morality and public order, in the consistent testimony which this Roman Catholic province repeats to the sacredness of marriage. We also acknowledge its good work in reference to the disastrous character of wicked laws, facilitating divorce, and its condemnation of secret and oath-bound conspiracies to interfere with the rights of labor. We applaud the impressive picture drawn of the evils of intemperance, and the admonition to all Catholic liquor-sellers, to abstain entirely from its sale on Sundays, and never furnish it to children. The Synod congratulates the Roman Catholic Church on the concessions made to them of the right to congregational singing, and hopes the concession may be followed by allowance of the entire public service in a known tongue, by the removal of that discipline which forbids to the Roman Catholic faithful, the participation in the Lord's Supper, as Christ appointed it; and by the reforming of various other errors, which devout ministers have deplored from the Council of Trent to the present time. The Synod receives with great satisfaction the assurance, under the hands of Cardinal McCloskey, that the Pope at last has opened the treasures of the Vatican library to the whole world—a concession of which Protestants will be prompt to avail themselves.

THE RESOLUTION OF PROFESSOR HOPKINS was not, however, as erroneously stated in some of the daily, and as was repeated in the Roman Catholic weekly, papers, adopted by the Synod. The committee to which the resolution was referred, reported that it was not advisable to take action upon it; and the Synod, by a large majority, concurred in the same opinion. This was, we believe, eminently judicious. Much as we may rejoice in any improvement in the attitude of the Romish Church, here or

in any part of the world, our commendation must be pronounced only in full knowledge of the circumstances, and in such a form as to be open as little as possible to misconstruction. Protestants see no reason to modify, much less to make any essential change in the views they have always entertained of the system of which the Pope of Rome stands forth as the head and representative; and any approval of minor improvements must, of necessity, be very guarded, while the fact remains of the essential apostasy of that system from the truth as it is in Jesus. So long as the cardinal doctrine of Christianity, justification by God through faith without the works of the Law, is ignored or repudiated; so long as the view of the One Mediator between God and man is obscured or obliterated by the introduction of other mediators and intercessors; so long as the worship of the Almighty is confused by the sanction or toleration of worship, nominally of an inferior kind, addressed to the Virgin Mary and to saints; so long as the traditions of men are admitted as of equal authority with or superior to in authority to the inspired Word of God; so long as the study of the Holy Scriptures by the laity for themselves is forbidden or discouraged—so long it is the dictate of prudence, as well as of candor, to withhold any word that might by any possibility be interpreted as a partial endorsement of the Roman Catholic system. We conceive that system to be in error on what is vital to true Christianity; not but that we hope, and sincerely believe that there are many true Christians in its communion, in spite of that error; souls that rely simply upon Christ's atonement for salvation, and that truly worship Him, notwithstanding their exaggerated reverence for the Virgin Mary and the saints. We may, indeed, rejoice that the Roman Catholic episcopate and priesthood, apprehending the enormous evils of intemperance, are exerting themselves for its suppression. We may sincerely congratulate them and ourselves upon the position taken on the most critical social question of the day, the sanctity of marriage and the repeal of the lax laws in favor of divorce; though we cannot forget the comparative ease with which the marriages of princes and the rich can be declared null and void *ab initio* for canonical reasons. Let us be sure, however, that our language shall be so worded as not to seem, even in the slightest degree, to condone the great errors of the Romish Church, which have made it in so many instances, both at home and on our mission fields, the great practical obstacle to the spread of a pure Christianity.

THE COMMENTS OF THE CATHOLIC REVIEW upon the resolution just referred to, are sufficiently interesting and curious. We reproduce this characteristic effusion:—

The cowardice of Protestantism in dealing with the Catholic Church is never more evident than when its conscience forces it, like Balaam, to speak blessings of the work and workmen that it would curse. Thus when it undertakes to praise

some Catholic doctrine or Catholic work, it feels always called on to accompany it with a denunciation of something else which is quite beside the matter in hand. Two specimens of this style of praise will be found among our extracts this week. Some honest and well meant praise of the Sisters of Bon Secours, is marred by unnecessary reflections on the religion which inspired and which alone is capable of inspiring their devotion. So, when a Presbyterian, who, after all, must be in some degree a conscientious as well as a brave man, daring to think aloud good things of the Church, undertook to give voice to his conscience concerning the Bishops of our Provincial Council, their doctrine and the Pope, he felt, it would seem, that he must modify his praise by needlessly attacking the well understood use of Latin in our ancient liturgy. But this salve did not appease the wrath of the Dr. John Halls of the Synod, or of the Episcopalians of the *Times*, who can see no virtue in the great power that they would obliterate if they could. However, Dr. Hopkins may console himself with the reflection that the praise which he tried to bestow on the Catholic Church for the recent Pastoral of its Bishops is in the mouth and heart of every thoughtful and liberal man in the country. We devoutly trust that the honest men who find that that Pastoral has given them a new light concerning the Catholic Church, will look a little further into what she teaches and does. She courts inquiry; she has nothing to fear, nothing to be ashamed of. Her record, rightly read, is a divine history, the testimony to a divine work. Honest men, not well informed, may think, in accordance with the tradition of Protestantism, that they cannot afford to give her unstinted and unqualified praise. When they know her well, this hesitation will pass away.

MASSSES *versus* INSURANCE.—Next to a good amount of insurance upon a burnt building, the best thing, pecuniarily, would seem to be the privilege of saying masses and disposing of their benefits to all inclined to take advantage of the offer. Certainly the doctrine of purgatory is a very profitable one, in a religion where money plays so conspicuous a part as in the Roman Catholic religion of the present day. In the same journal from which we have just quoted, in the issue of October 27th, we find an appeal from "Rev. Father John, C. P., rector of St. Joseph's Monastery, Carroll P. O., Baltimore, Md." In order to promote subscriptions toward the rebuilding of the Passionist Monastery, he recounts the benefits to which donors are entitled: 1. On all feasts of the second class, a Mass is sung in all churches of the Order, throughout the world, for living benefactors. 2. On the first day in every month, in all churches of the Passionist Order, throughout the world, a Mass is said and the Office for the Dead is recited by the religious community for all the dead benefactors. 3. A solemn Requiem Mass is celebrated in all churches of the Order throughout the world, during the Octave of All Souls, and likewise the entire Office of the Dead is chanted for all the deceased benefactors. 4. There are daily prayers also in every Passionist house, for both the living and the dead benefactors. 5. Benefactors are to share in all the

good works performed, by day or night, by all benefactors who aid the Order in any manner. The rewards offered are certainly large enough to encourage the gifts of those who have any faith in the efficacy of Masses.

THE ITALIAN CHURCHES OF THE GRISONS.—In another part of this issue, we reprint from the *Evangelist* of this city a deeply interesting letter on these churches. They are, as the writer justly remarks, the only remnants of the Italian churches of the Reformation that have come down to us; for the Waldenses of the valleys of Piedmont, like their brethren in the French valleys of Freissinières and Queyras (in the department of the Hautes Alpes) are not, strictly speaking, churches of the Reformation. They existed there previously to the great historical drama in which Zwingle, Luther and Calvin were among the chief actors blessed of God; although, so soon as they heard of the reformation of doctrine and morals going on about them, they sent forth their messengers to greet those newly awakened from the torpor of Romanism, and to bid them God-speed in their good work. It is melancholy to think that a cause so promising as was that of the Italian Reformation, so gladly embraced by many pious souls, and illustrated by so many honored names of men and women not afraid to lay down life itself in attestation of their belief (the names of a very few, our readers will remember, are recorded upon the monumental slab on the front of the church of Santa Margherita in Venice, see *CHRISTIAN WORLD* for September last, pages 265, 266)—we say that it is melancholy to think that a cause once so promising should have been utterly crushed out by persecution as was this. Fire, the gibbet, drowning, and every other device that hate could invent or discover, were called into requisition by the intolerant Church of Rome. Men, women and children were put to death with relentless determination; and so persistent was the war waged against the doctrine for which they were martyrs, that the very books written by Italian Reformers are among the most scarce and valuable productions of the press of the sixteenth century.

The little churches to which Mr. Fletcher refers are in villages so remote and insignificant that none but the most detailed maps put them down at all. A word or two with regard to their geographical position may, therefore, not be out of place. The canton of the *Grisons* the largest, or the next to the largest, of the Swiss cantons, occupies the south-eastern corner of the confederate territory. Its population, about two-thirds of which is Protestant, is of mixed race and descent. More than half the people speak a language called the Romansh, resembling in many points the old Latin tongue, more than does any other tongue now in use; about one-third speak the German language; and about one-

tenth speak the Italian language. This last portion is found, as might be expected, on the southern side of the canton and in the valleys that drain into the Italian lakes and rivers. The American traveller who has crossed the Splugen Pass from the Italian side will remember that after the delightful ride along the eastern side of the Lake of Como, his next stage was to the town of Chiavenna. If, instead of proceeding northward from this point to climb the steep Val San Giacomo to the Splugen Pass, he had turned to the right, he would have soon found himself ascending the Val Bregaglia, referred to by Mr. Fletcher, which contains six or seven of the Italian Protestant Churches. A few miles would have brought him out of the valley of the Maira, an affluent of the Lago di Como, and the Adda, itself a tributary of the Po; and crossing the pass of Maloggia, he would have come to the sources of the River Inn, an tributary of the Danube, and would have entered upon the picturesque district known as the Engadine. If instead of going on to Chiavenna, the traveler had, at the northern end of the Lake of Como, turned eastward and followed up the course of the River Adda, through the Valtelline, for thirty-five or forty miles, he would have reached the Val Poschiano, coming down from the base of Mt. Bernina, well known as one of the highest and boldest peaks of the Rhætian Alps. In this secluded valley he would have found the remaining Italian Protestant churches of Poschiano and Brusio.

SPANISH EVANGELIZATION SOCIETY.—This excellent society, as our readers are aware, has its seat in the city of Edinburgh, and has been maintained for many years, chiefly through the self-denial and devotion of Mrs. Robert Peddie, widow of a prominent banker of that city, who has given unreservedly of her time and personal supervision to the movement. Her faith and courage, even when other excellent persons were disposed to give over the work—disheartened by the difficulty of providing for its support—has, time and again, been rewarded by ultimate success. The greatest embarrassment recently encountered has been the result of the enforced retirement of the Rev. Henry R. Duncan, who, after faithfully and efficiently superintending the work in Spain, for the space of about twelve years, has been compelled by ill-health to return to Great Britain. For a time it seemed as if no suitable successor could be obtained. We are happy, however, to hear that the search has proved successful, and that the Rev. William Moore has been appointed to the place and has accepted it. The facts, as we learn from *Times of Refreshing in Spain*, for October, are these: Last Spring the College Committee of the Presbytery of Andalusia, addressed to the Mission Board of the Presbyterian Church of Ireland a memorial, "setting forth the great need there is for

a theological seminary for the efficient training of native agents for the work of the Gospel in Spain," and praying that Church "to give the Rev. William Moore, of Dublin, to take charge of a college which they have resolved upon establishing." The memorial was most favorably received by the Assembly, and, in response to it, Mr. Moore was unanimously and enthusiastically appointed principal of the proposed college in Andalusia." By the establishment of such an institution, a great want of the southern part of Spain is met; and, inasmuch as Mr. Moore has consented to assume, in addition to his duties as principal, the superintendence of the missions of the Evangelization Society, the gap left by Mr. Duncan's removal will be filled very satisfactorily.

A VISIT TO THE ITALIAN PRESBYTERIAN CHURCHES IN SWITZERLAND.

(BY REV. J. C. FLETCHER, IN THE *N. Y. Evangelist*.)

On a bright morning at the end of July, I accompanied Rev. Donald Miller to the railway station in Genoa, as he was about to take his departure by rail for Como, where he was to meet the Waldensian Prof. Comba of Florence. Thence this pair of Christian ministers would go by steamer to the end of the lake, where they would find the diligence that would take them *via* Chiavenna to the Italian Presbyterian churches in the two Southern valleys of the canton of the Grisons in Switzerland. These churches are those that I spoke of in my previous letter as having existed from the days of the Reformation, and indeed form the only surviving churches of the Reform, which at one time seemed as hopeful amongst the Italian people as amongst those of Germany and of France. The Inquisition burst forth with full power and fury about three years before Luther's death, and nowhere else in Europe was it more potent for destroying "heresy" than in Italy. You will perceive that I have spoken of these as the only remaining churches of the Reformation amongst "the Italian people." That does not exclude the Waldenses, who are truly Italian, but who have often said "We are not Protestant, for we never were reformed; we have only held on to the simplicity of primitive Christianity." All this is true in one sense, but in another the whole existence of the Waldenses has been one long protest against corrupt Christianity; for they truly, as Milton in his grand sonnet has said,

. . . . kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones.

After having steamed from one end of the Lake of Como to the other, these brethren performed the remainder of their journey in vehicles propelled by horse-power, or on foot: for up in the narrow valleys of the Alps, in this part of the Grisons, no railways have yet penetrated. This round globe of ours, in this portion of the world, is too much wrinkled up to admit the iron horse. But our friends entered upon their work rejoicing. There were two or three causes of gratitude, and they felt that God had in a peculiar manner opened the way. When they first planned their journey, they were uncertain of their reception. They did not know but these churches, so long isolated, and in some cases (where there had been ministers of rationalistic tendencies) almost dead, would refuse to have anything to do with men representing Evangelical Churches. Fancy, then their joy that at the very beginning of their journey, Prof. Comba received a letter from one authorized to write in behalf of these Italian churches, making an application for an educated Waldensian clergyman to come and be their minister. Professor Comba was unacquainted with the parties, and he could not but feel that Providence was smoothing the way for them, in which sentiment Rev. Mr. Miller fully sympathized. So on they went, encouraged.

Their second cause for gratitude was the welcome that they received from the first Protestant Italo-Swiss clergyman they met, who counselled them to visit the Italian churches without wasting the time to go to Coire, the capital of the Grisons, which was considerably off their route. To understand this, I wish to say that the Church in Switzerland is still connected with the State; and our Scotch and Waldensian brother-ministers, in visiting the Italian Presbyterian churches of the Grisons, did not wish to do anything that in any way would impede their usefulness; and therefore, they had determined to make their journey to the capital of the canton (Coire), and from the ecclesiastical authorities there receive such sanction as would be necessary to give them free access to the churches. They then rejoiced to learn from a leading clergyman of the Italian Presbyterian Church, as I have already mentioned, that their intended plan of going to Coire was not necessary to be carried out, and that they would be welcome. They thus went on with grateful hearts, feeling that assuredly God had opened the way in an unexpected manner.

The Italo-Grisson churches reaching from the early days of the Reformation are nine in number, viz: six in the Val Bregaglia (German Bergel) at the following places: *Castasegua*, a few miles from Chiavenna; *Bondo*, a few miles further on; *Soglia*, some distance north of Bondo; *Stampa*, (including the village of Borganuova;) *Vico-Soprano*, twelve English miles from Chiavenna; *Casaccia*, as the beginning of the Septimer Pass. There is another church to the north of the above six, viz: *Bivio* (sometimes called Stalla,) a village almost as high up as the top of Mt. Wash-

ington, situated just where the road over the Julier Pass and the bridle path across the Septimer Pass meet. The remaining two churches are those in the Val Poschiavo, viz: *Brusio* and *Poschiavo*.

Who planted these Presbyterian churches? The reformers of Italy were serious, thoughtful, learned men—nearly all priests and monks—in the Roman Catholic Church; and when we look into the history of the time, we find that there was a spontaneous movement for reform all over Europe in the fifteenth and sixteenth centuries, and as clear as the day, traceable to the hand of the Lord. There is no need to go into details, but only to say that early in the sixteenth century there were awakened from spiritual sleep prelates and monks in various parts of Italy who had made the Word of God their guide, and each one of whom felt “woe is me if I preach not the gospel of Christ” in its purity in spite of the corrupt ecclesiastical heads of the Church of Rome. Such men were Matura, a prior of Cremona; Vergerio, Bishop of Capo d’Istria, and twice the Papal Nuncio to Germany (where it is said on one occasion he saw Luther); Minardi, a monk of the order of St. Augustine; and Julio di Milano, a priest and “doctor of theology.” These were the principal instruments of the reform in the two valleys under consideration. But their labors, too, extended over a wider space. Bartolomeo Matura began to preach in the Val Bregaglia in 1530. Minardi preached at Chiavenna (Italy) as early as 1539, and established two churches there. Julio di Milano, who escaped from the prisons of the Inquisition in Venice, began to preach at Brusio and Poschiavo in 1545, and with the aid of Vergerio, the first church in Val Poschiavo was founded in 1549. I asked Rev. Mr. Miller if he thought there were any Protestants amongst the 2,500 destroyed by the land slide at Pleurs in 1618. He replied that he had no positive knowledge of it, but thought it likely, for Pleurs was only three miles from Chiavenna, where Minardi founded two churches in the previous century, and Pleurs “could not,” to quote his language, “fail to catch the infection.”

Brother Miller further added, in giving me information connected with his visit to these Italian Presbyterian churches in the Grisons, that while the doctrines of the Reformation were introduced from Germany and from other parts of Switzerland into the German-speaking districts of the canton, the language of the valleys south of the Alps was an obstacle which prevented German preachers from doing anything here, and that the valleys under consideration were reformed by Italians forced thither by the growing intollorance of Italy. Of course, many of these Italian preachers had read the works of Luther, Zwingle, and other reformers. In the great controversy about the sacrament of the Lord’s Supper, the Italian churches of the Grisons sided with Zwingle. So much for history.

Rev. Messrs. Miller and Comba preached in no less than four of

these churches, and they were listened to with the greatest interest. By the laws of the Canton, as I will explain hereafter, most of their clergymen for the last few years have been of the German portion of the Grisons, who speak (not to characterize it by another name) an indifferent Italian; while Italian being the native tongue of Professor Comba, and I might say the adopted tongue of Rev. Mr. Miller, the people were delighted to hear the Gospel in their own language. Murray, usually so correct in regard to the various countries of the Continent, is in the Guide to Switzerland more than once astray, as Dr. Cheever showed years ago, when the people, their religion and their politics are spoken of. Murray's Guide is astray when it says "The language spoken by them (the Protestants I have referred to) is a corrupt Italian." Mr. Miller says that "their Italian is more intelligible than that of most of the so-called Italian dialects. All the people understand good Italian, which is more than can be said of the lower class of Italians in Genoa, Naples, the Papal States, and elsewhere." This is a matter of great interest: for as the common schools of Switzerland give more readers than the common schools of Italy in the retired and out-of-the-way places, and as there is now published at Florence by the Claudian Press a large amount of evangelical literature in Italian, therefore, there are immediate means at hand for quickening these old churches of the Grison valleys. The colporteur's work thus becomes an important one for the future.

The first Sunday that our two visiting brethren spent in the valleys so often named, they were struck with the neatness of the people, and the fair size of the congregations to whom they preached. At Poschiavo, Professor Comba preached in the morning; and when it was announced that the "Scotch Presbyterian minister" of Genoa would preach in the afternoon, these out-of-the-way valesmen did not properly take in what a "Scotch" pastor meant; but as the Swiss journals had had a good deal to say about the "Salvation Army," some of the congregation got a notion that the Rev. Mr. Miller, (one of the most orderly men in the world) was one of that branch of the Church militant. However, brother Miller went into the pulpit, and conducted the services in the same quiet but earnest style that he would before his own congregation. Both brethren gave eminent satisfaction to their hearers.

But the two things that struck Rev. Mr. Miller as exceedingly strange, were that there were no Bibles in the pews and no public Bible-reading, and there was no congregational singing, and no hymn-books outside of the pulpit and choir. The choir consisted altogether of young unmarried women and girls, who not only had hymn-books, but note-books. Another strange thing concerning these choirs, is that whenever one of the choristers gets married, she never goes into the choir again. When asking Rev. Mr. Miller if he had any knowledge of how this custom

arose, he said: "I am not able to answer. In the German and Romish churches of the Grisons, there is congregational singing; but for aught that I know, there may never have been either congregational singing or public rendering of the Bible reading in the congregations. We found allusion to a precentor and a choir in the original constitution of the church at Brusio, drawn up by Cæsar Gaffori in 1592, but no reference to the people singing." Of course Mr. Miller used the Bible just as he would have done in his own church. When I visited the Waldensian valleys more than thirty years ago, what struck me as the most remarkable thing in Italy was to worship in a large church, where every man, woman, and child had a Bible in hand, and constantly referred to it as the minister quoted chapter and verse. Rev. Mr. Miller told me that the strangest thing to a Scotch minister visiting a Presbyterian church in the United States, is, that while each one has a hymn-book, it is rare to see any one with a Bible. One of the first lessons the little Italian Benjamin will by contact, receive from the outside world, is probably in regard to Bibles in churches and congregational singing.

The difficulties for these many years with these Italo-Helvetic churches, are: first, that they have been isolated from churches of the same language, and from all sympathy with sister churches of other lands; second, the claims on the part of the State to regulate these churches, in prescribing the qualifications for those set over them, viz: that the ministers must know the German language (the official language of the Grisons,) and they must have their diplomas from either the universities of Switzerland or Germany, have not only hitherto deprived Italian clergymen (like the Waldensian) from offering their services, but have in the majority of cases brought in unsympathetic pastors, both so far as religion and language are concerned. Often rationalistic pastors have come in who have got hold of enough Italian to go perfunctorily through the Sabbath services, to administer baptism, and to perform the marriage ceremony. The third difficulty, resulting from the above state of things, was the abandoning by regular vote in the Synod of the Helvetic Confession. This was about twenty years ago. Let your theological readers turn to their history of confessions, and read that which is entitled "The Helvetic Confession," to see what was given up with the sanction of the Cantonal Council. Since then the only formula for subscription by a new minister is as follows, which, leaving out the last six words, would not be so very unobjectional: The minister must promise "to preach the Word of God in harmony with the teaching of the Holy Scriptures, particularly with that of the New Testament; and in accordance with the principles of the evangelical Church, *according to his knowledge and conscience.*" The words which I have italicised, as can be easily seen, leave a tremendously wide margin for a man to preach what he likes without fear of the Synod.

Notwithstanding all these difficulties, several of the ministers and many of the people have remained orthodox, and some desire better things. To the Church of Brusio (that one which applied to Prof. Comba for an Italian clergymen,) God has opened the way in a remarkable manner. Years ago the predecessor and brother of Kaiser William founded two scholarships for Waldensian students at the University of Berlin. Kaiser William has continued the good work. And since I began my last letter, I have received the following in a note from Rev. Donald Miller:

"The congregation at Brusio sent a call to Adolph Comba (brother of the Professor), who has just finished his studies, and was ordained by the Waldensian Synod last week. He has accepted to go to his post very soon. Besides the usual Waldensian curriculum, Rev. A. Comba passed two years at Berlin theological department, and one in Edinburgh. He of course speaks Italian perfectly, and also he is fluent in German, French, and English. He is *un schietto Cristiano* (a rounded, or well-formed Christian,) and, I hope, will do good work."

Let us all hope so too, and let us pray that this is only the entering wedge. May these old Italian Presbyterian churches be refreshed from on high!

THE ŒUVRE DES CONFÉRENCES.

The third Report of the *Comité Parisien de Mission Intérieure* has just reached us, mainly devoted to the important work, to which we have often referred in the past, designated by our French brethren as the "Œuvre des Conférences."

First of all, it is interesting to note the

GENERAL RULES FOR THE CONDUCT OF CONFÉRENCES.

These are, it strikes us, of the most judicious nature. The essential aim that must be kept in view, by all those who engage in the work, is declared to be to spread throughout France a knowledge of Jesus Christ and His Gospel. Accordingly, every conference, or lecture, must contain the statement of the doctrine of salvation by grace, through faith. This need not, be in all cases, the main proposition laid down; but it must come in, at least, by way of a corollary or in a summary. As to the character of the conférences, they are not, indeed, to be transformed into regular sermons; but they must aim at reaching the conscience, as well as enlightening the intellect. Political allusions should be avoided, and every indication of devotion to a party must be shunned, while professions of

patriotic attachment to France and to her institutions may and ought, on proper occasions, to be made. Controversy must naturally arise; but general denunciations, whether directed against infidelity or Roman Catholicism, should give place to the frank discussion of particular errors standing in the way of the acceptance of the Gospel. Among the most appropriate and useful themes, it is suggested, are historical subjects, and particularly sketches of the lives of Christian men and women. The conférences ought to be advertised some time in advance of their occurrence; they should be undertaken only after consultation, and with an amicable understanding with the Protestant ministers of the places visited, the way having first been somewhat prepared by means of Bible and tract distribution, and by agents and colporteurs. As far as possible, it is deemed better to hold a series of conférences in a single central point, rather than hold single meetings in each of a number of neighboring places. If the conférencier, or lecturer, can prolong his stay, and follow up his public addresses by private visits, and, especially, if he can establish an organized knot, however small, of persons who will come together regularly and interest themselves in the work, the results will be likely to prove more enduring. By all means let the conférencier, if possible, return to places where his voice has already been heard.

EXTENT OF THE WORK.

Some pains are taken to give an idea of the nature and extent of the particular work done during the year.

In Algeria, twelve places, whose names it is not necessary here to insert, were visited, and conférences held in each by Messrs. Réveillaud and Bertrand, either separately or together. (In this work of conferences in Algeria, as well as in France, M. Réveillaud was maintained by funds sent on by the American and Foreign Christian Union.)

Under the head of “Défrichement”—*i. e.*, the bringing of land hitherto lying fallow into cultivation—are enumerated not less than fifty places in France, in which no Protestant worship was previously held, to which the glad tidings of the pure Gospel have been brought, during the year, by means of conférences. Eleven earnest speakers have taken part in this work. Some of them, like Mr. Hirsch (also, at the time, supported by the American and Foreign Christian Union), M. Meyer and M. Bertrand, were ordained ministers; others, like M. Réveillaud were laymen of great oratorical abilities, or, like M. Léon Bigoh, learned professors of history.

Under the head of “Co-operation in Religious Works,” are enumerated twenty-three localities visited in connection with the “Société Centrals d’Evangelisation,” twenty-eight in connection with the “Société

Evangelique de France," and nine in connection with the McAll work. The stations in and about Paris are left out of the account.

Under "Churches and Annexes," ninety-five places are set down as having been visited.

Six places have also been visited in Alsace, once a part of France.

Forty-six departments, or more than one-half of the entire number in France, were visited, besides Oran, Algiers and Alsace-Lorraine.

WORK AMONG PROTESTANTS.

"When we speak," says the report, "of doing a pioneer work in a Roman Catholic land, we are sure to be met with the remark that before thinking of Roman Catholics, we ought not to neglect Protestants. The additional remark is made that it would be of no use to make proselytes, while many of our own churches are suffering. Well, even should this acknowledgement surprise you, coming from the representative of a work, the reason of whose existence and whose aim is to bring the Gospel to Roman Catholics, this solicitude is also our own. To strengthen what already exists is an excellent means of preparing new conquests and new progress; and this means, we have not neglected. In running over the long list of the churches and stations for evangelistic work, which we have caused to be visited, you will easily convince yourselves that we have given our attention to developing faith and Christian life among the Protestants of France. Only, we labor in a special manner and without abandoning in the least the programme we had laid down for ourselves. Doubtless our agents, whether regular or volunteers, have very often preached the Gospel, taken part in meetings for edification, as did M. Réveillaud at Sancerre; but our task, our aim is to show that the Gospel, the Gospel alone, can raise up individuals and nations. We know that the Cross of Calvary is at the beginning of the path of upraising and of progress; and it is because we sigh for the upraising of souls and for progress, that we exert ourselves to lead our hearers to the feet of Christ, the Redeemer. We do not ignore the fact that infidelity rears its head, and that to-day, as heretofore, the Cross is foolishness and a stumbling-block. But that kind of apologetics, broad and positive, which answers to the needs of the present hour, without veiling the divine foolishness of the everlasting Gospel, which, without forgetting the glories of the past and present difficulties, shows what is the moral and social influence of the Reformation—that kind of apologetics which addresses itself at the same time to Protestants with the view of giving renewed vigor to their faith, and to Catholics, in order to gain them over to the truth—is always welcomed with favor by our churches."

WORK AMONG ROMAN CATHOLICS.

But the direct object which the Mission Intérieure and its workers have in view, is more especially the conversion of Roman Catholics. Of the effects upon them we cannot convey a faithful impression in any better way than by translating from the French the following extract relative to the labors of M. Bertrand on the banks of the Loire, in central France:

"His work began at *Cosne*, on Saturday, September 2d. Our fellow Protestants of that town were overjoyed because of the testimony which was going to be publicly given to our faith. The first conférence, which was on the subject: 'Shall we have done with clericalism?' drew together about two hundred persons. When the lecturer—after having shown that we should reach our goal neither by conciliation, nor by railing negations, nor by free thought, nor by violent persecution, nor by the separation of Church and State—asked the audience to seek a wise and efficacious solution of the question in a return to the Gospel, we saw that some persons were restless, and interrupters offered each his panacea. One wished to maintain that free thought would accomplish the end. Another proposed natural religion. A third wanted nothing at all. 'It is useless,' said he, 'to forsake one religion in order to take up another.' A fourth asked only for the separation of Church and State. Several asked whether really there was any need of a religion. The conflict was begun, but the battle could not be decisive because of the hubbub which prematurely brought the conférence to a close. Another was needed. It took place on Friday the 15th, and, before an audience of at least six hundred persons, M. Bertrand developed this subject: 'Must we have a religion?' On this occasion, with the exception of five or six persons, opponents who were soon reduced to silence, the entire audience was in sympathy. I believe that this conférence produced two strong impressions. First, by his portrait of Christ, by his 'Ecce homo,' M. Bertrand gave to many an unexpected and edifying revelation of Christ and religious morality. Second, by his lecture as a whole, he gave to all minds an assurance, a proof very astonishing to most of his hearers, that a man a layman, can be a true believer, a Christian, without being weak, superstitious or reactionary; but, on the contrary, a man of human sentiments, of progress, and of liberty. This new impression spread rapidly through the town; and the next morning our four dear brethren in Christ who lived at *Cosne* had the great joy of seeing several persons come and bear witness that they had been struck by the lecture, and that they had been set to thinking seriously on the subject."

"At *La Charité*, two conférences were held in the theatre on Monday, the 11th, and Wednesday the 13th. The people there still re-

member the lecture of M. Hirsch last spring, and a part of the population loves to hear the Protestant conférenciers. Unhappily Monday was the day after a great festival of the patron saint of the place. Despite the diversions and the mountebanks of the public square, despite the fatigue of the day before, four hundred persons listened to the conférence previously given at Cosne: 'Shall we have done with clericalism?' The audience was quiet, inspired with an easy-going curiosity, not disposed to take things very earnestly, but sufficiently interested to adopt with applause at the end of the meeting, the proposition to hold a second conférence. This was held on Wednesday the 13th, with between five and six hundred hearers, of whom a few were women. The subject was 'Christ and progress.' That evening the words of the lecturer were better welcomed, and a few persons showed that they were more earnestly affected. The delineation made of Christ produced an impression and gave rise to emotions which probably had not been experienced in these hearts until then.

GOOD FROM EVIL.

"A great service was rendered, at the close of this second conférence, by a short young man, very shrewd, very zealous and very anxious to talk and make others talk about him. He was a journeyman tailor, born in the department of the Nièvre, but in business at Paris, and now stopping with relatives at La Charité. Remembering his successes in the socialistic and revolutionary meetings of Paris, recalling to mind how he had figured by the side of Louise Michel, Chabert and their companions, and feeling that he was supported by 200,000 workmen who utter but one voice in France with him, our poor young man thought it was well that the people of La Charité had heard to the end a man talking to them of God, of Christ and of religion, who was neither Roman Catholic priest nor Protestant minister. Accordingly he comes forward and declares, not what he is not, but what he is. He is an unbeliever, an atheist, a materialist, a free-thinker and a positivist; he is all these at once. He forgot to say that he is, besides that, a socialist, a collectivist, and that he has not pursued philosophy, and has never seriously thought of religious matters. In fine, he holds that he believes only what he sees. God is unknown. Christ is unknown. But what he sees very well is that people who, like M. Bertrand, demolish Roman Catholicism, would be glad, after having trodden it under foot, to put themselves in its place with similar ambitious ends; and that so long as men continue to believe in a Divinity, the people will be oppressed. He is permitted to hold his little conférence, but in the twinkling of an eye he is upset by M. Bertrand who proves to him that he has always believed more than what he sees; and we find that the people of La Charité is not of one mind with

the young man, that it still understands that there is a God, and that there are things better than those that are visible to the eye. A request is made for more conférences. A man says that we ought to have them every fortnight."

PLACES VISITED FOR THE FIRST TIME.

But interesting as is all the work of the Mission Intérieure, the most important is the labor expended in visiting places where the voice of the evangelical preacher has never been heard. On this point the Report

• remarks:—

"The localities visited for the first time have been too numerous to allow of such a notice as each one of these tentative efforts would deserve; but, when in endeavoring to gain a general impression, we count the successes and the repulses, we shall find that the latter are very few in number. Doubtless the establishment of a Protestant association or a church has not always followed our visits. It has even happened that a movement that seemed to be full of promise has as yet not come to any positive results. There is no reason for surprise or discouragement. Deep works are not achieved in a single day; and a church or a society having only success to chronicle, would be a miracle unique in the religious history of the human race."

"You have just seen that at La Charité, a town where an interesting work was begun and subsequently met with hinderances, some years since, M. Hirsch and M. Bertrand obtained real success. At Issoudun, where there are a few Protestants, M. Hirsch had an excellent audience. At Sens, M. Fourneau had a thousand hearers. He opened the struggle and returned to Entrains. Pastor Weiss delivered at Vendôme, and at Blois, historical lectures which were highly appreciated by the public. At Neubourg, Pont-Lévêque, and at Magny-en-Vexin, Professor Bigot made himself successfully heard. At Foucarmont, M. Bertrand unfurls the standard of religious reformation. At Estréy Saint-Denis, M. Réveillaud and he who reads this report (Rev. G. Meyer) hold conférences which are well attended. In several places in Saintonge-at Annezay, Lozay, Saint Mard, Saint Hilaire, and at Tonnay-Boutonne—the present speaker met with lively manifestations of sympathy from the midst of Roman Catholic populations. A visit of M. Réveillaud, which has taken place since the beginning of the present year, induces a large number of fathers of families to ask that an evangelist be sent to them. At Laigle, where only a single Protestant family exists, at Ceton, where M. Letrone had prepared the way, M. Hirsch preaches to large audiences of Roman Catholics. At Port-des-Vernes, and at Neuvy (in the department of Saône et Loire) where he is accompanied by Pastor Bourgeois, and where there is now regular divine worship, the speaker does the same. At

Nogent-le-Rotrou, where he had had 150 hearers, M. Hirsch had 500. How many incidents should we have to relate. * * * In one place we have a conférencier suddenly deprived of his place for lecturing who preaches the Gospel in a shed, by the flickering light of a candle, to some fifty persons, among whom are the daughters of a mayor who, twenty years ago, sent his own brother to prison for having been present at a Protestant meeting!"

*PASTORAL LETTER OF THE ROMAN CATHOLIC
BISHOPS.*

We, the Cardinal Archbishop and the Bishops of the Province of New York, in Provincial Council assembled :

To our dearly beloved Brethren and Children in Christ, the Clergy, secular and regular, and the Faithful under our Charge. Health and Benediction in the Lord :

In closing our Provincial Council, and before we depart for our respective Sees, we earnestly desire to address to you some words of consolation, of encouragement and warning—of *consolation* for the past ; of *encouragement* for the present ; of *warning* for the future. Two-and-twenty years have elapsed since the last Council of the Province of New York was held in this city. How many changes for good or for evil have been brought us by these vanished years? Our country has grown wonderfully in numbers and in resources, despite the many and great social and commercial troubles, which occasioned much sorrow and suffering to a large portion of our people. But the growth of the Catholic Church has been still more surprising ; and at the close of this Provincial Council, which has enabled us to note the evidence of this progress, we raise our hearts in gratitude to the Almighty Giver of all good gifts for His surpassing mercies to us, to our land, and to His Church, and next we naturally turn to you to make you sharers of our joy and of our thankfulness.

For truly, dearly beloved brethren, is it not marvellous how the little grain of mustard seed has grown beyond all herbs, until it has become a mighty tree, with its branches extending far and wide, spreading and increasing every year in fruitfulness and beauty, until it attracts the admiration of many, and the astonishment of all? The Catholic Church in our midst is to-day a fair city, seated on the mountain-top, visible to all eyes. The signs of her progress are manifest and numerous. Sacred temples, many of them remarkable for their beauty and their grandeur, have been erected by her children to the honor and worship of the Most High. Religious communities have multiplied beyond our hopes. Asylums and hospitals for the needy and sick ; orphanages and protectories for the homeless and the wayward ; schools for the education and training of the young of both sexes—primary schools for the little ones, more advanced schools for older children, high schools, academies and colleges for the cultivation of the mind in the higher departments of knowledge ; and many other pious institutions are to be found almost everywhere throughout the Province. Under the blessing of God, to you, dearest brethren, is this wonderful progress due. By your unceasing charity, by constant sacrifices, by generous gifts, and by fervent prayers you have

built up this fair structure. From the never-failing spring of your zeal for God's glory, and from the love of His holy Church ever welling up in your hearts, has flowed this constant stream of alms and of generous offerings which have wrought such wonders before our eyes.

Hence, too, is our Faith now better understood, and our Church more respected by our fellow-citizens of all religious denominations. Many of the old prejudices that had their origin in ignorance or in misrepresentations of our religion, are gradually disappearing. The charges of idolatry, of disloyalty to country, of base superstition, of degrading tenets, are vanishing before the advancing light of knowledge, as darkness at the dawn of day. We recognize these signs of a more hopeful future, and we bless our Lord for them.

But while thus recording our gratitude for the many blessings we enjoy, and giving testimony to the progress we have made under the laws of this free country, we feel constrained to call your earnest attention to some of the evils and dangers which threaten to arrest the progress and disfigure the beauty of the Church. The very freedom we enjoy makes these dangers all the greater. For freedom, like many other blessings, is apt to be abused; when abused, it degenerates into license: and license, or licentiousness, undermines the authority of law, whether human or divine. Assembled, then, in Provincial Council, and relying on the promise of our Blessed Saviour, that where two or three are gathered together in His name, He is present in their midst, we raise our voices to point out a few of the evils of modern society, and some of the dangers that threaten the ruin of faith and the loss of temporal and eternal happiness.

We are not calumniators of our age when we declare that many anti-Christian maxims, customs and laws are now openly admitted and accepted; that not only special articles of the Christian faith, or particular truths of religion, are denied, but the entire body of Revelation, the sacred books of Scripture, the whole supernatural system—nay, the very notion of God as a personal, self subsistent being. All that even the untutored conscience of the natural man, hitherto fully believed, is contemptuously ignored or blasphemously impugned by many, who, going beyond even the wildest excesses of the pagans, endeavor, both by word and by writing, to destroy the foundation of all our hopes of heaven, and of all our rights and duties upon earth.

In full accord with the deceitful promise made by the tempter in the Garden of Eden, "You shall be as gods" if you eat of the fruit of the forbidden tree, many actually seek this subversion of all order. They forget their dependence upon their Creator. They reject authority. They claim unlimited freedom of thought, and word, and deed. Making personal gratification the sole end and aim of life, they, in fact, constitute themselves gods to whom alone is honor due. We do not now desire, dearly beloved brethren, to enter upon the general subject of this fearful apostasy from the truth of God by modern infidelity; but we shall call your attention especially to some practical truths of the utmost importance to individuals and to society.

The first regards the nature, the *sanctity*, and the importance of MARRIAGE.

You will readily understand why we begin with this subject. Outside the Catholic Church the true nature of Marriage is almost everywhere misunderstood. You have only to look around you, to listen to daily discourse, to read our daily journals, in order to realize that the Christian idea of Marriage is gradually disappearing from men's minds. It is no longer, in the eyes of countless numbers, the union of one man with one woman, as instituted by God in the Garden of

Paradise, and as re-established by Christ, our Blessed Redeemer—a union for life, that no earthly power can sever. With great sorrow we see this sacred union often destroyed for trivial causes; families divided by the baneful effects of divorce; homes broken up; children separated from their parents; husbands and wives breaking the bonds that they had sworn to keep until death, and forming new alliances, soon again to be broken at the dictate of passion, fancy, or caprice. This is not the Christian idea of Marriage. True ideas upon this point are of the utmost importance. Marriage is the very foundation of society; if the foundation be not firmly laid, the whole fabric will totter and fall. Marriage is not a human institution. God Himself was its author at the beginning of the world. It does not derive its efficacy from human laws or from society, for it preceded both. It is a contract, indeed; but its binding force does not depend on the mere wishes of the contracting parties. Men may make other contracts according to mutual agreement. They can sell or buy, lend or borrow, on conditions satisfactory to both parties. But the contract of Marriage, having God for its author, must be made according to the conditions established by Him, or not made at all. If men and women wish to marry, they can put no conditions, they can make no bargain with each other, contrary to the will of God. They can be united only by their free-will, but, once united, they cannot by an exercise of their free-will be separated.

The Catholic Church, moreover, teaches that our Divine Saviour raised this contract to the higher dignity of a sacrament of the New Law, thus making it a still more holy and sacred union, symbolizing His own mystic nuptials with His Church, conferring special blessings and graces on the married couple, to enable them to live happily together, and to bring up their children in the fear and love of God. The teaching of our Saviour is contained in many passages of the New Testament, but particularly in the nineteenth chapter of St. Matthew: "Have ye not read," said He to the Pharisees, "that He who made man from the beginning, made them male and female. And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder." Then to further questioning about the divorce granted by the Mosaic law, He thus distinctly replies: "Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And he that shall marry her that is put away committeth adultery." Thus He, the great law-giver of Christians, restores marriage to its primitive unity and indissolubility.

Again, St. Paul, the preacher, and the expounder of the Gospel law, thus speaks: "A woman is bound by the law as long as her husband *liveth*; but if *her husband die*, she is at liberty; let her marry whom she will, only in the Lord." (1 Cor. vii : 39.) Nothing, then, but death, according to the Apostle, can break the sacred bonds of marriage.

We cannot here fully develop the great truth that Christian society is founded upon Christian marriage, and must necessarily perish without it. Christian marriage produces the Christian family, the unit which in turn forms and develops Christian society. All thoughtful men who value the Christian faith, are beginning to realize the frightful evils that must inevitably befall society if the dire plague of divorce, with all the nameless sins leading to it and springing

from it, be allowed to continue its ravages. Many an earnest writer and many an eloquent voice, even in the non-Catholic press and pulpit, have lately deplored this crying evil. In the eyes of the true Christian, the abominable system of Mormonism is scarcely more horrible than the system of divorce; for it is hardly more shameful to have many wives at once, than to have several in succession, while the first, to whom fidelity unto death was sworn, is still alive.

Nothing, then, must persuade you, dearly beloved brethren, that the marriage union, once consummated, can be dissolved by any law, any State, any power on earth. "What God hath joined together let no man put asunder." Hence marriage ought not to be lightly, or rashly, or sinfully contracted. The bond that only death can sunder, and that makes or mars the happiness of an entire life should be entered into with a full knowledge of its consequences. It should be made by the contracting parties only after an intimate acquaintance with each other's habits and dispositions, and with a sense of its important duties and obligations. Through lack of such knowledge and of thoughtful deliberation, arise so many bickerings, family dissensions, scandalous suits for divorce, and oftentimes suicide itself as a last resource. We, therefore, to obviate these dangers as far as possible, strictly prescribe the publication of the banns before marriage, according to the laws of the Church; and, as a shield to the honor and good name of the contracting parties, we desire that these publications be never omitted, and that dispensations be not asked for unless for gravest reasons.

Moreover, since God's grace and blessing should be earnestly sought in marriage, and since a sacrament so holy ought to be received with pure dispositions, we desire earnestly that all Catholics about to be married should not only be strengthened by the reception of the sacraments of Penance and the Holy Eucharist, but that the mass for "Bride and Groom" should be offered for them, as the Church has annexed to it a special blessing and has accompanied that blessing with most touching prayers for their happiness in time and eternity.

We most earnestly desire, also, that, except for very grave reasons, the marriage ceremony (as is already the established law, in some of our dioceses) should not be celebrated in the afternoon or evening; and never in private houses, without the special consent of the Ordinary.

Again, as marriage is a most intimate union of husband and wife, the hearts of both should beat in thorough sympathy; consequently the religious convictions of both ought to be in perfect harmony. For is it not only in the union of the inmost wishes and longings of the soul that the most perfect love can exist? The Catholic Church, therefore, ever solicitous for the happiness of her children and with the wisdom given to her from above, has always detested and forbidden MIXED MARRIAGES. There can be no perfect harmony in the family circle, no thorough co-operation in the training and education of children, no instilling of deep religious truths into their minds, where there is no common faith nor mutually respected and practised forms of divine worship. From such marriages must often arise religious indifference and a total disregard and contempt for divine faith. And if death should snatch away the Catholic father or Catholic mother, how could the children be educated in the Catholic religion by the surviving parent? To our great sorrow we have known of such evils in the past. No doubt God, in His great mercy, has, in some cases, saved such marriages from these evil consequences. But the few exceptions only strengthen the rule, and the losses have far exceeded the gains. The wishes of the Church are very explicit on this subject. Wherefore, we exhort the pastors of souls to use all

possible care to instruct their people accordingly, in order to keep them from such alliances, and to avoid in time all such association as might lead to them. If circumstances should arise justifying an appeal to the bishop for dispensations for such marriages, let it be clearly understood that the dispensation can only be granted on the acceptance of all the conditions prescribed by the Church.

Finally, as chief pastors of the fold of Christ, we particularly forbid, under penalty of excommunication reserved to the Ordinary, the faithful committed to our charge to contract marriage before ministers of any other religious denomination.

II. *Christian Education.*—

The next subject to which we direct your attention is Christian Education. As the end of marriage is the preservation and extension of the human race, so the end of Christian marriage is to raise up for God and society a Christian offspring. Now, it is quite certain that a race of Christian children can only be secured by a Christian education. Christian virtues do not grow spontaneously in the soul. They are the result of careful and constant culture; and this must begin in the early dawn of childhood. It is a proverb: "A young man according to his way, even when he is old he will not depart from it." (Proverbs xxii: 6.) As the young plant is trained so will it grow.

This is your glory, Christian parents. To you is confided the wonderful privilege of training the immortal souls of your children, to fulfill here below the duties assigned to them by their heavenly Father, that they may receive from His hands an eternal crown in heaven. No one can fully replace you, nor can you resign your rights to others. Take, then, the same care, at least, of your children that a skilful gardener would take of delicate flowers, which he knows are much prized by his master. Give them a healthy atmosphere in your house. They cannot live in foul or vitiated air—the air of immortality and vice, the air of wilful ignorance of their duties. You would not willingly allow them to remain where fever is raging, where a plague or the cholera is mowing down its victims. Why, then, expose them to the still fouler, still more deadly, atmosphere of intemperance, or hatred, or anger or lust? Make your homes cheerful, as true Christian homes ever are, by the sunshine of gentleness and love. Make them holy by the example of your piety—more efficacious than precept. Render your homes true temples where the hearts of your children will feel the constant presence of a loving God and Saviour. Then accustom them from earliest years to love His Holy Church, the spotless Bride of the Lamb. Bring them to the divine offices in which His praises are sung; bring them to the sacraments that will nourish their souls, and to the hearing of the Divine Word that will enlighten their understanding. "Fathers, bring up your children in the discipline and correction of the Lord." (Ephes. vi: 4.) Remember, dear brethren, that all these truths concern you most deeply; you will be judged by them: you will stand or fall by them; your children shall be required from you by the Creator who gave them to you; if they are lost through your neglect, their blood will be on your head. You shall answer for them with your own souls.

Now, as you cannot easily provide in your homes for the entire training of your children, even when aided by the religious instructions in the Church, it becomes your imperative duty to send them to Christian schools, that they may grow in Christian virtue, as well as in the various branches of secular knowledge, suitable for their advancement in the world. We have often spoken to you on this important subject. It has been frequently expounded to you by your pastors. Every

Council, every assembly of Catholic bishops, held in modern times, has given the most positive decisions in its regard. The Supreme Pontiffs have again and again, with no faltering accents, but in clearest tones, proclaimed from their high place of authority, the watch-tower on which Christ has placed them to guide and direct the entire Church, the absolute necessity of *making education more Christian*; and it has been clearly decided by their supreme power "*that no Catholic, of whatever rank or condition he may be, can approve of any system of public instruction from which religion is totally excluded.*" But even if the voice of the Church were not so clear, your own experience should save you from the crime of sending your children to godless schools. See how infidelity and impiety are stalking over the land. See how contempt for authority, self-seeking and dishonesty, complete disregard for moral obligations, and other kindred evils, are increasing so rapidly and assuming such gigantic proportions, that men stand aghast at the prospect, and are filled with alarm for the future destinies of our country. Thoughtful men, of every religious denomination, are beginning to realize this danger, and many voices are now heard throughout the land, deploring the evils which the want of religious instruction in the training of children is already bringing upon us. Schools without religion have been in existence long enough for even the least observant of men to be able to judge of their results. Their shortcomings in other respects have been often pointed out by others. "By their fruits you shall know them."

This question of religious education is the paramount question of the day, on the solution of which our destiny as a Christian people must depend; for, as it has been well said by a deep thinker, "we may just as well expect a harvest without sowing seed, as to expect a Christian people without Christian education." The Catholic school sows the good seed in the hearts of your children, to bear in after years glorious fruits for our country and for religion. Until such time as a sense of justice will force our fellow-citizens to admit the fairness of our claims, and realize the injustice of taxing us for schools to which we cannot conscientiously send our children—unless in cases of extreme necessity—we shall be obliged to build our own schools, even out of our scanty resources. Be zealous, then, dear brethren, in establishing such schools. Build them where they do not exist. Support them generously where they are already established; develop them, increase their usefulness, so that they may be in no respect inferior to any others. Strengthen the hands of your pastors, that they may render these schools more and more efficient, so that your children may learn in them all that will make them hereafter loyal citizens of their country, and valiant soldiers of Christ and His holy Church. By these schools the efforts of infidelity will be rendered abortive; by them will religion be fortified; by them will your Pastors be able to repeat the touching words of the Divine Master: "Father, those whom Thou gavest to me have I kept, and not one of them is lost." (St. John xvii: 12.)

We also recommend to your charity and piety our Ecclesiastical Seminaries, where the young Levites are trained in the knowledge of their sacred duties and to do battle for the cause of the Lord.

It is your most sacred interest that your future pastors and guides should be thoroughly instructed in all that regards the care of your souls. They should be well grounded in religious doctrine, otherwise they might prove to be only blind guides, and lead you into the pit. They should be men of deep, earnest piety, men of God, to show you by their example the road to heaven. They should also be men whose minds are enriched with the treasures of sacred and secular knowl-

edge. Now, they cannot acquire this science, nor those habits of solid virtue, unless by a sound ecclesiastical training, which can be obtained only in Ecclesiastical Seminaries. We count, therefore, upon your co-operation in fostering such Seminaries for the education of our young priests; for we desire a *learned*, as well as *holy* and zealous priesthood.

III. *Catholic Literature.*—

In close connection with education, and necessarily contributing to it as a most powerful auxiliary comes the important subject of good reading and the development of a sound Catholic literature.

It is difficult to overestimate the power of the press. No mightier human agency can be found to-day for good or for evil. Its influence extends everywhere. It acts upon society at large; it enters into the bosom of the family. The creature of public opinion, it directs and moulds the minds of men, and so in turn contributes to form and govern this same public opinion. What St. James said of the tongue, that "from it proceed both blessing and cursing," may be applied in a thousand-fold degree to the press. Laden with blessings and curses, like the lightning flash, it speeds on its way from the great cities, the centres of industry and commerce, reaching every fireside lighting up or darkening every home, dropping along its track deadly poison or healing balm. When directed by truth and honesty the press becomes a most valuable auxiliary to the Church of God; when animated by the spirit of falsehood, malice, sedition, or immorality it is a fearful curse to society, the deadliest foe to religion,

Let us recall in this connection the words of Pope Pius IX., of holy memory: "Divine Providence has given in our day a great mission to the Catholic press. It is its duty to preserve the principles of order and of faith where they still exist, and to draw them forth from the obscurity into which impiety or religious indifference may have consigned them."

Hence you can understand the immense importance of good reading for the training and developing of the minds of your children. Reading aids and continues the work of the schools. It supplies the food with which the mind is nourished. To secure, then, the fullest results of a Christian education we must have such reading as will fortify Christian principles. If we do not furnish good books to the children, they will surely read dangerous and forbidden ones. When we see the vast number of worthless, poisonous, revolutionary, irreligious, immoral publications constantly brought out to cater to the cravings of the vilest passions, should we not tremble lest some of these shameful volumes fall into the hands of our pure innocent children and soil their hearts and corrupt their souls for ever? It is, therefore, your bounden duty to provide the antidote to the poison and the remedy for the disease, by supplying them with sound Catholic books which will enlighten their understandings, purify their hearts, and make them brave and pure and upright. Wholesome, pleasant and instructive reading will serve admirably thus to train our boys and girls. To do this efficaciously we must have a good Catholic literature. What a lesson is taught by the enemies of the Church! Through the medium of the press they sow broadcast their evil principles. They spare no pains to entice the minds of the young. They furnish books for every taste; they render them most fascinating to the eye by the beauty of the illustrations. And we stand idly by doing nothing. We see our children swallowing this poison, and we fold our arms. "The children of this world are wiser in their generation than the children of light." Immortal souls are perishing through vile books, and we make so little effort to save them! Even Christian fathers and mothers look on with apparent unconcern. Their children are de-

vouring some infamous production, their hearts beating with unholy excitement, and Christian parents are not alarmed. A terrible battle is raging around us, deadly weapons are forged against us by the press, and many Catholics seek no protection against those assaults, but blindly rush, unarmed, into the very ranks of the enemy. In this free land, where we have numberless occasions of making known the truth to the inquiring minds of so many millions of our countrymen, we fail, either through apathy or cowardice or selfishness, to utilize in our behalf the mighty engine of the press. Are we really awake to the dangers of the times? Your enemies have often exultantly declared that the Catholic Church hates knowledge. Is this true? We, your bishops and chief pastors, ask you most earnestly to prove its falshood. Prove it by your love for good books, prove it by encouraging your own literature. Prove that you follow the teachings of our present illustrious Pontiff, Leo XIII., himself a most distinguished scholar, who has opened the treasures of the Vatican Library to the whole world that all men may know that the Catholic Church fears nothing from true learning and knowledge. How admirably he thus describes the true method of writing history! "The first duty of the historian is never to venture on a false statement; next, never to shrink from telling the truth; so that his writings may be free from all suspicion favor or malice." Let us seek to give effect to these words by increased zeal in the diffusion of good books.

Many efforts have been made by enterprising publishers to cheapen and popularize Catholic literature, and they have given to our people really admirable works, suited to the tastes and circumstances of every class. It is not to the credit of the Catholic body that these efforts have not proved more successful. We have also several Catholic newspapers and journals. But how little support they receive! You complain oftentimes of their inefficiency and shortcomings. Who is in fault? Give the publishers and writers more encouragement by your patronage, and they will soon be enabled to furnish you more interesting reading. Our best writers have to labor for the secular press: they would gladly devote their talents to higher purposes, if they were only properly supported by those whose cause and whose rights they would rejoice to defend. If every Catholic family had one or two Catholic newspapers, your children would know how to reply to objections often speciously presented against their faith; difficulties would be solved, and doubts dispelled. Now, there is scarcely any family so poor as not to be able, by practising a little economy in other ways, if necessary, to contribute at least to one Catholic journal. We also recommend to you periodical literature, such as the *Catholic World* and the *American Quarterly*, in which questions of the highest importance are treated with marked ability.

But the Catholic journals which we recommend to you, dearly beloved brethren, should be truly Catholic in deed as well as in name. For there are journals in this land, parading the title of Catholic, intended for our Catholic people, and supported chiefly by them, which defend the most anti-Catholic principles, and which assail even sacred truths and the clearest teachings of their Church. Nominally Catholic, under the mask of patriotism, trading upon the generous instincts of our people, they endeavor to subvert authority and law. Making loud professions of a false love of country, they lead astray many sincere patriots. They preach the worst kind of socialism and communism; they excuse murder and the foulest deeds. "They poison the wells," for they pervert the noblest instincts of the human heart. They disobey the laws of their Church. They try to bring into contempt their pastors, who are compelled by duty to denounce their wicked course; and neither priest nor bishop, nor the Sovereign Pontiff himself, is safe from their

revilings. Such papers, under whatever name they may be published, whether in pretended Catholic or national interests, are more dangerous to your souls than the most bitter revilers of your race or creed. A treacherous friend is more deadly than an open foe. "The enemies of a man are those of his own household." * * * * *

MISSIONARY INTELLIGENCE.

HOME WORK.

San Francisco, Cal.—Rev. S. Verrue.

During the month of October, a great number of visits were as usual made by the Rev. Mr. Verrue and his two assistants; in the course of which 456 copies of the New Testament, thirteen Bibles, forty-seven portions of Scripture, and about 300 tracts, etc., were sold or given away. The New Testaments were in eight different tongues—English, French, German, Swedish, Danish, Spanish, Portuguese and Italian. Mr. Verrue writes:—

"Our French assistant reports: 'During the month I visited a number of emigrant families, mostly German and Irish. Many of them are Roman Catholics and German infidels. They appeared friendly to me and generally were willing to accept the New Testament which I offered them, always under promise to read it carefully. Two families going to Butte County, requested me to remember them in my prayers at home. At the county hospital I had visited several times a young man, American Roman Catholic, in the last stage of consumption, and had given to him the New Testament, with the Psalms. He was very much impressed with the beauty and majesty of these, and the last time I saw him he said to me: "O! there is so much power and grace in prayer. When I leave this hospital I will join a Methodist Church, for in heart I am a Protestant." Two days afterwards he was

dead. In my visits from house to house, I gave a New Testament to an old woman nearly blind, or rather to her grandchild to read it to her. One day a visitor came in, and seeing the book on the table, expressed a hope that it was not one of the Methodist books. She however took it up, and reading some passages of the Gospels, became so interested that she told the child if the colporteur came again, to send him to her house. A week after the little girl met me in the street, and related to me what had occurred. I went directly to see the lady and sold her a New Testament.'

"The Italian Colporteur is very much encouraged. His countrymen begin to feel the merits of the religion of Christ, and receive his visits with pleasure."

St. Paul, Minn.—Rev. E. E. Irmscher.

Mr. Irmscher reports 310 visits made during the month of October. In all cases where it was practicable, prayer was offered. As a general thing the copies of the Word of God and the tracts distributed were well received; and the missionary feels convinced that a good many, even of the Roman Catholics, will read them. Forty-nine Bibles were either sold or given away.

Chicago, Ill.—Rev. A. Miller.

About seventy five visits were made by Mr. Miller, chiefly in the north-

western part of Chicago, although he was also sent for and visited families distant six miles to the north and over four miles to the south. These families had previously lived in the neighborhood in which Mr. Miller principally labors, and having been brought to a knowledge of the truth as it is in Jesus through his instrumentality, they claimed not only a share in his prayers but also an occasional visit for edifica-

tion, even after they had moved to remote parts of the city. Mr. Miller reports three recent conversions; the subjects of the work of grace having other evangelical churches in the neighborhoods in which they live, which they can reach more easily, attend them for the most part, but come from time to time to the mission chapel. The Sunday-school is spoken of as in a good condition.

LITERARY NOTICES.

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.—This excellent society has recently issued a number of books of more than usual importance, to which we would call attention within the limits to which we must restrict ourselves. First of all we must notice two admirable books bearing upon the general subject of Missions. One is entitled "*Among the Mongols*," by Rev. James Gilmour, A. M., a missionary of the London Missionary Society at Peking. (382 pages, 12 mo. Price \$1.50.) It gives a very vivid impression of that great territory, so little known by inhabitants of the west, that lies to the north and north-west of China, forming a part of the Chinese Empire. Nowhere else have we seen so faithful a representation of the physical characteristics of the country, and of the manners and customs, religion, etc., of its people, and the efforts thus far made for their conversion. The delineation of Buddhism is excellent; and if not so much of the *couleur de rose* is given, it is simply because the account is strictly truthful, and written with no purpose to exalt one of the least consolatory of religious systems into a rival of Christianity. "*Central Africa, Japan and Fiji, a story of Missionary Enterprise, Trials and Triumphs*," by Emma

Raymond Pitman (296 pages, 12 mo. Price \$1.25) has not so much of novelty, but is a compilation of great merit, evidencing careful study of the progress of God's kingdom in heathen lands. Mrs. G. S. Reaney has contributed two books of honest, Christian and motherly counsel for the young, bearing respectively the titles of "*Our Brothers and Sons*," (264 pages, 12 mo. Price \$1) and "*Our Daughters, their Lives Here and Hereafter*," (240 pages, 12 mo. Same price), of which we have room only to say that they are eminently judicious in the advice they convey, and that they are so pleasantly written as to attract young readers. "*Cluny MacPherson, a Tale of Brotherly Love*," by Amelia E. Barr, (311 pages, 12 mo. Price \$1.25) is a volume of wholesome fiction for boys, the scene being laid in Scotland. "*Daisy Snowflake's Secret*," by Mrs. Reaney, is a somewhat similar book for girls, of which the centre is an English home. Rev. Dr. Theodore L. Cuyler's "*Wayside Springs From the Fountain of Life*," (16 mo. Price 50 cents) we need scarcely say is bright, crisp and instructive, and full of suggestion. Mrs. Reaney's "*Morning Thoughts for our Daughters*," (same size and price) has a reading for each successive day of the month. The

same author's "*Little Glory's Mission*" and "*Found at Last*," are two short stories, the one of hospital life, the other of the rescue of a poor woman from the thralldom of a secret habit of drinking. "*Scottish Sketches*," by Mrs. Amelia E. Barr (320 pages, 12mo., price \$1.25) is a series of short tales that will be relished especially by those who are drawn by the strong points of character of the inhabitants of the northern kingdom.

MR. A. WORTHINGTON, of 770 Broadway, New York, has just published three charming books for children. The first is "*Worthington's Annual for 1884*," a large quarto, full of interesting stories, biographies, papers on natural history, etc., illustrated by upwards of 300 engravings, by good artists. Many of the pictures are full-page wood-cuts,

and a number of them are daintily printed in colors. The second is "*Chat-terbox Junior*," of the same size and general description, a book in which each page has its picture, and each story is so bright and pleasant that no youthful reader will fail to be interested in it. The third "*There was a Little Girl*," is the poem of our own Longfellow, one of the most winsome of his productions, beautifully illustrated by the pencil and brush of Miss Schaeffer, a self-taught artist we are informed, the daughter of the late Professor Schaeffer, of Washington. The price of the first and third are \$1 50 each; of the second \$1.25. All are most tastefully bound, and present a beautiful appearance both inside and out. They are just the books for Christmas presents, for boys and girls of eight or ten years of age.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending October 31, 1883.

MASSACHUSETTS.		ILLINOIS.	
Boston, Perry Trust Fund, dividend.	\$111 00	Danville, From sale of real estate....	\$91 00
Campello, Sarah Packard.....	20 00	MINNESOTA.	
	\$131 00	St. Pauls, Friends of German Mission.	7 00
CONNECTICUT.		OHIO.	
Greenwich, Oliver Mead.....	20 00	Cincinnati, A friend by Miss L. Purlier	1 00
NEW YORK.		Savannah, U. P. Church.....	5 50
N. Y. City, Fourth Av. Pres. Church.	\$14 00	Dalton, Pres. Church, in part.....	5 00
" Mrs. Rosa E. Rainsford			\$11 50
and daughter, in memoriam.....	600 00	IOWA.	
	\$614 00	Dysart, Union Meeting.....	12 00
PENNSYLVANIA.		Aramosa, M. E. Church.....	15 25
Harlandsburg, Pres. Church.....	\$8 44	Parkersburg, M. E. Church.....	25 50
Plain Grove, Pres. Church.....	7 00	Urbana, Union Meeting.....	10 30
Mount Hope, U. P. Church, in part..	6 50		\$68 05
	\$19 94	Received for THE CHRISTIAN WORLD, &c.	
DISTRICT OF COLUMBIA.		addition to items specified above.	
Washington, "Little Hills of Glens-		Rev. D. J. Patterson, \$2.20; David	
mary," per M. Porter Snell.....	\$2 00	Maul, \$1.00; W. J. McLaughlin,	
KENTUCKY.		\$1.10; Edward Gay, \$6.00.....	11 40
Louisville, A friend per Mrs. Sadd....	25 00	Total receipts for the month.....	\$1,796 58

THE

Christian World.

EDITOR:
REV. HENRY M. BAIRD, D. D.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be
among them we need not fear. Let her and Falsehood grapple; who ever knew
her to be put to the worst in a free and open encounter?—*Milton*.

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1883.

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VOL. XXXV.

THE

Christian World

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

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I bequeath to my executors the sum of.....dollars, in trust, to pay over the same in.....days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN and FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

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EDITORIAL NOTES.

AN EMINENT HISTORIAN'S PERPLEXITY.—The world of letters, and especially the devotees of History, have recently been called upon to mourn the loss of one who had done great services to his country by the indefatigable toil with which, during almost his entire life, he had devoted himself to writing the annals of his native land, and presenting the results of his studies in an attractive and useful form to the public. We refer to Henri Martin, the eminent scholar and writer, who died in December last. While others may have surpassed him in those qualities that elicit most freely the applause of the multitude, or in the profound and microscopic investigation of limited periods of time; while his pen never turned off such brilliant paragraphs as seemed to drop almost of themselves from the pen of Michelet, and his acquaintance with no part of his great theme was, probably, so thorough even down to details as that of Augustin Thierry with the story of the Merovingian dynasty, or that of Barante with the chronicles of the Dukes of Burgundy—the great work of Henri Martin, covering the whole domain of French History, from its first beginnings down to our times, is judged, by those most competent to pass an opinion, to be almost without a rival. Equally conscientious with Sismondi, but possessing the signal advantage of coming after him, and of having at his disposal sources of information, which were unknown or inaccessible to his predecessor, Henri Martin made his score of volumes an invaluable treasury of the facts regarding his country's past which will long be prized and resorted to. Of the honors showered upon him—the membership in the Institute of France, the great Gobert prize, the life senatorship, etc.,—this is not the place to speak. It is, in fact, only in connection with the last Will and Testament of the great historian, as illustrating some points in the religious condition of France, that we hav

a few words to say. Henri Martin was by birth a Roman Catholic; but, with almost all the educated men of his nation, he felt himself unable to accept the system of doctrine, and to approve the superstitious observances of the church of his fathers. On the other hand, he was no materialist. As the end of life approached, he shrank as much from being confounded with the crowd of unbelievers, as he did from being supposed to hold to all the absurdities of the Papal Church. How to avoid the dilemma in which he was placed, was a practical question that confronted him when, about nine months before his death, he felt called upon to give directions as to the kind of funeral rites that should attend his burial. It is interesting to notice the mode in which so shrewd a mind as his undertook to solve the difficulty. If he had permitted a Roman Catholic priest to officiate, he would have seemed to be a more or less sincere adherent of Roman Catholicism. If he had commanded that no minister of religion should take part in the funeral exercises, he would have appeared to be an atheist. Though he had no relations with Protestantism or Protestant worship, he directed that *a Protestant minister should be invited to conduct the last religious services before his body was committed to the ground.*

HENRI MARTIN'S WILL.—We translate the few paragraphs of the letter addressed to his wife and son, which the eminent historian appended as a codicil to his will:

“This letter is to be regarded as a codicil to my Will. I have given no directions as to the funeral exercises. I wish them to be simple, and that there be given to the poor—that is to say, to the Bureau of Beneficence and to the School Fund—the surplus which a funeral of a more expensive kind would have cost. I do not fix the sum, leaving the matter to the discretion of my wife and my son.

“I do not want what is called a *civil burial*, for fear of misapprehension respecting my religious sentiments; and notwithstanding that these kinds of funerals do not at all imply a profession of atheism and materialism.

“Neither does *Catholic burial*, any more, imply in the mind of most of those who still practise these rites of our fathers, adherence to the doctrines of Ultramontanism and of the Council of 1870. Yet, here, too, misapprehension might be feared; and there might be supposed, on my part, a tardy acceptance of principles which I have combated all my life, and which I do not cease to regard as fatal from all points of view.

“Wishing, therefore, to retain for my funeral a religious form, and believing in the transformation, and not in the negation, of the great traditions of humanity; considering that we have issued from Christianity

as it issued itself from the traditions of the ancient world, and that we ought not to deny this origin, I desire that there be called to my funeral a Protestant pastor and, by preference, a liberal Protestant pastor of that group whose ideas are the nearest to my own; inasmuch as my personal beliefs have no constituted organ, and those who participate in them, though numerous, do not form a body. This is my last will, which I confide to my wife and my son. Signed. H. MARTIN."

"PARIS, March 30, 1883.

In accordance with this desire of the deceased, we learn from the *Signal* that Pastor Dide officiated at the last services in honor of M. Martin.

WHAT FRANCE NEEDS.—It is evident that the great historian was not distinctively a Protestant. None the less does the course he took, inconsistent though it was, illustrate the urgent need in which France now stands of Protestantism—not of the "Liberal" type, but characterized by strong and clear convictions. Those are to be numbered by thousands, nay, millions, whose conscience revolts from the slavish and degrading doctrines of Rome; from its blind obedience of human authority; from its idolatrous worship of saints and images; from many other features scarcely less repulsive to an intelligent man. But they cannot long remain content with materialism, nor even with such a nerveless "liberalism" as cannot muster strength and earnestness enough to band its adherents together in a body of believers holding the same views. What France wants is the pure Gospel of the Lord Jesus Christ, equally removed from superstition and unbelief—a Gospel in attestation of their unshaken confidence in whose verity the Huguenot martyrs of three centuries ago, and even of the last century, willingly forsook possessions, cheerfully encountered trials and imprisonments, and joyfully gave up life itself.

ANOTHER REVENGE OF HISTORY.—Recent French history abounds to a remarkable extent in occurrences that disprove the boast of the persecutors of a former period that they had succeeded in for ever crushing the reformed doctrines. Our readers well remember the determination of Louis XIV. to uproot Protestantism in France. In the war which he waged with the religion professed by the Huguenots, he was led by his courtiers to believe that he had been even more successful than in the foreign wars in which victory had so signally perched on his standards. The very ground upon which the attempt was made to justify the infamous Revocation of the Edict of Nantes in the eyes of the world was, that

the monarch's pious endeavors to suppress heresy in his kingdom had been so signally blessed of Heaven, that Protestantism was virtually extinct; and that, therefore, the provisions made for the exercise of its worship were as unnecessary as the faith in question was obsolete. Among those who spurred on the king to that oppressive course which culminated in the formal recall of the previous document given by his greater ancestor, Henry the Fourth, to his former fellow believers and comrades in arms, as the magna charta of their liberties, was Francois Michel Le Tellier, Marquis of Louvois. This shrewd and able statesman, whose distinguished career as a minister of war was stained by an unscrupulous policy that rather delighted in, than abhorred, cruelty, is said to have planned the Dragonnades—that “booted mission,” as it was styled, which made armed men the apostles of a pretended religion of peace, which substituted force for persuasion, and which, in time of peace, brought the weaker men and women among the Protestants into the Romish Church in crowds, driven by fear of all the barbarities and horrors which victorious armies inflict upon the conquered in time of war. And he believed, and others, too, believed, that he had been successful. Protestantism, it was unhesitatingly asserted, was for ever dead in France. But, lo! two centuries have almost passed, and, so far from being extinct, the Reformation is proving its vitality by sending forth its apostles to carry the glorious truths of the Gospel to new fields. Not content with merely holding its own, Protestantism invades the territories of its opponents, and, as recorded in another part of the present issue of the CHRISTIAN WORLD, a lecturer in its interests visits the castle of Louvois, the very author of the plan of its destruction, and in this historic place, delivers two stirring addresses setting forth the system which he attempted to extirpate! Such are the changes which Divine Providence has wrought!

A MISSION TO THE AFFLICTED.—Everybody has heard the statement that, in the time of the first French Revolution, there was inscribed over the portals of the cemeteries of Paris, the inscription, “Death is an eternal sleep!” In point of fact, the revulsion from the blind belief of the tenets of the Romish Church, with its religion of money and imposture, has, in the case of great multitudes in France, been to a scepticism that questions, or a dogmatic infidelity that absolutely denies the reality of a resurrection and another life. If the modern agnostic does not publish his views at the gates of the burial ground, he is none the less bold in avowing them. Sometimes, indeed a grim humor, quite out of place in connection with so momentous a subject, leads him to make jest of the hope of immortality, cherished by the Christian. So it is, that a place

of interment near Paris, is said to be jocularly named, in the common talk of the people, after the penal colony to which the French government deports its political convicts, under sentence of perpetual imprisonment, and the cemetery of Saint Ouen, is known as the cemetery of *Cayenne*—because, forsooth, those that go thither never return! And yet, while infidelity has taken away the comfort, it has not removed the fact of death, nor the thirst of the human heart in affliction for “strong consolation” and for a “good hope.” In France, as elsewhere, there can scarcely be found one mourner who, if rightly approached, does not welcome, to some degree, the Word that brings truth and immortality to light. One of our French brethren, appreciating this fact, has begun to devote much of his time to a work among the afflicted. After laboring for about a dozen years in the rue Royale, between the Church of the Madeleine, and the Place de la Concorde, Armand Delille has transferred his work to immediate proximity with the cemetery above named. Here he has been instrumental, within the past eighteen months or two years, in erecting a small chapel intended to meet the wants of those who flock, at certain times, to the cemetery. One of his helpers is Rev. M. Hirsch. Of the wonderful conversion of this gentleman from an unbelieving Israelite to an ardent Christian, in consequence of a visit, which he was providentially led to make, to the chapel in the rue Royale, we gave some account about two years ago; and our readers are familiar with his labors, when, for many months, supported by the American and Foreign Christian Union, in the blessed “*CŒuvre des Conférences*.” M. Hirsch himself gives, in the “*Bulletin of the Mission Intérieure*,” some facts and incidents connected with M. Delille’s mission to the afflicted. Strange to say, those same Parisians, who regard, or feign to regard, their departed friends as having lapsed into nothingness, have a practice of honoring the dead, which they would consider themselves as grossly delinquent in their duty, did they not observe. On Sundays, on the anniversaries of birthdays, and on other occasions, they frequent the cemeteries by thousands, if only to lay a garland of flowers, or some other token of affection, upon the graves of their friends. It is these persons whom M. Armand Delille desires to reach, and whom, to a very considerable extent, he does reach. His chapel, indeed, is small, holding not more than about two hundred persons; but he holds successive services of an hour each, from three to six o’clock in summer, and from two to five o’clock in winter, on three days of the week—Sunday, Monday and Thursday. There have been occasions on which 1,300 persons have been able thus to hear the word of God on a single day. And, so far as appearances go, the work has not been in vain. At first those who dropped in, could not, in many cases, be induced to come much beyond the door. They refused to be seated, but stood near the walls, leaving the benches oc-

cupied by a sparse congregation; so crowded did the space thus taken become, that it was even found necessary to remove a row or two of benches to relieve the pressure. Now, the same persons, with others, perhaps, whom they have brought, come boldly forward, no longer suspicious of the Protestant minister and the doctrines he propounds. Into some hearts, too, the possibility of the attainment of some substantial consolation for their bereavements, has made its way. Much tact is needed, both in the chapel and in the interviews with those who are met with about it, and whom it is desired to bring in. And those who have read M. Hirsch's communications in the CHRISTIAN WORLD (as, for instance, in the issues for May and September, 1882) know that he possesses this tact to a remarkable degree. A recent incident illustrates the methods employed. M. Hirsch, standing in front of the chapel, sees a man of some forty years of age. "He seems," writes M. H., "to look at me with pity. But from behind his sarcastic smile, there shows itself a tinge of sadness, which he does not succeed in hiding. I accost him, and beg him to come in. 'And what am I to do there?' he says. 'Have you no need of consolation?' 'It is you that give consolation?' 'It is the Christ whom we proclaim.' 'He will not restore to me my daughter.' 'He will restore her to you one day.' 'Leave me alone.' 'No, I shall not leave you alone. You have it in your power not to go in; but you will not be able to prevent me from showing you my sympathy.' A church-going man, feeling for the sorrows of a father weeping for the loss of his child! This surprises my companion; but it also breaks down his opposition. We now see him often at the chapel, accompanied by his wife." Those who cannot be reached in this way, are sought for in other ways. Especially is the religious tract employed, with great advantage. To translate M. Hirsch's own expressive words: "We have also the *home preacher*—the designation we give to the tract. That it may produce its effect, it must be listened to. We choose the moment at which our distribution has the greatest chance of success. Thieves hold themselves on the alert, in the neighborhood of the bank, in order to plunder those who come out with well-filled pockets. We are on the look out, about the cemetery, for those who have been despoiled, who are in despair, in order to slip in their hand a leaflet that has been written expressly for them. They pay no attention to it, at the time; but in the evening, when they return home, in their desolate chamber, the forgotten tract will cause their tears to flow afresh, and will quietly direct their thoughts toward heaven." We may well join in the prayer which M. Hirsch utters, that the God of all consolation may bless and fulfil the work in behalf of the mourners, in which he and M. Armand Delille are so zealously engaged.

NOWHERE SO MUCH POPE AS IN AMERICA.—An item now in circulation, in the American press, credits Pope Leo XIII., on the authority of the Bishop Keene, of Richmond, a Roman Catholic prelate, with the recent remark: "There is no country in the world where I am so much Pope, as in the United States." We do not know whether the information is correct; but if it is, as we presume, our readers will recall that the expression is only a repetition, in another form, of the utterance of his predecessor, Pius IX., to the members of the so-called "American Pilgrimage" of 1874—that singular deputation, ostensibly sent from a land of liberty, to condole with the pontiff upon his alleged "captivity," respecting which the *Gazzetta d'Italia* wittily remarked: "The Pilgrims are not Americans, and the Americans are not Pilgrims." "In America," that is, in the United States," Pope Pius IX. is reported to have stated to the Pilgrims, "In America alone am I entirely free in the exercise of my functions."

ULRIC ZWINGLI.—The present year began with the centenary of another eminent man, to whom the cause of a pure Christianity owes a debt which it is hard to over-estimate, and which ought never to be forgotten. On the first day of the year, the fourth centennial celebration was observed, in many parts of Christendom, of the birth of Zwingli, whom German Switzerland honors, both as a religious reformer and as a dauntless patriot. Independently of Luther, and, indeed, before Luther, he sowed the seeds of a movement that has not ceased, even to the present time. His preaching of Jesus Christ as the only sacrifice and ransom for sin, at Einsiedeln, ante-dates by a year the proclamation of the same truth by Luther, and the nailing of the ninety-five theses to the door of the church of Wittenberg. And not only as the first in Zurich to preach the pure Gospel, but as the first urgently to entreat his countrymen, of all the cantons, to refuse to enter the service of foreign nations as mercenaries, and decline to shed their blood in the quarrels of others, does Switzerland deservedly hold him in everlasting remembrance.

THE BITTER CRY OF AN EVANGELIST IN FRANCE.

From Rev. H. Mouron, Secretary-Director of the Société Evangélique de France, we receive the following translation of a report addressed to him by Pastor Cremer, of Brives, in the department of Corrèze, under date of December 1883, and which he instantly begs us to publish in the CHRISTIAN WORLD, as a sample of the distressing appeals for help for which no provision can be made

through lack of means. We commend the reading to our friends.—EDITOR CHRISTIAN WORLD.

This month we have to mention a noticeable increase in our congregation; sometimes in the evening our room has been full.

I am obliged to neglect very much my work in the surrounding towns and to cease my visits in many places, because it is impossible to get a congregation together when I am able to go there only now and then. I prefer visiting regularly three or four towns, rather than to divide my visits amongst twelve. Even here, a visit once a month is very little; especially when persecution has begun its work.

Our churches of long standing, i. e., churches where one has a right to expect full consecration and self-forgetfulness, consider it necessary to have convenient places of worship (a building specially for that purpose) comfortably lighted and warmed. But from Romanists, who have only just heard the joyful sound, whose faith, if it exists, is only as the tender herb or the smoking flax, it is expected that they will meet anywhere—in a cold barn, or in a bad room, sometimes (for we are obliged to take what we can find) in a house, if not, of course, of bad reputations, till perhaps in a house not altogether perfect and against which the evil tongues of the neighborhood find a great deal to say. They are expected to brave ridicule, petty annoyances and sometimes even persecution, to join a religion which they have had no time to learn to understand fully, and whose minister hopes to be able to visit them once a month and is unable even to stay for a day for fear of increasing hotel expenses! If they have children they must remain without religious instruction except that which can be given to them in a hurry now and then.

Thus are we sent to recruit adherents to Protestantism!

I noticed with grief, in Vignols, that our friends there went with the others to gather their chestnuts, (this for fear lest the others should take them) and that it was nearly impossible to get even a small congregation. But is astonishing, when one knows where they are, and that I am able to go there no more than once a month, and this for babes in Christ who rather need a service every day?

If we had been able to send an evangelist who could visit St. Sorrin, Concèzes and the surrounding districts, I believe, humanly speaking, that we should have here a strong church. The best of feeling exists here, but we have not known how to enter in through an open door.

Those who have remained faithful have had a good deal to endure; ridicule has been not the least of the petty annoyances.

I have again witnessed several examples of persecution, showing some of the difficulties which the enemy puts in our way.

A young girl of twelve years of age, who comes regularly to all our

services has several times been punished at school for coming (she goes to school to a convent). They call her damned and Protestant, which to them is the same thing. She answers the nuns: "You may punish me as much as you like, I am only twelve years old; but when I gave my heart to Jesus, I know what I did, and I *will* hear God's word."

Another young girl fifteen years old, under the guardianship of the "Assistance publique," and who was received by Pastor Robin into his family in Paris, had been sent to her grand-mother at Meyssac (Corrèze). She was soon an object of contempt for the whole town, she was shunned in the streets, the friends of her parents refused to receive her in their house, the priest spoke about her from the pulpit, and her relations have so persecuted her that the poor girl has come to take refuge with us, and we have taken her in and found some work for her in the town. We have also a family from Uzerche, another town in Corrèze, who has joined us. The mother of the woman who has become a Protestant has written to her daughter a shocking letter; she is ill, and, she thinks, on her death bed. She forbids her daughter not only to come and see her, but even, what they think is worse, to come to her funeral.

Most of those who join us belong to the poorer classes, and you can easily understand what it is for them to feel that, in case of illness, nobody would be there to give them a helping hand.

At Uzerche our congregation is reduced to a very small number indeed, but here again, as in Vignols, we meet in a bed room (for which I am obliged to pay four francs each time.) I have, however, made at that place some encouraging visits. At Concèzes, where I hold the meeting in the town hall, the room was completely full. Some were unable to get entrance.

WHY AMERICAN PROTESTANTS SHOULD HELP THEIR FRENCH BRETHREN.

(Letter from the Rev. G. MEYER, Secretary of the *Mission Intérieure* to Rev. Dr.)
A. F. Beard. Translated from the French.

In order to justify this request for American assistance, it would be well that our American brethren should be informed of the situation in which our churches find themselves placed. Now, two facts strike the most superficial observer:

I. The work of Evangelization has been greatly developed this past

year. Several old works have been sensibly extended, and a number of important works have been started.

(1) *General Works.* The McAll Mission, the Paris City Mission, the Mission Intérieure Evangélique, etc.

(2) *Local Works.* Those of Belleville, of the Department of Allier, missions to the afflicted, etc.

Consequently, the appeals for funds have been ever more numerous in France, and they increase from year to year.

II. The State, the Departments and the Communes have much diminished the appropriations they formerly made to the Reformed and the Lutheran Churches.

Thus (1), the church schools supported by the State have been suppressed, and, in consequence, nine hundred Protestant schools have been secularized.

(2) Different appropriations to pastors have been discontinued.

(3) By virtue of a law that has passed the Chamber of Deputies, and will doubtless also pass the Senate, the Communes are no longer obliged to provide for the repairs of Roman Catholic or Protestant churches, nor to furnish an abode to the pastors. The communes may, if they wish, defray these expenses; but a large number of them will no longer do so. Accordingly, a pastor who receives 2,200 francs for his salary, and 800 francs for his house—in all, say, 3,000 francs (\$600), will henceforth receive only 2,200 francs (\$440).

(4) Finally, another law now in preparation will take away from the Consistories important sources of income. Consequently the Protestants must give more largely for the work of evangelization, and much more besides for the maintenance of their churches, until the time comes when Church shall be completely separated from the State. These diminutions of resources have taken place about everywhere in France. Here are the figures for Paris.

APPROPRIATIONS DISCONTINUED WITHIN FIVE YEARS.

	Reformed Church.	Lutheran Church.
1. For House Rent of Pastors,	19,200 francs.	20,000 francs.
2. " Salaries of Pastors,	34,500 "	30,000 "
3. " Schools,	35,000 "	40,500 "
	88,700 francs.	90,500 francs.

Thus these two Protestant Churches lose assistance to the amount of 179,200 francs, or nearly \$36,000 a year. And when the new laws enter into operation, they will lose 75,000 francs more a year, and the total diminution of their receipts will amount to about \$51,000 for Paris alone.

It ought to be added that, notwithstanding the rapidity with which

these suppressions have taken place, the Church is not discouraged. The Reformed Church of Paris has, during these last years, increased by \$20,000 its annual subscription to defray the expenses of worship. Moreover, the Reformed Churches of France have established a General Semi-official Synod (that is to say, a *free* synod), whose budget for the year has been 75,000 francs (\$15,000).

These fact explains the reason why, in view of these new needs, and in this transition period, the Protestants of France have had to have recourse to their brethren abroad for support.

CHRISTIANITY AND UNBELIEF.

Another reason is that the conflict between Christianity and its foes is becoming more decided.

Here is what lately took place. The "Universal Socialistic Alliance of Free Thought," last October invited to a free and open debate some of the best known members of the Paris "Comité de Mission Intérieure"—Messrs. Theodore Monod, Réveillaud, Hirsch, Bertrand, de Pressensé, etc. The invitation was accepted by all those of our friends who were able to be present at the *Salle Molière*.

A FREE DISCUSSION WITH FREE THINKERS.

We enter. The hall is draped with red flags. Behind the stage is a bust representing the Republic wearing the Phrygian cap, and with a red scarf. The president promises that all the members of the minority shall have full liberty to speak. *M. Réveillaud* explains how he was led from politics to the Gospel. He shows that the Gospel alone sets free the souls of individual men and whole nations. He compels the audience to applaud a very vehement sally upon those who, under the pretext of attacking religion, defend immoral books and infamous journals. He speaks of the Gospel with great feeling; a circumstance that astonishes his audience, and provokes some interruptions. The citizen *Brisson* answers him, and says that all religions are equally worthless, and that they minister to the aims of those who wish to enslave the people. He is applauded when he pronounces a eulogy upon the Commune. *M. Hirsch*, who has just returned from the Hague (Holland) where he attended the Congress of the Federation of Public Morality, shows by means of facts that the Gospel, even from the social point of view, is a source of elevation and enfranchisement. A workman comes forward and shows that, working, as he does, ten hours a day, he has not time to study as do "those gentlemen over there" (Messrs. Hirsch and Réveillaud). He maintains that the most essential thing is to get enjoyment as quickly as one can. Another speaker defends materialism. *M. Theodore Monod* delivers an animated and able address to prove that, if there is no God, we are neither free nor responsible. Then quoting an incomprehensible phrase from a material-

istic work, he exclaims: "Let him understand it who can!" "You insult us," the citizen Brisson cries out to him with indignation. "We shall understand very well," says a workman seated near me smoking his pipe peacefully. "They understand nothing at all," says a woman near me who is nevertheless a free thinker in her ideas.

Next comes to the platform a youth, apparently twenty years old or so. "For the past fifty years," he says, "we have been treated to these humbugs. They amuse us with free-thought. There are masters who are freethinkers. We must begin the social revolution!" He is so violent in his language that the hall protests, although it has already applauded the eulogy lavished upon the Commune. After a speech by the subscriber and a few others, the citizen Brisson ascends the platform. He begs his friends not to allow themselves to be impressed by what they have just heard. He makes a violent attack upon the Bible and upon Protestantism. "The first priest or minister was a rascal," he said. "And the rest?" I called out to him from my seat. "And the rest have also had a part in the same thing," he replies. Seeing themselves abused, the greater part of our friends leave. M. Bertrand wishes to reply, but the audience, which has already given signs of impatience, refuses to listen to him. So, having first called attention to the fact that the discussion is not free, that we had been promised that our persons would be respected and our addresses heard, and that this has not been the case, we go out of the hall, after a discussion of two hours and a half. Nevertheless, a number of those who were present were dissatisfied that we were prevented from speaking, and the meeting was less well-attended than previous meetings.

SOME SIGNS OF PROGRESS.

Our work pursues its way with all its activity. M. Hirsch has been able this very year to hold conférences at a number of towns in Haute Loire, Cantal, and Charente, where the Gospel has never before been proclaimed publicly. He has received encouragement. M. Réveillaud has just returned from Saône et Loire. He began with a conférence in the Protestant Church of Creuzot, which, as Pastor Bourgeois writes me, produced a deep impression, and subsequently he visited a number of places which were altogether Roman Catholic. M. Fourneau, in a trip that brought him to Rochefort, La Rochelle, Saintes, Cognac, etc., gave two lectures *in the old Château of the celebrated Marquis of Louvois, the author of the Dragonnades!* His words produced a profound impression upon the large audience. M. Piaux delivered, at Marennnes, a conférence and a sermon. The *Journal de Marennnes* praises these exercises very highly, publishes a great part of the conférence on the history of the Reformation at Marennnes, and announces that a number of persons have

requested him to make a pamphlet of these articles. At Vire, M. Prunier had an audience of two hundred and fifty persons in the hall of the Mairie.

You see, dear sir, that the work extends. At St. Mard, a village in which M. Réveillaud and I delivered conférences; at Tulle, etc., popular meetings have been established. To give to our work more extension and solidity we ought, first, to be freed of all solicitude for money; and, secondly, to have missionary agents whom we might station, for five or six months, at places where our lecturers (conférenciers) have succeeded well; to make visits, to establish Sunday-schools and devotional meetings, and to prepare the ground for the foundation of a more durable work and of a church. The preparatory work being thus completed, our missionary agent would go elsewhere, when another society or a church would be in a condition to continue to prosecute what had been begun.

Let our friends remember that, at the present moment, we are in the enjoyment of a full and entire liberty to put forth exertions for the conversion of others, and to discuss the doctrines of religion. Doubtless, all the seed sown does not bear fruit, and solid enterprises are not carried out in a single day, at least in our country. Much time, much faith, many efforts and sacrifices, will be needed to vanquish the adversary. And yet, if here and there the ground grows hard, if unbelief insolently rears its head, the children of God understand that they have great duties. May they be faithful to the great and holy task with which they are entrusted!

Believe, dear sir and very honored brother, in my devoted sentiments.

G. MEYER.

Paris, November 22, 1883.

BELGIAN EVANGELICAL SOCIETY.

(LETTER FROM REV. ALBERT BROCHER.)

BRUSSELS, December 15th, 1883.

REV. H. M. BAIRD, D. D. *Dear Sir:*—As you are aware, our venerated and beloved brother, the Rev. L. Anet, has, to our great regret, owing to the declining state of his health, been compelled to resign the important post he had filled for so many years, with the greatest self-devotion. In his place, the Synod of our Missionary Church, has appointed as Secretary General, his son, the Rev. Kennedy Anet, who being now absent, has requested me to send you a few notes, relating to our

work. The English Abstract of our annual report having just appeared, I will confine myself to giving the readers of *the CHRISTIAN WORLD*, a rapid sketch of its contents, and refer you to it for further details, in support of what I can now only briefly mention.

Calling a short time ago, on our Secretary General, as I entered his study, he said to me: "I have just been again reading over the reports of our agents, and * * * our work is indeed a beautiful one." Such, too, is the impression made on us each year, by the evidences brought before us of the growth of spiritual life in our Churches, and the abundant blessings God grants us in our field of evangelization. We have not this year to relate any great movement like those that gave birth to some of our Churches, nor anything very new or striking; but what abounds in the reports of our agents, is facts which tell not merely of hopes for the future or of the progress, the stability of which cannot be depended upon, but of real and durable results. What we have in view, is indeed much less the promotion of the cause of Protestantism, than the salvation of souls. Thanks be to God it is especially in this respect that we have cause to rejoice. On different points of our field of labor, we every month hear of fresh adherents to evangelical truth, who show the sincerity of their conversion by change of conduct, acts of self-denial, or struggles against temptation and the opposition with which they are beset. As regards real conversions to Christ, it is generally amongst these same adherents that they take place; for, in most cases, those who have been brought up Roman Catholics, require a previous long training in Bible truth. The fervor, zeal and activity of the members of our Churches, and the great number of triumphant death-beds, show how frequently they occur.

The spirit of prayer has developed in a remarkable manner. For instance, there are now on the same evening, four different prayer-meetings, in another three.

Missionary activity is unflagging. A good number of brethren are helping our brethren to hold meetings. A great many members of our congregations employ themselves with great zeal in distributing tracts. Last year our twenty-six Churches and Stations have had public worship, and meetings held regularly in eighty-three localities, and have besides carried on evangelistic work in ninety-two other localities. More than 6,400 meetings were held.

Our forty-nine Sunday-schools are attended by 1,859 scholars, and 172 monitors. Twelve of these schools are established in localities out of the reach of the regular Sunday-Schools. Five new schools of this character were opened last year. They are found to be a powerful means of evangelization. Instances are frequent where children bring their Roman Catholic parents to hear the Gospel, and to remain faithful

to it. Everywhere families could be mentioned, who have in this way been led into the way of salvation.

All this labor has not been accomplished without producing a happy influence on the Roman Catholics around us. Numerous facts confirm these two statements made by one of our pastors. "Decidedly, the number of our communicants does not give a correct idea of what our congregations are."—"The Gospel is making its way into the hearts of those around us, without our being aware of it. Beside the direct and openly known work, there is an indirect work going on, which is the consequence of the former."

Our Churches, which number only 3,923 adult members entered on the rolls, nearly all belonging to the working classes, and converts from Romanism, have paid into the treasurer's hands nearly \$9,000. There is scarcely any Church recruited in a Roman Catholic country which gathers contributions on a similar scale. We feel confident that our friends abroad, seeing how the Lord has made us prosper, will not refuse us their sympathy and cooperation.

Believe me, dear sir, yours very sincerely,

ALBERT BROCHER, Pastor.

MOVEMENT TOWARD UNION AMONG ITALIAN PROTESTANTS.

(LETTER FROM REV. J. R. McDOUGALL.)

FLORENCE, Dec. 17, 1883.

DEAR CHRISTIAN FRIEND:—I have good tidings to send you. There is a gentle, kindly, gracious spirit abroad among the Christian workmen in Italy, which has never been witnessed before. Better still, early in November, *nine* of our best Evangelists representing *five* of the denominations at work here, sent me an admirable letter, urging the union of the Italian Churches. They wrote to me as President of the Intermissionary Committee, to get my brethren to consent to call an Evangelical Congress, to bring about union, which they said was so desirable and so much desired.

On consultation I found that my brethren did not feel themselves empowered to summon a Congress for such a purpose, but they decided to enlarge the Intermissionary Committee itself; and to begin united efforts in regard to colleges and schools, on the basis, as I understand, of confederation.

I go to Rome to-morrow, for a few days, to arrange the details of this scheme.

Meanwhile the *nine* Evangelists, who lunched with me a few days ago, are still for union—which personally I strongly favor. I have appointed several of their number to prepare papers on doctrines, discipline, &c. Perhaps it will be well to bring the Intermissionary Committee and these *nine* Evangelists together. We shall see. Anyway I believe that great good will accrue.

I am sure that you will join us in praying that this movement may be of the Lord, as I earnestly believe it is, and that He may greatly prosper it. Certainly if there is any country, in which we should be willing to make sacrifices all round, of external and nominal differences, and unite our efforts for Christ, it is in this land of the popes.

I would suggest that Italy should be prayed for in your prayer circles in connection with the above projects. May God grant a copious outpouring of the Holy Ghost. May He grant Christian statesmen to Italy at this juncture.

I am equally happy to say that our own church is overcrowded this winter, as it was last year. We have many excellent American Christians among us. I trust the Lord is carrying on a good work among ourselves, as among the Italian brethren. Ever yours, sincerely,

JOHN R. McDUGALL.

WORK OF THE AMERICAN CHAPEL.--POOR CHILDREN IN PARIS.

BY CORDELIA E. LE GAY, IN THE *New York Observer*.

Attached to the American Chapel in Paris is an Industrial School for very poor children. I have been requested to give an account of it. It is the first of the kind in France conducted in the American way, and is held in one of Mr. McAll's mission stations at the Ternes—which station is under the immediate charge and supervision of the chapel. The school has always drawn its supply of teachers and finances from Americans. It was opened in December, 1876, with twenty-six children, who had already been in the habit of attending a week-day Sunday school, if I may so call it; and from the needs of these children sprang into life the "Sewing School;"

Before the winter was over the number had increased to eighty; and we saw with pleasure that the same children were filling up the ranks of the Sunday school, or "Children's Mission," as it is called, which, heretofore, had never numbered over thirty at any time. Since then, the two

classes have marched along side by side, their interests becoming more closely allied each year.

The children came, in great part, from the lowest grade of society, and we soon found that their filth and tatters were but an exponent of their inner lives. They were disorderly, unruly, and defiant. Kind words and acts seemed for a long time almost lost upon them. Many came not for any inducements that were offered, but intentionally to disturb us; and when they could not effect this to their satisfaction in the room, they would go outside and pound upon the windows and shutters. I am speaking of children whose ages ranged from six to twelve years. On especial occasions, as at the Christmas fête, we were obliged to have policemen inside and out to keep order.

These poor children appeared utterly devoid of conscience. They apparently had no idea whatever of right and wrong. Truth had no value in their eyes when untruth was thought to serve their purpose better.

Our work was something entirely new to this class, and I may say to the French generally. In distributing cards to the families in the neighborhood, to make the school known, and in explaining its object, which they did not readily seize, often the question was put: "Yes, a good thing for the children, if it is as you say; but what do *you* gain by it?"

To find Bibles in their homes was a very rare exception, and the majority could not have told whether it were a dictionary or a history. Jesus Christ was a name unknown, except as used profanely, and many of the mothers who professed to have heard of Him, did not know whether He lived yesterday, a hundred years ago, or more.

As the result of our labors, we find the eighty who entered in 1876 noisy, unruly, undisciplined, have increased to between two and three hundred each winter, while perfect quiet is maintained during the sessions. Some of the formerly most unruly classes could be trusted last winter to give correct accounts of their behavior before receiving their reward-marks. Work badly done is patiently done over; for, in all instances and in every respect, we try to impress upon them that good must prevail over bad.

With these practical lessons they are taught Psalms and entire chapters in the New Testament, the Commandments, and the Lord's Prayer, and to recite them in perfect unison. I am told their recitations and their singing compare favorably with any school in America.

As the work grew we found we were gaining an influence *outside* of the school. The mothers came to us, and expressed gratitude for the good their little ones received, and gradually there was a welcome in their homes. When they were ill we visited them, and to many a distressing case we have been enabled to give substantial aid. I remember one instance three winters ago, when the cold was very severe in Paris, and we

were making preparations to stock our Christmas tree with warm clothing. We called in some of the mothers to help us. Upon asking one of them if she needed work, her eyes filled with tears, as she replied: "Ah! Madame, if you only knew how much! All are ill at home, we have no bread to eat, and we are to be turned out of doors. I have been almost desperate; two nights ago I knew not where to go; in my misery I came to an evening meeting here, and somehow my heart was touched when I went out into the bitter cold. I did not know that God led me—but now you are going to help me." Upon returning the work completed, she said with a smile, in deep contrast with the tears accompanying her former conversation, "My work was done, Madame, while my husband read the Bible, and when it was laid aside we knelt down and prayed as we had never done before."

This same mother was one of the fifteen or twenty who the following year (when the Roman Catholic priests interfered and would have prevented the children from coming to us—telling them they would not be allowed to take their first communion in the Catholic church, and in consequence would be damned) defied the priests, and stood up bravely for truth and justice, telling them that "their children had learned only good in the school, and if they could not be allowed to come to us, and also to take their first communion that year in their church, then they should never take it in the Catholic church," and some said, "never cross the threshold again." The combat lasted weeks; but finding the mothers firm, the priests yielded, and even told one mother she "was right, after what we had done for her, to continue sending her children to the school."

Then, again, this same mother came to me in June, and with much timidity said, her "husband desired to become a member of the Protestant church, inasmuch as he had never taken communion in any other." Other mothers desire their children to be brought up in the Protestant faith; though both parents are Catholic. Others, again, have come in to join us in the work, taking classes, and teaching them regularly and faithfully, without expecting or receiving remuneration; while several of the children, having reached the age of fourteen years, have been placed with dress-makers and are earning two and three francs a day, which are high wages for Paris.

This letter is not intended as an appeal for the school. Our friends have always contributed most generously to its support; but our field is enlarging, and it becomes a necessity, now, to tell these care-worn, anxious mothers, of that peace which passeth understanding, and of that Bread of Life, of which if they shall eat, they shall never hunger. We have fully won their confidence, and they will readily listen to us. Hence we have begun a "Meeting for the Mothers." We could not send away

these, our sisters, saying, be ye fed and be ye clothed. We are also beginning a "reading room," and books are expensive here.

If my little recital has excited any interest among Christian mothers and sisters in showing what has been done, in a small quarter of Paris—and *how much more remains to be done* in this way—we shall gladly receive whatever your love and sympathy may send us.

OPENING OF A NEW PROTESTANT CHURCH.

[Our friend, Rev. Mr. Mouron, of the Evangelical Society of France, sends us the following translation of a recent letter, giving an account of the dedication of a new church edifice in the department of Charente. The communication is the more interesting as giving some idea of the great oppression, amounting frequently to actual persecution, to which our French brethren were subjected—even so late as fifteen years ago—in the reign of Napoleon the Third.]—EDITOR CHRISTIAN WORLD.

Thursday, November 1st was a truly festive day for the members of the Evangelical community in Fouqueure, together with many friends from outside who were happy to sympathize in their joy, and to profit by the means of edification which that day was expected to procure. The difficulties which the small church had to encounter at its beginning, during the second empire, are sufficiently known. The chapel was closed. The doors of the barn, where the community had sought a refuge, were sealed up. Divine service was held in the wilderness; sometimes here, sometimes there, to avoid persecutions. Pastors and members were sent to prison. One might have thought that the memorable time of the dragoons of the marquis of Louvois had come back. Through God's mercy all these trials were manfully endured. The enemy, however, was always watchful. Other difficulties, even more painful, arose in the midst of the flock, and very nearly had more serious consequences than all the persecution of the authorities. Happily the Lord, also, was on the watch, and once more He outstretched His saving arm. To-day the work is doing well. It is, of course, dear to the *Evangelical Society*, which here supports a school master, an evangelist, and a female teacher. The boys' school is particularly prosperous, thanks to the devoted and intelligent care of M. Nicolet, the evangelist of Fouqueure. Although fees are required several Roman Catholic families send their children. The girls' school has only been recently organized. As to the small chapel, the cradle of the church, it was decidedly insufficient and threatening, (capable of holding only thirty persons).

moreover to fall into ruins. Our friends, consequently, resolved to provide for themselves a new place of worship, and, on Thursday, we offered thanks with them, that they had successfully achieved their enterprise. Aiming principally at utility and economy, our friends have not entirely forgotten art and taste, and they are now provided with a modest but convenient church edifice.

A part of the building, which is to be used as a girls' school, is separated from the chapel by a moveable partition. This partition permits our friends to enlarge the chapel, which seats 300 persons. Above the school room are rooms for the schoolmistress.

About 250 persons attended the dedication services. Pastor Mouron, Secretary of the *Evangelical Society*, spoke upon Matt. xii: 6, "One greater than the temple is here." A collection was made, at the close of the service, in support of building fund. For although the money expended does not exceed 5,500 francs (\$1,100), many members of the community having given their time, labor, and even materials, our friends of Fouqueure have not been able to meet all the expenses; there remains still a debt from which they ought to be freed as soon as possible.

In the afternoon a meeting of the "Union Fraternelle" was held, and, in the evening, before a rather large audience, including many Roman Catholics of the neighborhood, the speakers took for their subject: What is Christianity? May God grant that such a day shall leave behind it something better than a pleasant remembrance! ABEL DESCAMPS.

MINUTE OF THE BOARD ON THE DEATH OF THE REV. B. N. MARTIN, D. D.

At the stated meeting of the Board of Directors of the American and Foreign Christian Union held, in the Society's rooms, Bible House, on Thursday, January 10th, 1884, the following resolution was unanimously adopted:—

"*Resolved*, That in the death of Professor Benjamin N. Martin, D. D., we feel deeply the loss which has come upon ourselves personally, and upon the cause which we here represent. His noble Christian character, his purity and devotion of heart, his great natural powers of mind, his extensive scholarly attainments, his ripe experience of life and men, his long service in this Union, both as member of the Executive Committee and as recording secretary; his gentle, steadfast love of his associates—these qualities and powers endeared him, beyond expression, to us all. We shall painfully miss his counsels and his cheer. In memory of him, we feel called to a new consecration to this work which he so cherished. We commend his afflicted family to the covenant mercies of Him who has caused it to be written: 'Blessed are the dead who die in the Lord: yea saith the Spirit, that they may rest from their labors, and their works do follow them.'"

THE PRINCIPALITY OF BULGARIA AND METHODIST MISSION.

(BY THE REV. S. THOMOFF, IN THE *Christian Advocate*.)

The Principality of Bulgaria has just passed through another crisis. Prince Battenberg, by a manifesto of the 18th of September, restored the so called Tirnova Constitution, and reconciled himself to the National Liberal party by charging Tsankoff, its champion, to form a new Cabinet, of which the latter himself is the head. This fact is very significant, and speaks well for the new Principality. In order that the readers of *The Christian Advocate* may rightly understand this fact, especially in its relation to our Mission, it is necessary to go a few years back, and give a brief sketch of the events that occurred within the past four years.

In accordance with the provisions of the Treaty of Berlin, the Bulgarian Constituent Assembly was called by the Russian Imperial Commissioner, Dondonkoff-Corsakoff, in Tirnova, to frame a Constitution for the Principality. The Assembly opened on the 22d of February, 1879, and a plan for a Constitution was set before the deputies by the Imperial Commissioner, who told them they were free to modify it as they saw fit. The deputies remodeled the Constitution thoroughly, and Europe was amazed to see the patriarchal people of Bulgaria endowed with the most liberal institutions and having full civil and religious rights. Religious liberty was established; the franchise was given to all Bulgarian subjects without any restrictions; the press was made free, and the right of Bulgarians to hold public meetings for the purpose of discussing political affairs, without preliminary permission of the authorities, was recognized. There was, however, a small group of deputies in the Assembly who strenuously, but unsuccessfully, opposed all the above liberal provisions of the Constitution, and subsequently formed the so-called Conservative party in the Principality. The people at large sympathized with the majority of the Assembly, who formed the National Liberal party.

A second Assembly in Tirnova elected Prince Alexander Battenberg on the 28th of April, 1879. In June, the same year, the Prince landed in Varna and was enthusiastically received everywhere. On the way to Sofia, the capital of Bulgaria, he passed through Rustchuk, Tirnova, Selvi, Loftcha, Plevna, and Orchanieh. The joy of the people was indescribable. Soon after the prince established himself in Sofia, he chose as his ministers the leaders of the Conservative party, namely: Balabanoff, Bourmoff, Grecoff, and Natchevitch. The Liberals organized themselves, and carried the elections for the first Legislative Assembly that met in Sofia about the 1st of November, 1879. One of the first

acts of the Assembly was to pass a vote of censure on the ministers, who had to resign. The prince, secretly siding with the ministers, dissolved the Assembly. Up to this time the popularity of the prince was unbounded; but this unfortunate step on the part of the prince alienated the most intelligent Bulgarians from him. A second election, in March, 1880, resulted in a complete triumph of the Liberals, and the prince was obliged to form a Liberal Ministry, with Tsankoff as Prime Minister. Smarting under their defeat, the Conservatives set to work to oppose the ministry at every step; but were unsuccessful, as the people held fast to the ministers. Then they took to intriguing, and gave it out that some of the ministers and the most prominent Liberals were Nihilists, and that the Principality would soon become a refuge for all the Russian Nihilists. This cry woke up the Russians, and enlisted them on the side of the Conservatives, who, in the meantime, declared openly against the Constitution, striving to show that it was too liberal for a people just emerging from political bondage. The prince was understood to secretly favor the Conservatives; and about the 10th of May, 1881, he issued a proclamation to the people, declaring his resolution to put an end to the prevailing abuses, and informing the people that he would formulate his demands in two or three propositions which, if not accepted by them, he would forthwith leave the country. The excitement was great everywhere. The majority of the people declared in favor of the Constitution.

In June the prince issued his demands, which were as follows: (1) Full powers to be granted him for seven years; with (2) the right of forming a Council of State, and making such laws as he deemed best for the country; (3) at the end of the seven years the Constitution to be accommodated to the laws that shall have been passed. Writs for the election of a great National Assembly were also issued. The prince appointed special commissioners (Russian officers) for the ostensible purpose of securing impartiality in the elections, but in reality to promote his own cause and force the people to elect Conservatives for the Assembly. Notwithstanding the high-handed and forcible measures of the Russian Commissioners, Tirnova returned the leaders of the Liberal party, and the districts of Loftcha, Plevna, Nicopolis, and Rahova were declared in a state of siege, because they would not elect Conservatives. In Rahova the people disarmed the soldiers that were sent to coerce them. The elections were, of course, a farce, and the great majority of the deputies were favorable to the prince. The great National Assembly, which was to examine the demands of the prince, met in Sisto on the 13th of June, 1881, and the demands of the prince were, as a matter of course, unanimously accepted.

Thus ended this assembly, which was a greater farce than the elections, and which was no less than a *coup d'etat*, after the well-known Napoleonic style. The same day, however, the prince issued another manifesto, disclaiming any intention of abolishing the Constitution, and positively declaring that he would respect the rights of the people guaranteed by the Constitution. Well would it have been for the prince if he had kept his word ! For two or three months all was quiet. The elections for the Council of State took place without any disturbances ; but no sooner did the Liberals see that everything was tending to absolutism in Bulgaria, especially after Tsankoff was barbarously torn from the bosom of his family at midnight in Sofia and taken, under military guard, to Viatsa, then they sent deputations from all parts of Bulgaria to petition the prince to restore the Constitution and form a ministry from the leaders of the two parties. His Highness refused to receive these deputations, and, in the spring of 1882, went to Russia to solicit aid against his refractory subjects. On his return he brought with him the Russian generals, Soboleff and Kaulbars, appointing the former Minister of the Interior and the latter Minister of War. But the Russian generals could not bear to be dictated to by the Conservative ministers, and matters were brought to a crisis last spring, when the Conservative ministers were forced to resign, and the Russian generals appointed some of the most incapable and unpopular men as acting ministers. The efforts of the prince to draw the Russian Emperor to his side proved unsuccessful, and, on his return to Bulgaria, after the brilliant festivities in honor of the coronation of the Czar in Moscow, he was so hardly pressed by the Russian generals, acting in concert with the newly appointed diplomatic agent of Russia, M. Yonin, that, on the 12th of September last, he issued a manifesto, promising, in very definite terms, to appoint a committee to revise the Tirnova Constitution. In the meantime, Tsankoff, the great leader of the Liberal party, was released and called to Sofia. A magnificent reception was given him in the capital, and the prince was convinced that Tsankoff is the most popular man in the Principality. On the 18th of September last the acting and the Russian ministers resigned. Tsankoff was intrusted with the formation of a new ministry, he himself being Prime Minister and the prince issued a new manifesto, restoring the Tirnova Constitution, and changing the session of the Assembly from extraordinary to legislative. Thus have the principles of liberty and right triumphed in Bulgaria. We may safely say that the prince will never again meddle with the liberties of the people.

Now, what is the significance of these events as bearing upon our Bulgarian Mission ? It is plainly this : Bulgaria is once more open to missionary effort. The conservative party has always been bitterly opposed to our work : while the leaders of the Liberal party, though not

heartily sympathizing with us, have never molested us. Our schools, as is well known, were forcibly closed last winter by the government, then completely under the control of the Russian generals. But as soon as Tsankoff came in power we were allowed once more to open our schools. Russia has at last, very wisely, made up her mind not to interfere in the internal affairs of Bulgaria, and the Church in America may rest assured that our Mission will never again, under God's guidance, suffer any persecutions on the part of the Government. Petty disturbances will, of course, occur, but they always help on the work. The outlook was never so hopeful as now.

RECENT EUROPEAN WARS AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

BY G. T. EDWARDS, ESQ.

(Monthly Reporter of the British and Foreign Bible Society)

When, in July, 1868, the Pope's bull was issued for the convocation of the Vatican council, a remarkable variation was noticed in the language used by Pius IX. as compared with that of all former bulls issued on similar occasions. The difference was this, that, whereas in those former bulls the Catholic princes of Christendom were always summoned to attend, in the summons to the Vatican council papal ecclesiastics alone were cited. The omission was too remarkable to escape notice, and among those who drew attention to it was the well-known M. Veuillot, editor of the Romish journal "*L'Univers*," in Paris, who said, "The bull does not invite sovereigns to sit in the council. The omission is remarkable. It implies that there are no longer Catholic crowns—that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the Middle Ages has come to an end. The date of the bull is the date of its death—its last sigh. What a change since the days of the last council!" When the call to Trent went forth in the middle of the sixteenth century, the only doubtful crowns were those of England and Sweden. But now (in the latter half of the nineteenth) the word on every hand was, "There are no Catholic princes." The old English crown was now represented by two monsters of power, the British Empire and the United States. Two other monsters had come up, Prussia and Russia. Spain was fallen, Poland was extinct, Italy was hostile, Austria was enfeebled, France was strong but not sound. "There were no Catholic States."

Such language marks an era in the history of Europe, especially

when we couple with it another fact. If the Pope has to admit in his bull of summons to the council that there are no longer any Catholic States, the attentive reader of the Bible Society's reports, for some years past, will have noticed what is by no means unconnected with the other fact, viz., that there is no longer a government in Europe that bars and shuts out the Bible, or that forbids the action of the Bible Society within its borders.

Till within a recent period, most of the Roman Catholic governments on the Continent were in the habit of making concordats with the Court of Rome, by which they bound themselves, among other things, to keep out all books prohibited by the Church, and first among these was generally the Bible in the common tongue of the people. At the present time, however, not a Government in Europe will make such a concordat; and if asked the reason, they would probably all reply that the results in the past of such subservience to the Court of Rome had been the reverse of satisfactory; and that past experience had led to the conclusion that whatever evils might attend the free circulation of the Bible as set forth in papal prohibitions, they could hardly equal those that had attended the policy of repression and prohibition.

A free Bible throughout Europe! The fact marks a great and blessed change, and very interesting is it to notice the steps that have led to its accomplishment. The great political upheavals of the Continent have been the chief agencies in opening countries for the entrance of the sacred volume; for war and revolution have again and again proved to be God's ploughshares, turning up the furrows, often with the confused noise of the warrior, and garments rolled in blood, that afterwards God's servants might follow, and, in the furrows thus made, sow the incorruptible seed of the word. Let us look at some of the great movements that have occurred within the memory of the present generation.

THE CONTINENTAL REVOLUTION OF 1848.

"The year 1848," says Mr. Justin McCarthy, "was an era in the modern history of Europe. It was the year of unfulfilled revolutions. The fall of the dynasty of Louis Philippe may be said to have set the revolutionary tide flowing. . . . In almost every European State revolution reared its head fiercely, and fought out its claims in the very capital under the eyes of bewildered royalty. The whole of Italy, from the Alps to the Straits of Messina, and from Venice to Genoa, was thrown into convulsion. There was insurrection in Berlin and in Vienna, the emperor flying from the latter city as the Pope did from Rome. In Paris there came a red republican rising against a republic that strove not to be red; and the rising was crushed by Cavaignac with a terrible strenuousness that made some of the streets of Paris literally to run with blood. It

was a grim foreshadowing of the Commune of 1871. Hungary was in arms. Spain was in convulsion. Even Switzerland was not safe. The two European countries which, being tried by it, stood the test, were England and Belgium, though the contribution of our own country to the general commotion was to be found in the Chartist demonstration on Kensington Common, which happily passed off harmlessly, Prince Louis Napoleon, afterwards Emperor of France, having been one of those who volunteered to act as special constable in defence of order." A rising also took place about the same time in Ireland, but this, too, proved an abortive attempt. Though, however, this great revolutionary hurricane caused nearly every European throne to rock, it also swept away the barriers that excluded the Scriptures from many of the countries on the Continent.

A way was opened for the Bible Society into the Austrian Empire, as well as into Italy, so long the stronghold of clerical despotism. Though in the report of 1849 it is said "that little or nothing can be done in the way of distribution in Austria," in the report of 1850 it is stated that, on the close of the war in Hungary, an agent of the society, Mr. Millard, was permitted to visit that country; while in 1851 the prospects are said to be brighter in Austria itself, and that about 5,000 copies had been circulated. True, the door so auspiciously opened was closed the following year, but not till a circulation had been effected of over 36,000 volumes among a people who were eager to receive the word of God, and whose desire to obtain it has been described by Mr. Millard as a "rage" and a "famishing." The society's active agent had to quit the Austrian Empire, and 25,000 copies were seized by the authorities—the result, as was believed, of Jesuit intrigue—though the books were afterwards given up on condition that they were taken out of the country. Placed on a military wagon, with an escort of soldiers, the precious, but, in Jesuit eyes, dangerous books, were taken over the frontier into Prussia and deposited in Breslau, while Austria was to undergo further trial and humiliation, and then again open her gates to the Bible.

In Italy the movement of 1848 led to very remarkable and unprecedented results. Pope Pius IX., who had begun his reign with promises of liberal rule, soon found himself surrounded by forces which he could not control, and he had to fly from revolution in his capital, escaping, as was said, in the disguise of a livery servant on a coach-box. The following year the report of the society stated that 3,000 New Testaments had been printed in Florence, and 4,000 even in Rome itself—the first copies ever printed in that city for the Bible Society. But before the latter could all be circulated, the Pope, with the aid of the military power of France, was brought back to Rome, and the old intolerant *régime* was re-established. When, however, the city became invested by the French

forces, the books were placed in the custody of the American consul, who kindly took charge of them and placed them under the seal of the consulate. After endeavoring, but in vain, to lay hands on these dreaded volumes, the Papal Government at length agreed to *purchase* them, and thus 3,642 copies of the Italian New Testament, printed in the city of Rome, became the property of the Pope, who paid the full amount of their cost, an arrangement for which the society was indebted to the Hon. Lewis Cass, Jr., the American minister at Rome. This was the first time in the history of the Bible Society that a Roman pontiff became a purchaser of its books, though with what intent it is not difficult to surmise, for it certainly was not with a view of circulating the volumes. The society, however, was no loser by the arrangement; as with the money from the papal exchequer a fresh edition of the Italian New Testament could be printed.

SPANISH REVOLUTION OF 1854.

In 1852 a concordat had been signed between the Pope and Spain, but the nation rose up against the despotism that followed, and in 1854 there was a revolution. At that time an excellent and devoted Wesleyan minister, Rev. George Alton, was stationed at Gibraltar, and as one of the secretaries of the Bible Society in that town, he at once took advantage of the crisis that occurred to obtain an entrance of God's word into Spain. Obtaining a number of mules with panniers, he sent all the Spanish Scriptures in the Bible Society depot across the Spanish frontier, those in the depot of the Christian Knowledge Society being also placed at his disposal to meet the sudden emergency. The greatest desire was manifested among the people to obtain the book of which they had so long been deprived, many Spaniards coming eighty miles, in bad weather and with no roads, to obtain a copy of God's word.

Mr. Alton afterwards proceeded on the Society's behalf to Madrid, and after many interviews with the heads of the provisional government, commenced to print in the capital 10,000 copies of the Scriptures, but before they could be completed the old intolerance returned, and the books were seized and forbidden to be circulated. After much difficulty and delay they were given up by the authorities, on the express condition that they should be taken out of the country; and they were ultimately deposited in Bayonne, on the French side of the Pyrenees, there to wait till another revolution allowed them to be transported back to Spain, an event which in due time took place.

THE CRIMEAN WAR IN 1854.

On March 27th, 1854, after the massacre of Sinope in Turkey, war was declared by England and France against Russia, the allied fleets en-

tering the Black Sea, while troops were dispatched to the Crimea. Then followed the battles of Alma and Balaklava, in the month of September; the memorable charge of the "Six Hundred," on October 25th; and towards the close of the year, the decisive battle of Inkerman. In March of the following year the Emperor Nicholas of Russia died. "His spirit," as a writer in the *Times* said, "stung to the quick by the reverses that had tarnished the glories of his arms; his mind shattered by the conflict of pride and shame, self-will and despair; his gigantic frame enfeebled by incessant application and imprudent exposure to the cold of a polar winter." The same year witnessed the capture of the Malakoff, and the fall of Sebastopol, the Russians withdrawing across the bridge which they had prepared for their retreat, leaving the wounded, the town, their stores, and their artillery in the hands of the allies; and in the following year the war terminated and peace was re-established.

On the outbreak of this terrible war, the committee of the Bible Society resolved that it was most desirable that every soldier, sailor, and non-commissioned officer, proceeding on foreign service should be provided with a copy of the New Testament, while M. de Pressensé, the Society's agent in France, was empowered to supply the wants of the French armament destined to the seat of war. "Taking into further account," says the Society's report of 1854, "the opportunities and openings which even war may supply, your committee have ordered to press 10,000 copies of the four Gospels in Turkish, and 5,000 New Testaments and Psalms, in Modern Russ; and our foreign depots have been largely supplied with the Scriptures in several other European and Eastern languages." The report of the following year states: "Above all the conflicts that ever desolated mankind, the present one stands conspicuous for the active and generous effort that has been made by the Church of God, for the religious instruction and consolation of those engaged in it. Your committee have the satisfaction to state that they have contributed largely to the spiritual wants of those carrying on this arduous contest;" and it is then reported that over 150,000 copies of the word of God had been forwarded to the East, for the supply of our soldiers, sailors, and allies, our enemies, and the prisoners of war, in the English and Welsh, French and Italian, Turkish and Russian languages. The report of 1856 tells of further efforts among Russian prisoners, the foreign legion assembled at Shorncliff, the Swiss legion stationed at Dover, while the total distribution in connection with the war is stated to have been 204,569 copies.

Through the good offices of the British ambassador at the Porte, Lord Stratford de Radcliffe, a warm and active friend of the Bible Society, and one who rendered it very important services in the East, the whole of the Scriptures designed for the army and fleet in the Crimea were allowed to pass the custom-house at Constantinople free of duty; while an ap-

plication, through the same influential channel, to the Turkish government for permission to distribute Scriptures among the prisoners of war in Turkey was readily granted. Thus, whatever may have been the political results of the great conflict in the Crimea, it will be seen that, in addition to efforts among our own troops, a large distribution of the Holy Scriptures was made among French, Sardinian, and Turkish soldiers; while, on the conclusion of the war, the Russian troops were not forgotten, the Bible Society being the friend of all, and regarding none as enemies. Another important result of the war was that the Government of the Porte, feeling, no doubt, its deep obligation to England, which had spent one hundred millions sterling, and sacrificed many thousands of her brave sons in defending Turkey, became more favorably disposed towards the efforts of British Christians to circulate the Scriptures in the country, though much, no doubt, was owing to the powerful influence of the eminent man already mentioned who was then British ambassador at Constantinople.

Not only was the Bible permitted to be publicly sold in the capital, but the Grand Vizier, and even the Sultan himself, consented to receive copies of the sacred volume—the latter receiving the agent of the Bible Society in his palace, and addressing to him words of kindly inquiry about his health. On Mr. Barker's saying that during his residence of two years in the capital neither he nor his numerous family had ever had occasion for a doctor, the Sultan, replied with a smile, "May you never be in need of one;" "and," says Mr. Barker, "I, of course, wished him the same;" after which his majesty ordered his chief chamberlain to accompany Mr. Barker and party over the palace and show them everything. The Sultan of Turkey, and head of the Mohammedan religion, receiving the agent of the Bible Society in special audience, accepting at his hands a copy of the Christian Scriptures, and exchanging kindly salutations with him, was an unprecedented event of no ordinary interest and importance, and but for the Crimean war would probably never have taken place.—*Bible Society Record.*

MISSIONARY INTELLIGENCE.

HOME WORK.

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, in reporting respecting his own missionary labors and those of his two assistants during the month of December last, states that 300 copies of the New Testament besides five Bibles and eight portions of Scripture, have been distributed. They were in eight languages, viz : English, French, German, Swedish, Danish, Spanish, Portuguese and Italian. He writes :—

“In my visits from home to home I met a Frenchman to whom I had given a New Testament some time before. He asked me not to be offended with him for having loaned his New Testament to a friend who desired it for his children. In reply I told him I was glad to know that he had distributed the Word of God, promising to give him another copy, and to visit his friend. At the County Hospital, a patient on the point of death asked me to read to him one more portion of the 11th Chapter of the Gospel of St. John. He said that it had been the means of changing his feelings, and had brought him to submit to the will of God. We conversed together, for a while, I left him trusting in the mercy of his Saviour. This month I visited a large number of ships and found myself welcomed everywhere by Captains and sailors, save in three instances when I was not allowed to go on board. The men accepted, willingly, the books and tracts and seem earnest in their promise to read them carefully.

“The Italian colporteur reports that he finds fewer families in his rounds

who are destitute of the Bible. A lady bought several New Testaments for a Christmas gift to her children, and ordered a Bible for herself. Last week he went to the Hospital to visit an Italian friend whom he had left extremely ill ; he found that he had gone to his rest, but was rejoiced at a message he had left for him with a patient who occupied the next bed. It was to this effect :—‘Tell the Colporteur to write home to my relatives that I died in the full assurance of salvation, and I pray God or them that they may receive a similar blessing.’ The priest, whose offices he had declined refrained from troubling him in his last moments.

St. Paul, Minn.—Rev. E. R. Irmischer.

Our German missionary in St. Paul reports, during the month of December, 305 visits. In all cases where it was convenient, prayer was offered. In general the missionary was well received ; a considerable number of tracts were distributed, and thirty-seven Bibles and twenty-four New Testaments were sold. In twenty-five cases, almost all of Roman Catholic families, copies of the sacred Scriptures were refused. Mr. Irmischer mentions with pleasure, the increase of interest in German evangelization in St. Paul, as evidenced by the fact that new points of evangelization have been recently occupied. Among other matters of encouragement, the most cheering is that one of the city pastors, a few days since, stated that a man to whom Mr. Irmischer sold a Bible and whom he invited to church, not long since, had been hopelessly converted and had made a public profession of religion.

Chicago, Ill.—Rev. A. Miller.

"During the past month," writes Mr. Miller, "I have been able to make sixty-three visits, and, as a rule, I was welcomed and permitted to converse on the subject of true religion and the great need of salvation through the blood of Jesus our Redeemer. Many thank me for my visit, and take the tracts offered with a 'Thank you! We will read them,' or 'I should like to have you call again.' This is gladly promised, and, with a 'God bless you and

your family!' the missionary leaves, to resume his conversation elsewhere. To the rich and poor I pay special attention, and get temporary help for them when needed. We had a pleasant and blessed Sabbath school Festival, the night before Christmas; the chapel was very well filled, and the singing and speaking of nice and suitable pieces lifted up the hearts of young and old in thanks to God and His blessed Son Jesus Christ."

LITERARY NOTICES.

Harper's Periodicals.—We have too often spoken of the great excellency of the various periodicals published by Harper & Brothers, to render it necessary that we should say much now. The *Monthly*, and the three weeklies—the *Weekly* proper, intended for persons of both sexes and of every age, the *Bazar*, addressing itself specially to the ladies, and the *Young People*, the children's particular delight—are, each of them in its own sphere, models of beauty. It is not a little gratifying to a legitimate American pride that the exquisite finish of the word engravings—a department of art in which, we believe, it is, conceded that our countrymen surpass all competitors in the Old World—has made some of these publications great favorites on the other side of the ocean, where the *Monthly* is rapidly gaining a circulation never dreamt of a few years back. The tone and tendency of the contents are always pure and elevating.

The *Wide Awake*, published by D.

Lothrop & Co., Boston, is one of the best and most sprightly of magazines for children. The editor understands the difficult art of keeping a periodical fully up to the standard of the past, and indeed of steadily advancing it; while the publishers spare neither attention nor expense to increase the general attractiveness of the work.

The *Agriculturist* (Orange Judd Publishing Co.,) is a monthly of established excellence, by no means intended merely for those who are directly concerned in farming pursuits, but well adapted for reading in the family circle. It contains in each issue articles of great general interest; not the least notable feature being the department in which the pitfalls laid for the simple and unwary are fully brought to light. The community in which the *Agriculturist* has a wide circulation will pretty surely be found both sensible and moral above the average. The low subscription price (\$1.50) places it within the reach of all readers.

RECEIPTS

*In behalf of the American and Foreign Christian Union for the month ending
December 31, 1883.*

MAINE.		OHIO.		
Bath, Central Church, Rev. W. R. Richards.....	\$30 00	Cincinnati, A young Convert.....	5 00	
NEW HAMPSHIRE.		Dayton, W. P. Callahan, \$2.00; C. L. Powell, J. D. Turner, W. D. McKenny, C. F. Freeman, B. Kuhns, W. Kuffman, A friend, \$1.00 each; J. Dieter and Lizzie Winegarten, 50 cents each..	10 00	
Amherst, Cong. Church per Geo. Swain, Treas.....	4 67	Brecksville, Prest. Church.....	5 67	
VERMONT.			\$20 67	
East Hardwick, Cong. Ch. and Soc'y \$7.90 per J. M. Stevens, Treas., and \$1.10 for CHRISTIAN WORLD	9 00	IOWA		
MASSACHUSETTS.		Winfield, U. P. Church, J. P. McCully, \$5.00; others, \$12.25.....	17 25	
Newburyport, Miss Lydia Hale, \$1.00; for CHRISTIAN WORLD, \$1.10..	2 10	Marshalltown, M. E. Church.....	20 15	
RHODE ISLAND.		Waverly, M. E. Church.....	20 10	
Bristol, Mrs. M. DeW. Rogers for CHRISTIAN WORLD.....	10 00		\$57 50	
CONNECTICUT.		<i>Received for the CHRISTIAN WORLD, in addition to items specified above.</i>		
New Haven, Mrs. M. C. Read for CHRISTIAN WORLD.....	25 00	Mrs. Warren Keyes, \$1.10; Rev. J. R. Lente, \$2.00; P. R. Warner, \$1.25; A. Jas. Shuter, \$1.40; Mrs. C. L. V. Tank, \$1.10; Mrs. S. H. Fowler, \$2.20; Mrs. H. S. Davis, \$2.00; Rev. W. P. Breed, D. D., \$1.14; Rev. A. S. Freeman, D. D., \$1.10; Anna M. Dobbins, \$2.20; Mrs. M. S. Dickinson, \$1.10; Mrs. A. G. P. Dodge, \$2.20; S. B. Schieffelin, \$1.12; David Terhune, \$2.20; M. Mager, \$1.00; Robert Nelson, \$1.10; Roland Mather, \$1.10; Mrs. M. E. Smith, \$1.10; Jos. Toy, \$3.30; Jno. Putnam, \$1.10; Rev. F. T. Bayley, \$1.10; W. P. Corthell, \$1.10; Mrs. H. Pumpully, \$3.30; F. D. Bundy, M. D., \$1.12; Mrs. J. A. Dieckerman, \$1.10; Chauncey Bevin, \$3.30; Mrs. J. Chadwick, \$1.10; L. M. Miles, \$2.20; L. D. Stone, \$1.10; Mrs. M. B. A. King, \$3.30; Rev. W. Sterling, \$1.10; C. A. Hamlin, \$5.00; Dan'l Hewson, \$1.10; G. R. Fox, \$5.00; Mrs. M. H. Williams, \$1.10; Rev. A. Sabine, \$1.10; Levi Andrews, \$2.00; John Abberly, \$1.10; Mrs. D. Brewer, \$1.10; Chas. Markell, \$1.10; W. W. Wilcox, \$1.10; Mrs. L. A. Lowe, \$1.12; C. Fairbanks, \$1.10; J. N. Marshall, \$3.30; Amasa Hyde, \$1.10; N. Smith, \$1.10; Miss L. Mills, \$1.10; Jairus Putney, \$5.00; Rev. P. J. H. Myers, \$1.10; O. C. Wight, \$1.10; Miss E. L. Hill, \$1.10; Miss M. Arrott, \$1.10; G. H. Stuart, \$3.30; Mrs. T. Strang, \$2.20; Rev. C. H. Pool, \$1.10; Joel L. Fuller, \$2.75; Miss A. Gerry, \$1.10; Miss E. L. Gerry, \$1.10; J. Reznor, \$1.25; Rev. S. J. Rogers, \$1.00; Rev. W. W. Hoyt, \$1.10; Rev. J. V. Reynolds, \$1.10; Smaller sums, 75 cents.....		117 30
NEW YORK.			\$457 34	
N. Y. City, Mrs. Rosa E. Rainsford	50 00			
" Mrs. Arnold, \$1.90; for CHRISTIAN WORLD, \$1.10.....	3 00			
Rhinecliffe, Mrs. Isaac Schultz, \$1.00 for CHRISTIAN WORLD, \$1.10..	2 10			
Utica, Mrs. Agnes Horsburgh.....	5 00			
	\$60 10			
NEW JERSEY.				
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PENNSYLVANIA.				
Philadelphia, Alex. Kerr, 90c.; for CHRISTIAN WORLD \$1.10.....	2 00			
Philadelphia, Wm. Ashmead, M.D., \$23 90; for CHRISTIAN WORLD \$1.10.....	25 00			
Elders Ridge, Prest. Church.....	19 00			
	\$46 00			
DISTRICT OF COLUMBIA.				
Washington, Hon. Judge C. D. Drake, \$3.90; for CHRISTIAN WORLD \$1.10.....	5 00			
KENTUCKY.				
Louisville, Cash, \$20.00; W. & A. C. Semple, \$25.00; A friend, \$5.00..	50 00			
ILLINOIS.				
Chicago, Friends of German Mission, in part.....	15 00			

The Christian World.

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REV. THEOPHILUS LORRIAUX,
Secretary, Société Centrale.

**SKETCHES OF FRENCH PASTORS AND CHRISTIAN
WORKERS.**

NUMBER I.

At the head of one of the greatest organizations for the Evangelization of France, the *Société Centrale*, with its one hundred and fifty Missionaries, its three hundred and sixty Missionary Stations, its fifty-five Schools, and its two theological training Seminaries, is the Reverend Theophilus

Lorriaux. He is the General Superintendent, Secretary, and Manager, of all these interests and of many more. Those who know him can but honor the ability, as also the fidelity, which are illustrated in him. Monsieur Lorriaux is still in the prime of life, having been born in the year 1838. He was sent by his father—himself a faithful minister of the () ary of E) ith honors. Subsequently he went to the United States, and ministered to a French congregation near Chicago.

He was well prepared to live in our country, having, after his graduation, been a teacher in a school in England. But becoming more and more deeply impressed with the religious need and opportunities of France, after two or three years of service in Illinois, he returned to his native land and entered upon an important charge in the north of France. After two years of pastorate there, this was relinquished for the onerous and responsible office of Secretary of the *Société Centrale*.

This was in the year of 1868. In the year 1873, Secretary Lorriaux was sent as a delegate from the French church to the International Conference of the Evangelical Alliance at New York. Many who read this sketch will remember him well. On his return voyage, a passenger on the fated French steamer, *Ville du Harre*, which in the night collided with a Scotch ship, he was precipitated into the ocean with the entire company on board. One hundred and twenty persons sunk beneath the waves, among them the lamented Pastor Cook, of France, Antonio Carrasco of Madrid, and Professor Promier, of Geneva. Secretary Lorriaux, rising to the surface, grasped the object nearest him, which providentially was a life-preserver. It was a life-preserver indeed. It supported him in the waves through the darkness of the night, until the morning, when he was discovered and rescued in a condition of extreme exhaustion.

In his study the other day, I could not fail to notice the identical life-preserver with the words "*Ville du Harre*" painted upon it, as the company had marked it, and as it had floated him, at the moment of his rising from the first sinking into the sea. I remarked, "I should think you would worship that." The reply was characteristic of the man, "I worship him who sent it."

Secretary Lorriaux was spared for years of fruitful service. Twelve years have since passed, though he has never been free from the injuries to constitution and health, which came to him in that dreadful night; yet he has done the work of more than one strong man in organizing an earnest and consecrated faith, in his native country. M. Lorriaux is a ready speaker, with an attractive style, and is gifted with that kind of humor which so often fringes and plays about the deepest and most

He was sent by his father—himself a faithful minister of the gospel—to study the language and literature of the French people, that he might be able to do good among them. He was sent to the United States, where he ministered to a French congregation near Chicago. He was well prepared to live in our country, having, after his graduation, been a teacher in a school in England. But becoming more and more deeply impressed with the religious need and opportunities of France, after two or three years of service in Illinois, he returned to his native land and entered upon an important charge in the north of France. After two years of pastorate there, this was relinquished for the onerous and responsible office of Secretary of the Société Centrale.

serious feeling. He is quick in illustration and has happy tact in address. He has served his day with a sacrificial zeal that has stamped itself upon the churches which he has done so much to plant and foster. An example of his courage and devotion may be related in an incident of the Franco-Prussian War. The school of theology of which he was one of the founders in the interests of an evangelical Gospel, is located near the fortifications of Paris. During the war, at the time of the siege, and when Paris was threatened with destruction from without and within, the cellar of the seminary was made a store-house of powder. Tons of powder were placed in the cellar, enough to blow the neighborhood into nothingness. It was not a pleasant place for one to slumber, yet over that cellar Secretary Lorriaux slept for weeks, watching the theological school as if it were his child. Any communist could easily have devoted all to destruction, but the man of prayer watched and prayed above the powder. This is his spirit. And now, after sixteen years of this consecration and arduous fidelity, at the age of forty-six, he returns to the pastorate, that he may recuperate his health and gather strength (let us hope) for many more years of service. He leaves the *Société Centrale* in excellent working order and without debt. He will go from it to less arduous demands for the present, the well beloved servant of the churches and the universally esteemed friend of his brethren. Those of us who have shared his intimate acquaintance, can with difficulty reconcile ourselves to this necessity. It gives us courage, however, that one so able and strong in all respects as Pastor Duchemin is, has been selected to succeed Secretary Lorriaux, and to develop the great work of this Society. In welcoming the new administration, the readers of the *CHRISTIAN WORLD* will not forget the unspeakable services of the old one, and will not fail to pray for God's continued blessing on the labors of M. Lorriaux.

PARIS, July 8, 1884

A. F. BEARD.

We call special attention to the communication of M. Paul Guignard, as also to the inspiring account of the continued revival, given by Pastor Barnaud of Mazamet. The "Home Mission and Evangelization Committee" of which M. Guignard is the devoted treasurer, finds that the financial depression in England and Scotland is likely to diminish its current receipts by a considerable sum. In another direction also the resources of the Committee are greatly diminished. Moreover, as the Committee is a permanent agency appointed by the General Synod of the Free Churches, and acts independently of, though in completest harmony with, the *Société Evangélique*, its work must stand or fall by itself. No wonder, therefore, that the hearts of our dear brethren in charge of

the work, are burdened with anxiety. On the one side are the wonderful harvests from previous sowing, together with the call to a new and most necessitous field. On the other side is the empty treasury. Yet the Committee, with prayerful courage, have determined to go forward. The need of the mountain regions which once gave refuge to Albigenses and Waldenses, as well as to the heroic Camisards, has seemed to them resistless in its appeal. God grant that their brave, self-denying resolve may be rewarded with abundant success.

We reprint a notable article from the pen of Rev. Dr. E. De Pressensé, which appeared in the *Christian World* of London, under date of July 31st. We hope also to republish, in a succeeding number, his views of the more recent events in French politics, as affecting the interests of religion and the true welfare of the Republic.

Special regard is due to the article from Secretary Rimond, of the *Société Évangélique*, of Geneva. Among the keenest of our regrets, is that occasioned by our present inability to send needed assistance to the Genevan Society. The "Law of Economy as applied to Missions," would certainly dictate the most ample support of an agency so devoted, so wise, so effective.

We refer our readers to the thoughtful words of Prof. E. D. Morris, D.D., upon the true relation of American Protestantism to Papal Europe. Seldom has the necessity for a broad, loving, united movement for the enlightenment and conversion of Roman Catholics, been so well set forth. We thank him for his timely, able appeal.

We take the following from *The Presbyterian* of Aug. 2d. It corroborates the cheering word in our last number, and will be read with interest, in connection with the account given in the present issue: "There is much sad news now coming from France—news of cities overshadowed by pestilence and abandoned of their inhabitants—of fears of coming change disquieting the dwellers in the capital, and of rumors of impending revolution making men's hearts to fail for the terror thereof. But there is good news also—news of the advancement of the kingdom of Christ. Some of the reports seem like exaggerations, especially those which come from the South of France. One of the religious journals

says: "We could no longer doubt the exactitude of the recital of the Pentecost, for we have seen the facts reproduced, in measure, under our own eyes. Whole families, and almost entire villages, are brought to God. No movement could be more calm and serious. The only means employed have been the clear and simple preaching of the Gospel and prayer. Prayer above all! Certainly, if God has honored anything with us, it is prayer. Formerly the people were soon tired of the services, and went to sleep; now, even after the dismissal of the meeting is announced, some note of praise or prayer continues to be poured forth."

A Paris exchange of Aug. 30th contains the statement herewith given, which may prepare us to expect a greatly lessened amount in the benevolent contributions of the American Church in Paris, for the current year. When the contributions would naturally have been largest, they have actually been reduced to almost nothing. "Owing to the summer exodus of a large number of regular attendants, and to the apprehension of cholera preventing the usual number of visitors to Paris, the congregations in all churches have been very small, and the offertories upon which they depend for support greatly reduced. In illustration of this, we may mention that in three English churches in this city the united collections on last Sunday did not amount to two hundred francs; a sum utterly inadequate for their support."

CONTINUED AWAKENING IN SOUTHERN FRANCE.

REPORT OF PASTOR BARNAUD.

"Often enough we have had occasion to deplore the spiritual languor of our churches, but we now rejoice in being able to speak of the spiritual awakening which is gradually influencing our churches in the Department of Tarn. The movement began in the church of Vobre. Thence it spread to the churches of Mazamet and St. Amans, where the meeting of our semi-annual Conference did much to develop it, and also to the other churches in the mountains. The oldest Christians have never witnessed such affecting scenes. We can no more doubt the truth of the narrative of the first Christian Pentecost, which the author of the Acts of the Apostles has given us, for now, with our own eyes, we have seen the same facts, though on a smaller scale. *Whole families, whole villages*, are coming to the Lord. There never was a movement more serious, more devoid of excitement. The only means employed has been

the simple and clear preaching of the Gospel, and prayer,—prayer especially. If God has glorified anything among us in these days, it is prayer. With what intensity, perseverance, faith, and joy, have Christians prayed! The granting of their requests has not been delayed. It has frequently happened that persons who came to the meetings to mock, were so thoroughly taken possession of by the Spirit of God, that they could not refrain from crying with tears, for grace and pardon. Before this, people were easily tired of religious exercises, and frequently were drowsy. Now, no one is ever tired, or goes to sleep. It is almost impossible to close the meetings. Vainly is it intimated that the meetings should come to an end. The ardent supplications of souls in anguish, or the joyful sounds of thanksgiving, continue to ascend to God; and it is only very late in the night that the exercises can be closed. Happy are the servants of God who have the privilege of working in such a field! With singing they bring in their sheaves, but they are careful not to forget that others before them have long and faithfully sowed the precious seed in tears.

Among the persons newly converted to God are, in great majority, the old pupils of our Sunday Schools. Many had estranged themselves from the truth, and seemed as indifferent and thoughtless as possible; but bread cast on the waters has not been lost, and after many days it has been found again. One by one these prodigals have come back, and have cheered the hearts of those who had not ceased to pray for them and to mourn over them.

We have noticed that this awakening has come at a moment when it was earnestly desired, and when, with full confidence of faith, it was expected. For instance, during the week that preceded our semi-annual Conference, most of the Christians, filled with a strange foreboding, communicated one to the other the conviction that the revival would come during the Conference. They spoke of this coming blessing as already come, and could not keep back tears of joy and thankfulness. It was as a magnetic current, a sort of spiritual electricity, whose scientific formula has yet to be found.

Should one ask who has been the occasion, or principal promoter, of this movement, we should answer, Nobody and everybody. Especially is it due to the most humble, those who have prayed with greatest ardour, those who have believed most simply. But God has delegated his glory to no one. Let him alone be praised!

The new converts in our churches number many hundreds, and almost all are workmen or humble peasants. "Well to do" and rich people, unfortunately, are standing aloof. It is still "to the poor that the Gospel is preached," and the humble are those who receive it.

ERNEST BARNAUD,

Pastor of Mazamet.

Accompanying this report of Pastor Barnaud, is this added word from the pen of M. Paul Guignard, giving account of the need and promise of the Cévennes field. He writes—

“You know the Cévennes, the land of the Camisards, the land of the heroic martyrs of the Gospel, the scene of the bloody exploits of the dragoons of the great King, Louis XIV.? In the very heart of this world-renowned district is the Department of Lozère. This Department, in spite of the persecutions, still numbers upwards of 30,000 Protestants, the descendants of the old Huguenots, of whom they have scarcely anything left except the name. This population is very poor in every sense of the word, poor in means, poor in instruction, especially poor with regard to the knowledge of the truth for which their ancestors gloriously died.

Our Committee has already four stations, Florac, St. Croix, Lestréchure and St. André on the borders of that Department. There, for years, we have attempted with marked success, the conquest of that region for the Lord, along with the *Société Evangélique* of Geneva, which also has an agent at work. But outside the vicinity of these stations, there remains a vast expanse of mountainous territory of more than 300 square miles, containing, besides the Roman Catholic population, over 20,000 Protestants who are in spiritual darkness, and are literally as a flock without a shepherd. Shepherds of a kind there are, but all of them, without a single exception, extreme rationalists, whose mind only temporal interests, and have no care whatever for the immortal souls committed to their charge. About a month ago, one of our most able and devoted young ministers, pastor of one of our churches on the border of Lozère, wrote to our Committee explaining the condition of things in that Department. In the course of several missionary tours which he had made in various parts of that region, he had been struck with the destitution prevailing, as well as with the favor with which the preaching of the Gospel was received. He accordingly proposed to our Committee to leave his charge and his large congregation, and devote his whole time, care, and energy, to the regular and permanent evangelization of that vast region, as our itinerant missionary. Our friends of the London Evangelical Continental Society, informed of this proposal, have generously promised to bear, for a time, part of the expense of this new field of labor. And our Committee, notwithstanding present lack of funds and an almost certain deficit at hand; notwithstanding the conviction that the expenses thus assumed will increase year by year, in proportion to the normal and sure development of this work; accepted the offer it had received, and every arrangement is now being made to begin work in October next.

Now that I have finished this imperfect sketch, what do you think?

Have we done wrong to throw ourselves forward instead of concentrating our vision on an empty purse, forgetting that if we are poor and have no means, the Lord is mighty and has an abundant store of riches? Will he not help? And will not his more favored children who sympathize with the destitution of thousands of souls deprived of the true light, and who care for the spread of the Gospel and the Salvation of the world, also help? We trust it all to God and to them.

Yours respectfully,

P. GUIGNARD.

ST. FOY, July 26, 1884.

MEMBERSHIP IN THE FRENCH CHURCHES.

There is scarce any issue more vital to the cause of Protestantism in France, than that of the conditions of membership in the Protestant churches. In that issue are included spiritual purity and spiritual power. In the order of true church organization, that issue comes first. In the development of true church life, it is fountain and source—*font et origo*. The Church itself means one thing, or it means another, according as the conditions of membership are largely formal, or distinctively spiritual.

Nor are we left in uncertainty as to those conditions of membership which the Founder of the Church himself laid down, and which the best experience of the Church in all ages has sanctioned. Coming to the New Testament, we find that the conditions of membership in the Church are really decided in the conditions of entrance into the kingdom itself. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born anew he cannot see the kingdom of God." "And the Lord added to them day by day those that were being saved." "And he is the head of the body, the Church." "Even as Christ also loved the Church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Nor does the word change in all its inspired course. Even in the final revelation, the announcement of what "must shortly come to pass," wherein things earthly and celestial are combined in majestic vision, it is among the seven golden candlesticks that the Redeemer walks, "and the seven candlesticks are seven churches." To the churches the Spirit speaks, and the bride, the Church, repeats the message to the world. In accord therewith, moreover, is the testimony of the ages since. In the

degree in which the Church has possessed the power, and reflected the glory, of the Scriptural thought, she has been humbly desirous of a regenerate membership, and sedulously mindful of the appointed safeguards and conditions. Her place among the beneficent forces of the earth, has been measured always by her adherence to a holy, Biblical ideal.

For my own part, I judge that our undue inclination is constantly toward estimating, and classifying, the Church of Christ according to uninspired standards. In thinking of her resources for good, her practical value among men, we let our thoughts run in the channels of wordly wisdom. We remember the numbers of the Church; the loyalty, the *esprit de corps*, of her members; the breadth of her intelligence; the power of her convictions; the courage of her plannings; the ceaselessness of her toil; the computable means at her command for influencing the minds of men. Forgetting, too often, that the Church is supernatural in its origin and life, and, for that unchanging reason, dependent essentially on supernatural supplies of power. In a natural and laudable desire to commend religion to the minds and hearts of men, we gradually come to an obscuring, an overlooking, of those elements which are not of this world. We forget that though the new Jerusalem lies four-square, and has foundations, it yet is let down as by the corners out of heaven. In our sight of its radiance, we do not always perceive that it is the glory of God which lightens it, and that the Lamb is the light thereof.

Yet the recognition of the truth on the divine side, is absolutely fundamental. If we think that the Cross of Christ is no longer an offence; if we adopt any corner-stone save that which worldly builders still reject; if we are beguiled by any wisdom which the natural heart delights in; we shall find our work robbed of its value and its power. God's people are to be a peculiar people, called out, and set apart, and made to bear a heavenly likeness. The Church is to be composed, so far as a gentle, faithful guardianship can secure the end, of those who have been brought into the renewed life by the regenerating Spirit of God.

The terms of admission to a local church, should be liberal, in the highest degree consistent with evidences of personal piety. The ministry of the Church may rightfully be examined in the wide ranges of Scriptural and theological truth. Sound learning and thorough dogmatic correctness are essential in the case of those who are to preach and to teach. But with those who seek the membership of the Church, the one essential requirement should be simple, credible, evidence of regeneration. On that, however, there should be unwavering insistence. Not as holding in anywise the keys of the kingdom itself, yet as set to guard, so far as may be, the purity of the visible body of Christ, the Church should require the tokens of God's renewing grace.

And, therein, as I have already suggested, is the hiding of spiritual power. For all practical purposes of true life and conquest, better, by far, the three hundred who lap water like a dog, than the two and thirty thousand who are fearful and afraid. Better the few of the Apostolic Church, with not many wise and not many mighty chosen, than the multitudes who afterward bore the Christian name, yet falsified the doctrine and shamed the life. Better the "Church of the Desert," faithful at the risk of privation and death, than the many who in later times held a form of godliness but denied the power thereof. Better that the present membership of the French Protestant churches were reduced from 300,000 to 50,000, if so be the lesser number is the number of those who are actually walking in newness of life. God can save by the few as by the many. He will most richly bless the Church which is spiritually pure. With that condition fulfilled, "One shall chase a thousand, and two shall put ten thousand to flight." When it can be said, "Thy people also are all righteous," it shall be added in promise, "A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in his time."

It is, therefore, with joy unfeigned that I have seen tokens that the Protestant churches of France are awaking anew to this great issue. The word spoken by the recent Synod of Nantes, was delightfully significant. The resolution of that body, expressing the wish that the examination of catechumens and their entrance into a certain preparatory relationship, should not be confounded with admission to the Lord's table, was a notable step in the right direction. Indeed, the assurance comes to me from many sides, that the result in view is commended by the large body of the French churches. Especially was I cheered, some time since, by the words of Pastor De Félice, of Orthez, in an article written by him for the *Eglise Libre*, and entitled "The Use and Abuse of the Customary Admission of Catechumens." He begins by saying that the abuse must not lead to the giving up of the use, nor the use lead to an acquiescence in the abuse. He proceeds:

"Let us, in preparing the catechumen, insist upon the necessity of his conversion. Let us, in love, earnestly endeavor to make him realize that necessity: so that when he is called upon to declare himself, he may, on his own responsibility, declare himself to be a true disciple of Christ. Let him be encouraged to understand that non-membership is far preferable to a hasty and insincere profession. We are to convince him that his first duty is to act honestly toward both God and his own conscience.

And, on our own part, let us not be dismayed, even though some of our most promising candidates temporarily postpone their profession. There will still be the advantage of establishing the full freedom of their final act, and the deepening of the thoughtfulness and sincerity of their choice. Still further; though it be said that, if the admission is not consummated

at the time of the special examination, many will not continue under instruction, the just conclusion remains unchanged. It must be admitted that in the very cases when further instruction is most needed, it will, as matter of fact, be often neglected. Yet the true way to meet that acknowledged and serious difficulty, is not by favoring an unworthy profession. It is rather by making our people feel the essential value of religious instruction, religious knowledge, even apart from the entrance into the Church.

In those cases also, where a man or woman has come to mature years, let us represent conversion, the repentant surrender of the heart to Christ, as the divinely appointed condition of admission to the Lord's table.

In short, while we faithfully seek to retain our hold upon our youth, recognizing the supreme importance of our work in that direction, and while we become "all things to all men, that we may by all means save some," let us steadfastly uphold conversion, as the Scriptural condition of membership in the Church."

It is the written statement of one, than whom there can be no higher authority touching the views of the French churches, that the position of Pastor De Félice, is growing in strength on every side. In this regard also, the better day for France and for French Protestantism hastens!

L. T. CHAMBERLAIN.

BROOKLYN, Sept. 20, 1884

ROMAN CATHOLICS FAVORABLY INCLINED.

To the Editor of the Christian World:

I send the following significant facts for the encouragement of the American friends of France. The good seed often falls upon ground prepared for its reception.

At Fourmies, in the Department of Nord, sixteen Roman Catholics have joined the congregation, and a church is soon to be erected in that locality. A generous lady, a friend of France, has given \$400, the congregation itself subscribing as liberally as its means will permit.

* * * * *

Our missionary agent at Fourmies, M. Ducasse, is assured of the fact that the mass of the poorer people are well disposed toward the Gospel. After a funeral service, conducted by M. Ducasse in a neighboring commune, a deep and sympathetic feeling prevailed among the attendants. "Ah, if I were not so old," cried a woman of sixty-three years, "I would become a Protestant. Is it not really too late? Is not some protection required when one becomes a Protestant?" M. Ducasse then and there

began to expound to his questioner the truths of the Gospel, and a member of the church, seeing the impression produced by the preaching, remarked to the minister, "I wish we had such a preaching service every week."

In the Department of Allier, several events, unusual and of peculiar significance, have taken place. Roman Catholic districts have asked that Protestant schoolmistresses should be placed at the head of the primary public schools.

In one of these districts the schoolmistress, who was a Protestant, died. Pastor Seitte, the agent of the society at Montluçon, conducted the funeral service. The entire population, including the Town-council, was present. After the service the Mayor of the commune thanked the minister for the edifying words he had just uttered, and the Council placed at the head of the school the daughter of the deceased teacher.

The *Société Centrale* attaches very great importance to the distribution of the Holy Scriptures, and encourages such distribution at all its stations. Thus in its district of the Pyrenees, during one year alone, it distributed 3,526 New Testaments in French, 630 New Testaments in Spanish, and 695 portions of the Scriptures in the Basque dialect.

And now if we glance at contemporary events, how many proofs of a sympathy with the Gospel do we see.

In the Department of Aisne, there is a member of the Chamber of Deputies, at present a Roman Catholic, who never loses an opportunity of pleading the cause of the Protestants, and he is often present at our services. Strange to say, he is member from the Province which gave birth to Calvin. From this same Province also came Henri Martin, our great French historian, who in his will was desirous to proclaim his belief in immortality, and who requested that a Protestant minister should conduct his funeral service. It is true that he was insufficiently enlightened, but is there not in this a remarkable sign?

And let it not be said that all the scientific men of France are infidels. Not long ago, A. B. Dumas, the greatest of French chemists, died. He was a spiritualist. At his grave, M. Wurtz, one of our most eminent *savants*, apostrophizing the departed, said: "You are now contemplating those glorious realities in which you so firmly believed."

A few days later M. Wurtz died. He was a zealous and faithful member of our Protestant Church. Then M. Eugène Schérer, brother of M. Edmond Schérer, died. M. Schérer was likewise an active member of the Protestant Church, and at all these graves the Gospel was proclaimed, in the presence of eminent scientists.

From all this can be drawn but one conclusion. France does not rebel against the Gospel. It must be preached to her in its fullness.

TH. LORRIAUX.

PARIS, Aug. 18th, 1884.

SOCIÉTÉ ÉVANGÉLIQUE OF GENEVA.

To the Editor of the Christian World:

Some remarks on the subject of the General Assembly of our Evangelical Society of Geneva, would perhaps interest the readers of your journal. I send them to you, leaving you entirely free to do with them as you judge best.

It was on the 26th of last June, that our Committee assembled in the Oratoire, a chapel so full of precious remembrances. There were several foreign delegates present, but we did not have the pleasure of seeing among us any of the members of your dear UNION. Your friend, Rev. Mr. Newell of Paris, could not arrive soon enough to be with us.

The meeting, opening as usual with reading and a prayer by a pastor, a former student of our Theological School, was devoted to the discourse of our President, M. Adolphe Perrot. He spoke with feeling of the vacancies among us, caused by the deaths of MM. Le Fort and Brocher. Then, taking a general survey of our work, he brought out the reasons we have for gratitude and encouragement. The work of each one of our departments was reviewed. First, the Theological School which had finished its course of study and was about to enter on its vacation. Prof. Tissot bore witness to the zeal and work of the students. The graduating class has left the best of reputations, and each member of it is to enter the ministry. Several places for pastors in France will be accepted by our students.

The departments of Evangelization and of Colportage, two branches of activity intimately connected, rendered an account of their work, in their turn. We must try to imagine the great aggregate of effort which these works represent. How many tours of Evangelization and of preaching, how many visits, how many conversations of all kinds, how many teachings, are involved in the activity all our workers, placed as they are in French localities the most diverse, sometimes in countries entirely Catholic, and then again among Protestants, though surrounded by rationalism.

Two of our evangelists were present and spoke of their work, one of whom especially interested his hearers. You know him by name, because your Society formerly assisted us to sustain him; it was our friend, Pierallini, an Italian evangelist at Marseilles, himself so seriously ill as to be obliged to take a prolonged rest in Switzerland, and who is separated from his family now exposed to the cholera which is ravaging the great city of the South. He gave us touching accounts of his people and his work.

Despite many interesting communications, and several addresses from our foreign friends, calculated to fortify us and to fill us with zeal for the

work which the Lord has confided to our care, we saw certain clouds in the sky. In fact, our financial situation is complicated. This is not the place to enumerate the causes of the large deficit which keeps us from advancing as we would like to, and which even obliges us, with much regret, to give up certain posts. We rely on the help of God, and ask him for the necessary resources. We hope also, that our friends in America, knowing of the burden that weighs upon us, will not forget us, and that, thanks to their co-operation we shall be able to go on with joy. The times are at once favorable and serious. That we might accomplish what God asks of us, through an abundant out-pouring of the Holy Spirit, was the hope which we brought away with us from that good day of June 26th.

Please, dear brother, transmit to your readers our very affectionate greetings in Christ, and believe me,

Devotedly Yours,

CH. RIMOND,
Secretary.

GENEVA, ORATOIRE, July 21st, 1884.

SOCIÉTÉ CENTRALE.

From the Annual Report of the *Société Centrale*, we print the following portions as giving a graphic, representative statement of the work of that noble society. With the thanks and earnest good wishes of all, M. Lorriaux, on account of overwork, resigns the arduous Secretaryship to M. Duchemin, whose appointment we noticed in the May number.

Says Secretary Lorriaux, A few weeks ago we received these lines from one of our agents in the Department of Nord: "If those Christians who mourn the little apparent progress which the Gospel is making in our native land, would only come to our part of the country, they would be cheered by the sight of the new families which are constantly swelling the ranks of our church. The indifferent as well as the discouraged persons who say that the Gospel has had its day, would soon be convinced of their error, could they see the number of souls thirsting for the word of God. I beg you, dear M. Lorriaux, to come and visit us. We are confronted by a question of vital importance on which the future of our work in large measure depends. Come and judge for yourself." I hastened to answer this appeal, and one Saturday morning started for Liévin, in Pas-de-Calais, the district in which our correspondent resides. On the following day, Sunday, we set out at daybreak for Hersin, a district parish composed chiefly of scattered families of Protestant origin. An innkeeper who does not profess our faith, yet who does not fear

openly to show the interest he takes in it, lent our friends a very commodious hall, refusing all compensation. We found assembled there about sixty persons, one of the most attentive and absorbed of whom was the landlord himself.

The service over, we took the road back to Liévin, for the service there was to be at 3 o'clock, and we were obliged to hasten in order to arrive in time. By degrees the room filled, and we soon had a crowded audience. There were present from 110 to 120 persons, a good half of whom were converts sincerely attached to the Gospel, and this was the usual number of attendants. And what attention they paid! Their looks fastened on the preacher, seemed to give additional force to the assurances and promises of the Christian's belief, and at the conclusion of every prayer a loud and hearty amen was uttered by all present. And what singing! Among the rest were certain Belgians who had musical culture and quite unusual taste for singing.

At 4 o'clock is the Sunday-school, composed of 55 pupils. Behold a work which will not fall through from lack of children. In this region of Liévin the average number of children per family is from five to six, often more, and our agent bestows on them particular care. Along with the Sunday-school, he has established a Thursday school, in which he mainly instructs the children in Scripture history. These lessons have been of the greatest benefit to the children, and they have grown to like them so much that the worst punishment their parents can inflict on them is to keep them from school.

Sunday evening there was a second gathering almost as well attended as that of the afternoon. To this meeting came the timid and the still undecided ones. The following day we started out to visit the *Corons*, for this is the name given to the row of houses occupied by the miners. For the sum of 60 francs, the mining company—for we are now in the coal country—rents to its employés, a very comfortable dwelling, composed of four rooms, and attached to which is a moderate sized garden. The most important group of *Corons* at Liévin, bears the name of *Rosse* No. 3. It was there that on Monday we paid about twenty visits. We were eagerly received everywhere. In one house we found a miner busy reading his Bible, and as it happened he had just come to a passage which surprised him. Why did the apostle Paul call Timothy his son? We explained to him that the apostle added *in the faith*. We took the opportunity to discourse on the indissoluble link which faith forms between the heavenly Father and his creatures, and between believers themselves. In the evening there was a meeting at the house of one of the miners. The room was literally packed. Outside at the door, and at the windows, we could see strange black faces. They were those of miners who had just come up the shaft and had not had time to go home before the meeting. Every week the evangelist holds a similar meeting.

Six simple services are held in succession at the homes of twelve miners, who delight in lending their houses for the preaching of the Gospel.

By these means a large number of souls are reached. New adherents are not accepted till after a lengthy period of probation. Whilst I was there, Pastor Cleiz of St. Omer, who comes once a month to conduct the services at Liévin, affixed his seal to the signatures of fifteen new converts. On going to these different meetings, the evangelist always carries with him from the library, a few books well suited to each one's need. He registers, distributes and exchanges them. By this means, too, he extends and renders more lasting, the influence of the Gospel. Our friends of Liévin have a lively appreciation of the benefits to be derived from these services, and in order to show it, they donate from their salaries, a few sous every week, according to their means.

Thus we have here a work of stability, a work which has passed through the period which may be termed the period of curiosity, and which certainly has a promising future. The room formerly used as the place of worship, was an old barn fitted up for the meetings, but it is no longer large enough to accommodate the congregation. Moreover, we merely rented it. Already suitable sites in this locality are hard to find, and are constantly increasing in value. If we do not buy one immediately, we run the risk of not finding one later. But in order to make this purchase, we should need from 5,000 to 6,000 francs. Alas! we are without the means!

Another work which I was equally anxious to visit, is that of Tergnier in the Department of Aisne. The population of this town is composed almost exclusively of railroad employés, mechanics, firemen, etc. Like the miners, these workmen are generally open to the Gospel, and the missionary agent who has been working in this place for about two years, has new adherents coming to him constantly. In quite a short space of time, he inscribed on the register of the new members, twelve entire families, who embraced the evangelical faith after a period of careful instruction. These converts in their turn, bring friends to the meetings, and put them into communication with the evangelist. I presided at a meeting at Tergnier, and was much edified by the the attention of those present, and by the spirit with which they sang our hymns. M. Bourquin, our agent, visits a number of scattered Protestants, and conducts the services in these branch stations. He himself was formerly a Roman Catholic mechanic.

"At Maubeuge," writes Pastor Poulain, "our work preserves its missionary character. Weekly services are still held in the suburbs, and the services at Hantmont, formerly held in a room lent by a friend, now take place in a special place of worship."

But the interesting, typical, facts which we could thus narrate, are endless. God is working, and his hand cannot be stayed.

THE FUTURE OF FRANCE.

ABSTRACT OF ADDRESS OF PROF. THOMAS YEATMAN.

We are fortunate in being able to give to the readers of the *CHRISTIAN WORLD*, the cheering testimony of one who has long been a resident of France, and who has had exceptional opportunities for studying both social and religious problems. Prof. Yeatman is the American editor of *Galignani's Messenger*, and the address made by him was at a recent meeting in London, presided over by the Lord Mayor, and including among its speakers the Archbishop of York. The gathering was in behalf of Miss Leigh's "Mission Homes for English and American Young Women in Paris."

Prof. Yeatman, in seconding a resolution, said:

Mr. Chairman, Ladies and Gentlemen:

I appear before you as a member of the Paris Council of the Mission Homes, with the duty and privilege on this occasion of pleading its cause, of presenting to you the record of its work, and of speaking to you of our hopes and plans for the future. But before doing so, I would ask you to allow me to sketch for you the moral condition of France, which is the field of our missionary labor.

In the few days I have passed in London, I have been surprised to find that in many minds there exists a feeling of doubt, of distrust, of fear, in regard to the moral condition of France. Many have said, "France is lost, for it seems to have turned its back upon God and given itself to socialism and infidelity, which must lead it to certain decline and death." Many have compared France to a ship at sea, struggling in the storm, with riven sails and broken masts, and no strong arm at the helm to guide it. Is this a true picture of France? Is there no light looming through the thick darkness? I answer, with the deepest conviction, that such is not the true condition of France, and that never in her history as a nation, have the signs of the times been so full of hope as at this present hour. In proof of this statement, I ask you carefully to consider the special influences at work to lead France to a higher and nobler moral life.

The first great fact in proof of this moral progress is that to-day, for the first time in the history of France, do we find her in the enjoyment of a complete religious liberty. We are free to preach the Gospel of Christ, to build our churches, our mission halls, to circulate the Scriptures, to open our Sunday-schools, to publish our religious newspapers, and to employ every instrumentality to carry forward the great work of Christian evangelization. At last we are free to preach, to exhort, to appeal, to instruct throughout the land. Is it not a glorious progress, filling our hearts with the assurance of faith in the future? But this is

not all, for with religious liberty there has been an awakening of the general conscience, a desire to hear the precious message of divine truth. Our churches are better attended, our mission services have been multiplied, our Sunday-schools have become a real power in preparing the young for nobler lives: and the devoted missionary is full of faith that the good seed he scatters will yet spring forth into the abundant harvest. Is there not, my friends, the joy of a great hope in the glad tidings I bring you from France?

I point you to another fact in the history of France which is leading her to an infinitely higher moral life. It is the wonderful progress of the past ten years in the general education of the people. No State in Europe, relatively, has made so great progress. A generation back, fifty-five per cent. of the population could neither read nor write. With the means now employed, all this is changed, and education is brought to every child. Education is vigorously at work, elevating man from the prejudices and passions of ignorance, and preparing him for a higher life.

I point to other proofs, such as the increased stability in the political institutions of France, which I believe now represent the wishes of the vast majority of the people, and which promise to secure them against future conspiracies and revolutions, giving rest and peace. I point to the wonderful development of industries, to the increasing influence of the middle classes, to the conservatism of wealth, as favorable to a higher moral life. To the question, 'Is France in a favorable condition for Christian missionary labor?' I answer, that *never since her existence as a nation, have the signs of a higher life been so full of promise.* Yes, we are encouraged in our co-operation with the Christian mission which has brought us together upon this occasion."

WHAT CAN AMERICAN PROTESTANTISM DO FOR PAPAL EUROPE?

[From the *New York Evangelist*.]

I have recently directed the attention of the readers of *The Evangelist* to the work of the Salvation Army, as constituting a marked phenomenon in the current religious history of Britain, and even of continental Europe. I have also written in brief of the remarkable growth and effectiveness and promise of the McAll Mission, viewed as a divine instrumentality for the spread of evangelical religion, not only in Paris but throughout France. Meanwhile, my thoughts have been much occupied with a still broader matter, in which I would fain awaken a deeper interest, and of which, without running into detail, I am moved to write. It is

one of the great problems even of the present, and still more of a rapidly approaching future. The problem of the evangelization, not of France merely, but of all the countries and nations of Southern Europe, now under the unspiritualizing sway of the Church of Rome.

Among the volumes in the very miscellaneous library on board the good ship which is bearing me back to home and duty, is the little volume entitled *Vaticanism*, and which contains the three bright essays in which the great Premier of England has so effectively warned the English nation against the political assumptions of the Papal See. Hardly anything that Mr. Gladstone has written, exhibits more finely those qualities of brain and heart which have made him the first of living Englishmen; and hardly anything written in our time presents a more terse, telling, conclusive arraignment of the political policy and incidentally of the dogmatical errors of Rome. With matchless skill and point he shows us how far the spirit of Vaticanism, or of ecclesiastical Caesarism, has already gone in the way of prostrating alike intellectual convictions, ethical sentiment, religious faith, and practical life, individually and socially, at the feet of the Church, as embodied in the reigning Pope. He also describes with equal ability the certain outcome of this long process, not merely in the direction of political mischief and of social damage, but also in the deterioration of those profound personal qualities and experiences on which all true religion depends. I refer to the volume here, because it thus effectively sketches Romanism in lines with which Protestantism cannot become too familiar. Yet one needs to spend a few weeks in Italy itself, as I have lately done, to see how blighting a thing, amid all the beauty and grandeur of that loveliest of lands, the Romish Church has been, and how urgent the need for some great providential power, some mighty manifestation of grace, to break through this political and spiritual thralldom, and to bring not Italy alone, but Spain and Austria and other adjacent peoples, out into the liberty and fruitfulness of the Gospel.

While confessing that I have held, and still hold, that the Church of Rome has not wholly forfeited its claim to a place in the one Church of Christ, and that consequently its baptism is valid baptism, and its ordinances and appointments are in some other respects to be viewed as Christian, I confess also to a newly awakened sense of the errors and the formalism and the consequent corruption, which are visible in that Church, and which not unnaturally lead many to condemn it utterly as nothing but a synagogue of Satan. It strikes me that the brighter view not only harmonizes best with the teaching of Scripture respecting the Church, but it is best fitted to stir the spiritual mind to earnest prayer, and to wise and ardent effort for the restoration of this lapsed portion of the great household of faith. Certain it is that the opposite view ought never to be allowed to lead us into despair respecting such restoration, or to abandon effort as useless.

Neither are Christian minds at liberty to draw back from such endeavor in view of the immense strength—the almost impregnable position of Romanism in Southern Europe; in view, either, of the small results that have come from previous efforts. Evangelical Protestantism assuredly has no right, on any ground that can be described, to stand aloof from the vast religious problem I have proposed, or to content itself with leaving Southern Europe generation after generation under the chilling shadow of Vaticanism. Were there no other reason, the simple principle of self protection and preservation—as Mr. Gladstone has well shown—should lead Protestantism to accept the blessed mission of relief to which God in His providence seems to be calling it, and to give itself as earnestly to the redemption of the Papal Church, as to the salvation of the pagan world.

Next to its action in regard to the unifying of all missionary work done by Presbyterian churches on heathen ground, nothing in the recent Council was of so much general significance in my judgment, as its action with regard to the various Presbyterian churches in the southern half of Europe. The statements made by the representatives of these churches, from those of France downward to those of Hungary and Italy, were of intense interest; and the way seemed to be providentially opened for a grand forward movement in the work of confirming the position of these bodies, and giving them far wider potency and influence as representatives of a pure Gospel in the presence of a formalized and corrupting Church. Small as what has already been done for their support appeared in the presence of the great need revealed, yet it is something that such a beginning as this has been made. The action of the Council leads to the hope that much more will be done, practically, in the immediate future. And certainly it would be much to the credit of Presbyterianism now and in the future, and much to the credit of the Alliance as a practical and productive body, if from such beginnings we should see a general and generous movement by which every Presbyterian body on the continent should be visibly strengthened for the spiritual conflict with Romanism which seems so certain to be precipitated ere long. How grandly the French and Swiss churches, the old Waldensian and Hungarian churches, the rising Protestant churches of Italy and Spain—to speak of no others—can in this way be equipped for the service which God will doubtless call them soon to render, no one can at this date fully appreciate.

Yet one thing appears to my mind certain: Protestantism must approach the task of winning and saving the Church of Rome, not in its varieties, but in its true unity. I have never supposed that organic unity among evangelical Protestants is an event at all likely to be realized in any existing stage of spiritual development, nor is it at all indispensable to the carrying out of the one great mission to disciple the nations. Yet

I am sure that Protestantism can never successfully attack the stronghold of Rome in separate and divisive detachments. The old taunt of Bossuet as to the variations of our Protestantism, and to our consequent forfeiture of all valid claim to be the one true Church of Jesus Christ, is valid still. Approaching the Romanist as Presbyterians or as Episcopalians, as Congregationalists or as Methodists, we shall simply awaken his distrust or his contempt; we shall confuse him by the clamor of our discordant voices, and altogether fail in persuading him that we have but one message and one aim—to lead him into life and peace and hope such as the common Gospel promises. Though our fields or our methods of operation be various, our true unity must be apparent in and through all; we must make upon Romanists the deep, underlying impression that in spirit, in purpose, we are one. If this be true in our work in pagan lands, a thousand-fold more significant is it in this sphere. It need not be affirmed that such an undenominational organization as the AMERICAN AND FOREIGN CHRISTIAN UNION is absolutely indispensable to success; but certain is it that the great principle on which that organization is based, must be devoutly recognized and faithfully applied in all successful endeavor.

I am also impressed with the importance, for the present at least, of carrying on this work through the indigenous organizations already existing in various sections of this great field. I have already spoken of the McAll Mission as an instrumentality which seems to be providentially raised up for the implantation of spiritual Christianity in France. Why may not Christians who justly appreciate the importance of such an end, accept this instrumentality, and do what they can to increase its capabilities for usefulness? I have alluded also to the several French bodies bearing the common name of Protestant, and especially to those that have no connection with the State, and are therefore in the fullest sense free to carry on this great work as best they may. Why may not Christians accept these bodies as their agents, and seek by sustaining and strengthening them, to accomplish what is sought in the way of Papal enlightenment and restoration? And what is good policy in France is good policy in Switzerland, among the Waldenses, in Bohemia and Hungary, throughout Italy. What Romanists especially need to see for their instruction, is the living Church, organized on the simple basis of the Gospel, animated by a truly spiritual life, and devoted not to the upbuilding of a hierarchy, but to the salvation of souls. Imported organizations, instrumentalities foreign in origin and structure, missions conducted in the aggressive temper, and avowedly seeking conquest, can certainly accomplish but little, in comparison with such native churches, or even with organizations which are not churches, but are managed by persons born on the soil. To help these native organizations, and especially to help these indigenous churches which have sprung up so remarkably even in Central

Italy itself, is assuredly the best way of helping on what we are all so earnestly agreed in desiring.

But whatever the method or instrument, the great thing is the work itself. Most earnestly would I protest against the impression, somewhat current, that the Romish Church is well enough as it is, and may safely be left to take care of itself, at least until the vast pagan world is converted. The objection is based on a very superficial conception of what the Romish Church is—what it does, and what it is failing to do, for the religious life of the millions within its fold. Most earnestly would I protest against the antithetic objection that Romanism is too strong, too thoroughly entrenched in error, and too far corrupted, to justify effort in its behalf—should rather be left to perish finally with its adherents and supporters under the wrath and condemnation of heaven. The objection at least implies great want of faith in the inexhaustible potency of the Gospel, if indeed it does not rest on false conceptions of the purpose of God with respect to the redemption of the world.

Most earnestly would I protest also against those superficial theories as to method in conducting the difficult task of evangelizing the Papal nations, which involve aggression, warfare, debate, political struggle, social revolutions, rather than those quiet, gentle, winning processes of instruction and culture on which spiritual Christianity has ever relied. The cardinal point to be remembered here, as indeed everywhere, is that character, Christianized character, the genuine life in Christ embodied in loving and earnest action, alone can either teach or persuade. The Romanist is still a man, and nothing less than the revelation of a higher manhood, such as true Protestantism produces, can ever win him to the truth and to Christ.

Have we in America no duty with respect to the great result of which I have spoken? Granted that we have an immense continent of our own to gain and hold for the Redeemer; granted that we have Romanists by millions at home, as well as formalists and errorists of a thousand other varieties: granted that we find ourselves inadequate to the task of evangelizing even our own beloved land; after all, have we no duty toward Papal Europe? Have these churches, these organizations, no right to look to us for sympathy and for aid? Ought not American Presbyterians to bear some worthy share in the work which the Alliance has already undertaken? May not such an agency as the McAll Mission properly depend on American Christians of every name for support? Is it not time that the Papal Church and its millions of adherents should be earnestly remembered more constantly by us all at the throne of the heavenly grace? Ought we not, in the great emergency already coming to Europe, to be up and doing our part toward winning France, Italy, Austria, to Christ? At the bar of an enlightened conscience, these questions can receive but one answer.

E. D. MORRIS.

THE ROMAN CHURCH IN THIS COUNTRY.

[From *The Churchman* of August 23.]

The census of 1880 showed that the Roman Church in the United States had at that time about six millions of "adherents," including not only her communing members, but all who have been baptized in her communion, and who claim attachment by descent or otherwise. This is a large number, but some of the ardent advocates of that body claim that the census did not show the full number, and that it should have been eight millions at least.

Of course we have no means of knowing the exact truth, but should suppose that the census figures may not be far from correct, especially when consideration is had of the large number of descendants of Roman Catholics who retain more or less attachment to the Church, but who nevertheless are not communicants, do not go to "confession," and have but little "practical" connection with the body.

This element is a very large one, as is confessed by their bishops and others, and its existence is a constant source of great complaint. Indeed, it has been claimed that if all the descendants of Roman Catholics in this country had continued faithful, the adherents of that Church would now be not less than fifteen or sixteen millions, or nearly one-third of the whole population. This probably is an over-estimate, but it may be set down as certain that not more than half of the descendants of Roman Catholics can now be reckoned as "practical" members of the fold.

The reasons why there should be this falling off are manifest, and a large share of the work of her clergy has been expended in means to prevent it. This is seen in her system of schools especially, her "colonization societies," and her efforts to keep control of her people, as they go from place to place, by segregating them, and keeping them, as far as possible, from outside and adverse influences. How far this is done, those who have not looked into it have little idea.

This has partially succeeded, but only in part: yet the consequence is that the Church of Rome is still an exotic, and will remain so as long as these influences are successful; but as her people more and more break away from them, as they inevitably will, and become "Americanized," her difficulties will increase.

The rule seems to be that the immigrating generation, for the most part, remain faithful to the Church, the second is indifferent to a large degree, for the most part become "unpractical Catholics," and the third, intermarrying largely with "Protestants," a practice which the Church has vainly tried to prevent, getting on in the world, increasing in wealth and intelligence, forming in many ways other and more congenial associations, are for the most part lost to the Church. This seems to be about the way things go.

So long as the stream of immigration can be kept up, of course numbers and strength can relatively be maintained, but when that slackens, the growth and power of the Church likewise will slacken, and this already is apparent.

The Irish immigration which has been drawn from the greatest reservoir, is now falling off, and cannot be relied on in the future as in the past, and the German element is far less pliant and devoted in every way. The mass of immigrants now seeking our shores is of "Protestant" rather than of "Catholic" origin.

The number of "converts" from Protestantism is confessedly very small, nothing like what is sometimes claimed. An intelligent Roman Catholic gentleman not long ago, when asked what percentage of the present adherents of his Church were converts from Protestantism, after some hesitation acknowledged that it was not more than from two to three per cent. And very likely he was about right, that is, if it be reckoned as two or three per cent. of actual communicants, for certainly not that proportion of the six millions of "adherents" can be counted as "converts." This will show how little is the increase of the Roman body from without. Her losses are virtually more, by ten-fold, than her gains.

From this it will be evident that there is no real ground for that alarm which many good, timid souls feel at the growth and power of the Church of Rome. As an exotic it has very nearly had its day. Without doubt it will be compelled to modify itself, and adapt itself in great measure to its circumstances, and then it will cease to be an exotic; but in so doing it will very largely cease to be Roman. This may be seen to some extent already, and greater modifications and adaptations are to be looked for; and, inevitably, the "Roman" part must more and more drop out.

For pure Romanism, in its outcome, one may go to Mexico and other Central American States; it is not found here, and it will be found less and less. Should Romanism decrease, as we believe it must and will, in that body, and the germs of Catholicity which it contains increase, as they may, then all good people will rejoice in any and all progress and growth which she may make.

THE FRENCH CATHOLIC CHURCH.

[From the *London Christian World*.]

It is some time since I have given your readers any information as to the state of Catholicism in France. It is idle to disguise from ourselves that the Catholic Church still retains a strong hold on the people, and we shall not lessen its influence by adopting any petty modes of warfare. The "Kulturkampf" has invariably had the effect of putting new vigor into the old Church, for while the Church can no longer control the civil power, it is still able to offer a very formidable resistance to it.

The Chamber of Deputies is preparing to make fresh reductions in the budget of public worship at the next session. It intends to strike a blow at the higher clergy, by lessening the salaries of the bishops and entirely withdrawing those of the canons, and by suppressing the theological faculties. The inferior clergy will also have their meagre stipends reduced, and their numbers will be considerably diminished.

I object utterly to this hybrid system, which maintains the union of Church and State so as to deprive the Church of its independence, and, at the same time, withdraws from it the necessary supplies. The only result is an ever-increasing bitterness and rancor on both sides.

This is peculiarly the case among the Ultramontanes. If any of the newly-created bishops show something like moderation, and seem prepared to acquiesce in the Republic, the more powerful bishops oppose them to the uttermost. Mgr. Freppel, for example, Bishop of Angers, who is at the same time Deputy for Finisterre, has achieved a position of great importance in Parliament by his oratorical gifts. The other day, when the law of divorce was finally passed in the Chamber of Deputies, he declared that the Republic had by this act broken the last link that bound it to the Catholic Church. A few days before, on the occasion of the National *fête* of the 14th of July, he had refused to allow the tricolor to be floated from his episcopal palace, which is nevertheless a public building. He thus oversteps the bounds of legitimate opposition, to the great detriment of his Church, for he only provokes its adversaries who, for the time, are all-powerful in Parliament. *L'Univers Religieux*, which is the recognized organ of the most rabid Ultramontanism, has just published its programme for the future of France. This is nothing less than an absolute Catholic monarchy, such as was the dream of the Comte de Chambord. As it is very certain that the Comte de Paris would never endorse anything so outrageous, the extreme Legitimists are seeking some one else to put forward instead of him, and they pretend to have found a suitable claimant in the uncle of the too famous Don Carlos, who, like all his race, is descended from the Duke of Anjou, son of Louis XIV.

These divisions and extravagances of the extreme party are, in one way, not to be regretted, since they make France all the more secure against a return to monarchy. The Catholic Church, by these demonstrations of its true spirit, places itself in more and more direct antagonism with the Republic, and proves its faithful adherence to that article of the Syllabus which declares that any approach to reconciliation between the Romish Church and modern society is heresy. There are, no doubt, a considerable number of Catholics who regret the course thus taken, but they preserve a cowardly silence and forget the noble saying of Pascal, of which Father Hyacinthe is the living illustration in our day, "The saints have never held their peace."

Let me take this opportunity of saying that Father Hyacinthe has returned to Paris, after his long stay in America, where he found much ready sympathy, but not so much ready cash for his work in France.

He has come back unchanged. He is still the same fervid orator, carrying his hearers away with the power of his rare eloquence; still the same earnest Christian, but still stopping short, as it seems to us, in his opposition to Catholicism, and halting between two opinions—an attitude which greatly hinders his work as a reformer.

The subject of his late address was the Papacy. Nothing could be more powerful and convincing than his protest against the usurpations of the Bishop of Rome, whom he compared to the fallen Archangel fighting against God. There was one passage worthy of Luther himself, and yet in the earlier part of his discourse he admitted that Jesus Christ had established the primacy of Peter, and he also accepted the exegesis given by the Seminaries, of the words, "Thou art Peter."

Of what use was this primacy, if it was to degenerate subsequently into a mere nominal priority? In his conclusion, he expressed the hope of seeing a Reformed Council presided over by a liberal and Christian Pope, who might be the Patriarch of Constantinople. He ignores altogether the weighty evidence, confirmed by recently discovered documents, which goes to show that the episcopate in the Catholic sense, on which the whole hierarchy rests, is the result of a deviation from primitive Christianity. I am convinced that, if Father Hyacinthe followed out his convictions to their strict, logical conclusions, he would find a far freer field to work in. His noble fidelity to his convictions entitles him, however, to our highest respect, and we heartily bid him God speed on the Apostolic mission to which he is about to devote himself. He has announced that while he proposes retaining his church in the Rue d'Arras, he resigns his office as vicar, and intends for the future to devote himself to an itinerant ministry. How much service he may render to the cause of the Gospel by thus carrying it among our citizens, who reject it only because they do not understand it, and confound the God and Father of our Lord Jesus Christ with the fetish of Ultramontanism!

While Father Hyacinthe was delivering his address, a Catholic ecclesiastic with a face full of power, was to be observed close to the pulpit. This was Abbé Rocca, an honorary canon, and friend of the famous Father Curci who has recently opposed so valiantly the temporal power of the Pope. Abbé Rocca met Father Hyacinthe in America, and formed a close friendship with him, without joining his church. He has just published a very interesting book, which Father Hyacinthe recommended to his hearers, "*Le Christ, le pape, la démocratie.*" It is full of burning indignation against Ultramontanism. The writer denounces it in scathing words, as having been the great cause of the impiety of the day, by violently separating Christianity from the cause of democracy

and of progress in every sense, both social and scientific, and by making the men of this generation believe that there is opposition between democracy and Christ, who was in reality the first to introduce it into the world. "The clock of the Vatican," says Abbé Rocca. "is behind the clock of redemption." It is true that he uses these words mainly in a social and humanitarian sense. Hence, all the reforms which he demands are of this order, including the suppression of the temporal power of the Pope, and the abolition of the celibacy of the priests. He does not concern himself much about reforms in questions of dogma and religion; hence he looks for the realization of his aims from some future Council presided over by the Pope. So far from protesting against the infallibility of the Pope, as decreed by the Vatican Council, Abbé Rocca rejoices in it as an advantage for his imaginary Pope, since it will make it possible for him to enforce the progress and emancipation of the Church. Liberty is thus to be born of despotism. Such a process has never succeeded and, moreover, is impossible in a Church in which the first use made by the Pope of his infallibility, was to confirm the Syllabus, and thus to confirm the condemnation passed by Gregory XIII. upon Lamennais and Lacordaire, when they sought just what Abbé Rocca is seeking.

We can but fear that Abbé Rocca, too, is doomed to disappointment, and that he will fail, like all other reformers who have not begun, as Luther began, with an inward and spiritual reformation. The great emancipating word is still the same: "The just by faith shall live." Abbé Rocca's book is, nevertheless, full of interest, and commands our sympathy by its noble candor and a courage which may cost him dear.

E. DE PRESSENSÉ.

THE HUGUENOT SOCIETY OF AMERICA.

THE HUGUENOT SOCIETY OF AMERICA has recently published its first "Abstract of Proceedings." The pamphlet, 56 pages, 8vo., must have much interest for all students of Early American History, and especially for the descendants of those French refugees who, when they were exiles for the faith, found in this country an asylum from persecution and a field for their industry.

A few introductory paragraphs refer the origin of the Society to a paper read before the New York Historical Society, by the Rev'd A. V. Wittmeyer, on "The History of the Huguenot Church of New York."

Measures were at once adopted for the formation of the Huguenot Society. The objects sought in the organization are stated as follows:

First.—To perpetuate the memory, and to foster and promote the principles and virtues, of the Huguenots.

Secondly.—To publicly commemorate, at stated times, the principal events in the history of the Huguenots.

Thirdly.—To discover, collect and preserve, all still existing documents, monuments, etc., relating to the Huguenots.

Fourthly.—To gather by degrees a library for the use of the Society, composed of all obtainable books, monographs, pamphlets, manuscripts, etc., relating to the Huguenots.

Fifthly.—To cause statedly to be prepared and read before the Society papers, essays, etc., on obscure or disputed questions in Huguenot history or genealogy.

Sixthly.—To cause to be prepared and published, when the requisite materials have been discovered and procured, collections for a memorial history of the Huguenots in America; wherein shall be particularly set forth the part belonging to that element in the growth and development of American character, institutions and progress.

Seventhly.—To establish branches of this Society in other American cities, and to encourage the foundation of similar Societies in other countries where Huguenots have taken refuge, in order to arrive, with their aid, at a correct estimate of the combined influence of the Huguenots upon the history of the world at large.

The Hon. John Jay was elected president of the Society, and the Rev'd A. V. Wittmeyer Secretary. The regular meetings occur on April 13th, the date of the Promulgation of the Edict of Nantes; August 24th, the date of the Massacre of St. Bartholomew; and October 22nd, the date of the Revocation of the Edict of Nantes.

The proceedings as published contain addresses and papers relating to the character and history of the Huguenots and their contributions to our own social, industrial and civil life.

Three papers of special interest are printed in full: "Some Traits of Huguenot Character," by Professor Henry M. Baird, D.D., LL.D., "The Mingling of the Huguenots and Dutch in Early New York," by the Rev. Thomas E. Vermilye D.D., and "the Huguenots of South Carolina and their Churches," by the Rev. Charles S. Vedder D.D., of Charleston, S.C.

We are glad to learn that additional historical volumes are in preparation, both by Professor Baird, the author of "The Rise of the Huguenots in France," and by his brother, the Rev. C. W. Baird D.D., whose book on "The Huguenots in America," in two vols. 8vo., will be ready November 1st.

THE AMERICAN AND FOREIGN CHRISTIAN UNION offers a cordial greeting to the Huguenot Society. It is a worthy undertaking that this Society has in mind. The spirit of patriotism is nobly blended with the spirit of filial devotion and of piety toward God, in an organization whose first

reason for being is "to perpetuate the memory, and to foster and promote the principles and virtues of the Huguenots."

We thankfully acknowledge the courtesy that gives the "Appeal for France," lately issued by our Directors, a place in the first publication of the Huguenot Society. And we trust that American Huguenots, as they seek to perpetuate the memory of their fathers, will be drawn to generous sympathy with their brethren, still on the soil of France, who, contending against superstition and unbelief, strive to foster and to promote a Christian faith, the foundation of the principles and virtues of the Huguenots.

GEO. B. SAFFORD.

NEW YORK, Sept. 22, 1884.

EVANGELIZATION BY BOOK-POST.

Among the cheering tokens concerning the work in France, is the effort made by M. J. P. Dardier, Manager of the Colportage of the *Société Évangélique* of Geneva, to use the mail as a means for reaching those not otherwise so accessible. A perusal of the plan as given below, will show that it embraces the sending of books, including New Testaments, as well as tracts and leaflets. The manifold indications, moreover, are favorable with regard to the reception which has been given to the literature thus distributed. It is clear that in thus "becoming all things to all men," M. Dardier and those laboring with him, have "saved some." We rejoice in the good work which has thus been begun and continued. Contributions may be sent directly to M. Dardier, Oratoire, Geneva, or through the A. F. C. U.

Accompanying a little pamphlet issued by M. Dardier, is the following note to whom it may concern:

DEAR SIR,

May I ask you to read the accompanying Report on Evangelization by Book-Post? I feel assured that it will interest you, and that with me you will bless God for the results obtained, as shown by the letters it contains. You will ask what answers I have received from the priests to whom Spurgeon's Sermon has been sent (p. 40). A few only of the sermons have been returned to me with insulting letters. Several priests have requested me to send them a Bible; others have asked for the whole series of Spurgeon's Sermons, in French. * * * * *

It is now my intention, God willing, to send the New Testament to those French schoolmasters who have not yet received it, and to some classes of men who do not come under any religious influence, railway porters, etc. For this purpose I shall require 50,000 New Testaments. I should be very grateful to you if you would kindly mention this work at your prayer-meeting, and have a small collection made for it. Each New Testament costs 4d. (including postage). In some places, the

Sunday-school children have listened with much interest to some of the letters contained in the Report, and have expressed the wish that a certain number of New Testaments should be sent in their name. You, dear sir, are the best judge of the means to be used for the furtherance of the work.

Yours very truly,

J. P. DARDIER.

We also print the following from the first pages of the pamphlet itself, which is a Report of the work from 1871 to 1883 inclusive.

“Shortly before the sad events of 1870, France was in a deplorable state. In spite of the censorship of the press, and the Draconian laws on colportage, the poison of superstition, infidelity, and immoral literature, daily increased, and by means of books and newspapers reached the remotest parts of the country. We still remember the painful impression made upon us by the mere title of certain papers at that period.

On comparing what the enemies of the Gospel were day by day doing to spread their baneful seed all over France, with the work accomplished by the 120 or 140 Biblical colporteurs (of all Societies) dispersed over the eighty-six French Departments, we were overwhelmed with sorrow. Many hundreds of these colporteurs would have been needed to sow the antidote. But alas! where could we find them, as well as the means of supporting them, when we had so much difficulty in maintaining the existing staff? What was to be done?

The remembrance of the labors of the London Monthly Tract Society first gave us the idea of the plan we lay before you. That Society is in the habit of sending monthly by post, tracts to the different addresses which have been given to it. The post, we thought, is a neutral agent, often spreading evil, but capable of spreading good, why then not make use of it to scatter the seed of truth in all directions?

Doubtless many papers so distributed find their way to the waste-paper basket, without obtaining the favor of a reading; but, after all, there must be a real benefit in so expensive a distribution, since so many tradespeople persevere in it.

In the next place, let us consider that if colporteurs come into contact with many people, a still greater number are beyond their reach, particularly among the higher classes. If the Gospel is destined for the poor, for the working class, it is also for the rich and cultivated. It seems to us that one of the best means of reaching the latter, is by sending them a good book by post; it is an unexpected, uninvited visitor, but one that cannot be refused admittance.

This mode of evangelization not requiring additional hands, may be taken up or discontinued without prejudice to any one. When we have no more money, we cease sending books.

No salary being paid, all the funds are consecrated to the printing or buying of books, the paying of postage, and putting on of addresses.

Far be it from us to conclude from these facts that it might be well to substitute the post for the colporteur; what we wish to establish is the advantage we might derive by adding that means of evangelization to those generally employed for increasing the dissemination of truth. The times, more than usually serious, in which we live, make it an imperative duty. We must, as much as possible, use all present opportunities to spread the truth of the Gospel far and near among all those who are ignorant of it.

But let us come back to our subject. Happy at the easy discovery we had made, we put down on paper a few of the neglected classes and the number of persons we should thus be enabled to reach. The whole was presented to the Department of Colportage of the Evangelical Society of Geneva. But whether the plan seemed to the committee too novel, or too vast, or above all, whether the members did not then feel fully authorized to consecrate to that special object resources which were hardly sufficient for their usual work, our proposition was not adopted. We believe this decision was wise, for the work required to be done in silence, particularly at the beginning, in order to avoid, as much as possible, drawing upon it the attention of enemies.

Convinced as we were, however, of the excellence of the means, we resolved to seek resources elsewhere, in order to give it a trial. We now praise God, and thank the numerous friends at home and abroad who have always so generously and cheerfully helped us to attain our object. Among the Societies which have supported us, we must specially mention the Religious Tract Society of London, the Scotch and National Bible Societies, the Foreign Evangelization Society, the Foreign Aid Society, the Department of Colportage of the Evangelical Society of Geneva, etc., etc.

What sort of Books should be sent?—We have generally allowed ourselves to be guided by the circumstances of the moment, always taking care to choose those books which seemed to us most suited to the class of persons we wished to evangelize. Officers in the army must be dealt with differently from Post-office clerks. A tract containing a few pages will be welcomed by a teacher, but considered as a prospectus by a prefect; whilst the latter, should he receive a nice volume, will give it his careful attention.

However, we become daily more convinced that the New Testament is of all books the one most suited to all classes of society.

Are the Books sent alone?—We have generally accompanied each book with a printed or autographic letter. But here again we have tried to suit the letter to the class of persons, and we have even ventured to introduce a word suited to the circumstances of the moment. We have received several letters in return. By and by we will give a few of them."

RECEIPTS

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION FOR THE
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Anonymous..... 1 00
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NEW YORK.

New York City. Charles Smith..... \$50 00
Albany. Mrs. Maurice E. Viele..... 5 00

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MARCH, 1884.

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THE CHRISTIAN WORLD.

Vol. 35.

MARCH, 1884.

No. 3.

EDITORIAL NOTES.

THE PRIESTS AND POPULAR EDUCATION.—An incident that has lately come to our knowledge, its entire accuracy abundantly vouched for, illustrates very forcibly how the power of the priesthood was used down to our own times, and doubtless is still used, in the way of suppressing the aspirations of the laity after knowledge. Not that the exertion of this influence is always so direct, or is so distinctly revealed as in this case; but it is none the less real and potent. A few years since, a Protestant Irish laborer, became acquainted on Staten Island, near this city, with a very worthy fellow countryman, a Roman Catholic, who bitterly complained to him, in the course of conversation, respecting the tyranny of his religious teachers. The particular grievance was, in the first instance, that the parish priest had recently rented a sitting, which he had hired in the church, to another person, “over his head.” This led him to the remark, that the priests could not keep down the people in this country as they did in the old country. And then he went on to tell his Protestant friend of what happened in his own family, many years ago, in Ireland. “When a little boy,” he said “I was one day walking by my mother’s side, when the priest overtook her, and began to ask her about my sister Bridget, a girl of twelve or thirteen years of age. My mother told him that she was attending school and doing very well. “Can she write?” asked the priest. “O yes,” my mother replied, “and she begins to write a very good hand.” “Now, Mrs.—,” said the priest, “you must take her away from school at once. She will soon be writing love letters to young men.” And so Bridget was taken away from school, the

very next day. "And," continued the narrator, while the tears rolled down his cheek, "my sister is now the mother of nine children, and *cannot write a word.*"

A REVIVAL IN SOUTHERN FRANCE.—It is not often that so decided a work of grace, in the revival of cold and back-sliding Christians and the conversion of sinners, has manifested itself in France, as that of which Rev. Mr. Cazalet gives an account in the following letter, which we find in our French exchanges and translate at length. The district referred to is St. André de Valborgne and its vicinity, in the department of Gard, and therefore not very far from the city of Nismes. Mr. Cazalet is pastor of a free church at this place. He writes:—

"The revival that broke out in our canton, in the month of September last, has maintained itself; better still, it has spread and continues to spread. The localities that continue to be most richly blessed from on high, are still St. André de Valborgne; Tourgueilles and its neighborhood. Besides, within a few days, Les Plantiers and Faveyrolles, Saumane and L'Estréchure, but especially Saumane, are in a great ferment. The Lord is in the work in these two places; some souls have been converted, and others in still greater numbers are already seriously awakened. The same is the case at Rousses, in the department of Lozère, and in some places of less importance of the canton of St. André.

"You know that Mr. Sainton has been again in the midst of us for some days. Under the guidance of this dear servant of God, the revival meetings are proceeding well and becoming extraordinarily extended. They are all extremely blessed, and are well attended. In some others the numbers that come are so great that the largest halls that can be put at our disposal are insufficient. May this state of things continue long, continue always.

"The revival began with Christians, and it is chiefly by their means that it has been subsequently extended. As to the souls that have been revived, or that have truly turned to God, not less than sixty are counted in the single commune of St. André, or for the little valley of Tourgueilles. So grand a movement, in the nature of things, must excite the opposition of the world. This opposition accordingly broke forth, and it maintained itself, with extreme violence, especially at St. André, for several weeks. A few souls seem to have been shaken. We have not, however, lost all hope in their behalf. As to the movement, it has waxed great and strong—by reason, even, of the opposition which the devil raised against it. Having noticed that the opposition emanated principally from the cafés and drinking saloons, we took up the gauntlet which had been defiantly thrown down to us; and, from that moment, we have been engaged in combating

with all our strength against the disastrous influence which these establishments exert upon our population. The number of those frequenting them, has considerably diminished. Gamblers have burned their cards, and forever renounced their guilty and disastrous passion. A large number of young girls have bid farewell to worldly amusements, to the dance in particular.

"Glory be to God for all these precious results! Glory to God for the not less precious results which we pass over in silence. Glory to Him still further for this fact of such great joy, that the services of the Free Church and those of the Reformed Church are universally better attended than previously. This also is a fruit, a good fruit of the revival.

"Here, in conclusion, are the names of the places visited by Mr. Sainton. The figure set by the side of the name indicates the average number of hearers at the meetings: L'Estréchure, 100; Milliérines, 60; Saumane, 80; Les Plantiers, 200; Faveyrolles, 100; Tourgueilles, 150; Le Castanet, 100; Robigès, 120; Les Abrits, 100; Aurillargues, 38; Saint André, 150; Le Mas Supérieur, 80; La Lombière, 60; Rousses, 140. Excepting Milliérines and Aurillargues, several meetings have been held in each of these places, and numerous visits at the homes of the people have been made. We earnestly recommend to the prayers of the friends of God's kingdom, the work in the department of Lozère and in the upper part of Gard."

THE LATE MISS BEACH.—Not least among the losses by the disaster at Gay Head, is that of Miss Elizabeth R. Beach, the efficient helper in the Mc All work in France. No woman has had so important a part in the inauguration of that mission to the working men of Paris; in fact, her efficiency was scarcely inferior to that of Mr. Mc All himself. After labors on the field, which already taxed her physical powers severely, she undertook to visit this country, in order to raise up new friends for the work here. This additional strain was more than her constitution was able to stand; she broke completely down, and the past two or three years have been spent in the attempt, almost hopeless at times both to herself and to her friends, to recover even a part of her former health. She seemed, indeed, of late to have been making considerable progress toward this end, and was encouraged to hope that a few months spent in the more genial climate of Florida, might so far restore her, that she might again engage before long in those benevolent pursuits which had become the very joy of her life. With this object in view, she took her passage with many others, like herself, in quest of health, upon the steamer "City of Columbus," bound from Boston to Savannah. The sad issue we all know. On the rocks off the western end of Martha's Vineyard, the passengers of

the ill-fated vessel, with few exceptions, found an untimely end. It was a consolation to the many friends of Miss Beach in America, as it will be to those other friends whom she drew so closely to her heart in Europe, when they hear of it, that her death seems to have been so quiet and peaceful; and that when her mortal remains were recovered, the features gave no token of a long or painful struggle. But the great source of comfort lies beyond this, in the record of a life of singular consecration to Christ and His cause, sure prestage of a blessed immortality, of an eternity to be spent in the enjoyment of His love.

WHAT ROMANISM MAKES OF THE MASSES OF ITS VOTARIES, is a point that may well be taken into consideration. We all know that infidelity is a system which the Roman Catholic Church denounces, affecting to associate it with the Reformation and Protestantism, as one of the great enemies against which it has to wage war. But what all observant men maintain, is, that infidelity and a worldliness which is next of kin to infidelity—a worldliness that knows and wishes to know nothing of religion, but submits to certain pecuniary payments, to certain forms and ceremonies with the notion that it is thereby securing immunity from future punishment—are the legitimate and almost the inevitable fruit of the manner in which the Romish Church educates those entrusted to its teaching. Take the western coast of South America for an example. Perhaps nowhere on the globe has the Church of Rome had a clearer field of operations than [this. It has unfortunately not been interfered with by Protestantism. Our missions have been few and far between; our missionaries scattered, at great distances from one another, with small means at their disposal for building churches or organizing schools. Whatever is there, is the outgrowth of Romanism. The unbelief there rampant is no foreign importation. It is as indigenous as the prevailing superstition. The Protestantism, whether of Europe or of America, has confessedly had no hand in bringing about present conditions; Romanism has had everything its own way—introduced, in the first instance, by Spain, it has had obsequious colonial, and subsequently national governments to execute its behests, and an obedient people to submit to its authority. Yet, what is the testimony of persons on the ground as to the consequences? A recent article in the *Valparaiso Record* gives us a sample of the results of the inculcation of “those self-indulgent dogmas which encourage men to go in their sins, while relying on the absolution of ignorant teachers, and those dark terrors which only tend to enslave them under men that are fallaciously thought to have power from God to confer salvation”—in the sentiment voiced by a Roman Catholic lady, a Chilian, who, not long since, remarked that she did not on any account

wish ever to see a priest, unless she should be suddenly taken ill and be about to die. "Then," said she, "do not fail to send for one; for nothing would induce me to die without having him confer on me absolution and extreme unction." Whereupon the Valparaíso editor observes:—

"Of course such persons have no conception of the nature of true religion. They court deception. They repel the truth. They would not hear Jesus even were He now alive and teaching in their streets. Instead of saying, 'Who will show us any good?' their cry is rather, 'Who will show us any false way?' A deceived heart hath turned them aside, so that they live in illusions and die with a lie in their right hand. A priest, summoned at the last moment when life is fading out, puts a few questions, gets a nod of the head or some feeble token of assent, and saying to the dying, 'I absolve thee,' comes forth to tell weeping relatives that all is well, that the sick man or woman has 'confessed and has passed to the better life.' On all these coasts such disciples and such teachers now abound. Such are the constant fruits produced by the tree of Romanism. Romanists have deplored it in our own hearing, lamenting that there are so many who, after going to confession, continue in recklessness of life just as before. Only two weeks ago a lady said this. And how could it be otherwise, when people are not encouraged to read the Gospels, nor permitted to know any more of the Holy Scriptures than the Church chooses to impart to them?"

THE FIELD IN WESTERN SOUTH AMERICA.—It is cheering to learn that the whole western shore of South America seems to be ripe for the preaching of the pure truth of the Gospel—ripe, apparently, as it never was before. Referring to the prospect that the Presbyterian Board of Foreign Missions (which assumed the Chilean Mission from the hands of the AMERICAN AND FOREIGN CHRISTIAN UNION, when the latter Society, from the lack of funds, was compelled, in 1873, to relinquish it) "may lay plans and inaugurate a campaign that shall aim at nothing less than the conquest of this entire coast for the Lord Jesus Christ," the Valparaíso *Record* proceeds to say:

"He has never been preached here to all the inhabitants. Only a beginning has been attempted. In another column comes a call for Spanish preaching for Tacna, where the people recently gathered in the theatre to attend the services held by an agent of the American Bible Society. Our own experience in Iquique was that congregations could be gathered to hear the Word of God, not only in English but in Spanish also. The agents of the Bible Society have had the same experience in Iquique. Now, Quito, Guayaquil and Lima, as well as Arequipa, Sucre, Oruro, Tacna, La Paz, Chillan, Copiapo, San Felipe and Quillota should be occupied with mission stations in Spanish; while Callao, Iquique, Tocopilla and Antofagasta need also Gospel ministrations and schools for the children in English. Would that the Lord of the harvest might here raise up and send into these fields self-forgotten and capable laborers. . . Christ's command to His followers was and is: 'Go ye and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you.' What

He commanded us to teach is not known to the inhabitants of Ecuador, Peru, Bolivia and Chili; while they need the knowledge as much as the people of North America or Great Britain do. And morally the responsibility rests upon the American Presbyterian Board of Missions to give it to them. That Board voluntarily assumed the work of the Chilian Mission ten years ago, and it is now a matter of encouragement and rejoicing that they intend seriously to buckle their belts and put their shoulders nobly to the work. The only hindrances to-day to be overcome in this nation and in all the new territories, that by the recent treaty of peace come under the Chilian sway, are those growing out of the alienation of the human heart from God, its lawful ruler, through ignorance, superstition and mistaken self-love. But these are the hindrances the Gospel, preached in its simplicity, is, by the Holy Spirit's aid, adapted to overcome. Let it be so preached, and we are confident it will overcome them, and God be glorified in the holy living of converted and sanctified men."

EVANGELIZATION AT FUNERALS.—Some years since we called attention to the opportunity offered by funerals for the preaching of the Gospel to multitudes in France who had never heard the Gospel preached at all, perhaps had never had the slightest idea of what Protestantism is. Our brethren in Chili are just now beginning to enjoy a similar opportunity. No services are now held in the native cemeteries, we are told, the chapels having been closed by order of the Archbishop of Santiago. It will be remembered that the prelate took this course, by way of retaliation, for the action of the Government respecting the matter of burial. In order to break up the continual scandals caused by the refusal of the clergy to permit any person to be interred in holy ground unless he had made satisfactory profession, during his lifetime, of the Romish faith, the Congress of Chili passed a bill, which received the signature of the President of the Republic, providing that any person, no matter what his or her religious belief may have been, might be buried in any of the cemeteries of the State or of any municipality. As was stated in our issue for November last (page 351), the Archbishop thought to checkmate the Government by solemnly "execrating," or cursing, the cemeteries in question; whereupon, to his astonishment and the astonishment of his clergy, the Government issued a decree forbidding the use of any cemeteries save those belonging to the State! The hierarchy, doubtless, soon regretted the mistake they had made, but it was too late to recall their action. So, while all the natives of Chili must be buried in the national cemeteries, they cannot, no matter how much they may desire it, have the services of the Roman Catholic Church said over the grave or in the cemetery chapel; because their own Archbishop has forbidden it. "The contrast with what prevailed formerly," we are told, "is very notable. Before, the Romish services, being always in Latin, were inaudible and unintelligible; but now they are suppressed altogether. Our native

friends have no burial rites whatever, save those which are sumptuously celebrated in the churches for the affluent; but at the graveyard, absolutely nothing is done beyond bringing in the remains and silently placing them in the tomb, niche or grave, as the case may be." But the Protestant minister, recognizing no right of the Roman Catholic Archbishop to interdict prayer to God, whether in cemetery or elsewhere, is able, and has full liberty, to officiate where the priest is, perforce, dumb! Need we say, that this fact, a real and practical paradox, may prove of inestimable value in Chilian evangelization? The first fruits, indeed, have already come. A Chilian gentleman belonging to the navy, whose family seems to have been Roman Catholic, was frequently visited during his last illness by Rev. Mr. Merwin (a former Missionary of our Society). After his death his family requested Mr. Merwin to conduct the funeral exercises. This he did in the chapel of the foreign cemetery, and then, we are informed, accompanied by the mourners and friends of the deceased, he went across to the Catholic cemetery where, with appropriate words, he addressed the living and committed the dust to dust. "It was the first time a Protestant minister had ever officiated here," says Mr. M., "in a native burial ground, and the first time the service had ever been heard by the natives in their own language in that place during all their lives. For our own part," he adds, "we do not see why the Protestant ministers might not consent, if called upon, to officiate at the interments of our native friends and fellow citizens, whenever such may be the wish of surviving relatives; indeed, while not wishing to intrude, we know that they would at any time accede to such requests."

THE RESIGNATION OF THE POPE'S DOMESTIC PRELATE, Monsignore Savarese, was in many respects a noteworthy event. The prelate in question is a man of fifty-five, and therefore in the maturity of his mental powers. He is said to be of a good family of Naples, a doctor of civil and canon law, of good repute as a theologian, and the author of several treatises supporting the liberal views of the well-known Father Curci. That a man of such prominence should, apparently from the mere force of his convictions, and contrary to his personal interests, resign positions that are ordinarily coveted, is a circumstance in itself remarkable. This was on the 8th of December, the day of the Immaculate Conception. On the morrow the former prelate was received into the communion of the Protestant Episcopal Church, professing his belief in the Nicene Creed, and abjuring the errors of Rome as formulated in the Decrees of the Council of Trent, and particularly the dogmas of the Immaculate Conception and Papal Infallibility. We could wish, indeed, that the letter of resignation, which we reprint, as given by the Roman correspondent of

the London *Daily News*, contained some fuller and more conclusive evidence that the change in Monsignore Savarese's ecclesiastical relations was due to an appreciation of the doctrines of grace, so clearly taught in the Holy Scriptures, so obscured by the Church of Rome. We are informed, it is true, that he will now work for the reformation of the Italian Church, on the lines which governed the Reformation of the Church of England. We should be glad to be convinced that his preaching would be distinctly in the line of the proclamation of the glorious doctrine of Justification by Faith, in attestation of which the martyrs of Smithfield joyfully laid down their lives. The following is the letter of Monsignore Savarese to the Cardinal Secretary of State of Pope Leo XIII:—

“I beg your Excellency to accept my resignation of the prelacy, and order my name to be canceled from the list of members of the Papal Segnatura di Giustizia (the Ecclesiastical Appeal Court), to which I have belonged for twenty-six years. I wish to devote what little strength I have to the service of religion and the country; and recent occurrences have convinced me that under those colors it is not possible to do so with the liberty indispensable to one who will not wield the pen to flatter prejudices and cloak abuses, to the enormous deceit and ruin of souls. No rancor or personal disappointment has caused my determination. Indeed, I have always been esteemed and honored in the Curia beyond my small merit, and I think the less of myself the more I try to cherish charity towards others. Only a profound conviction, long combated but never vanquished, impels me to this step, necessary to the spirit, but grievous to the flesh, fearing, as I do, that I shall lose the friendship of excellent companions, whom old prejudices may prevent ever again shaking hands with me—the conviction, namely, that the Roman Curia cannot, on account of the strong centralization effected by material interests during centuries, be brought back to the work, whilst pressing social, moral, political and economical necessities require the religion of Christ to be restored to its original principles, that by such renovation it may regain its former repute and increase. A contrary belief has in the past made not a few martyrs by means of the true and historic Society of the Black Hand which is to-day, as much as ever, mistress of the Vatican. The latter now lacks the power of making martyrs, and therefore the easier and less perilous it is nowadays to avail oneself of the sacred liberty which God has given us, the more reprehensible it would be to sacrifice it to petty ambition and sordid cupidity. Still it is not that I had to blush before the laity, Italian and foreign, because of the disorders prevalent in the other manifestations of the Church, nor our inferiority in spirit and culture to our separated brethren; but the manifest prostration thereby of our ministry, and the daily increasing injury to souls, particularly among the masses, deprived well nigh of all fitting spiritual guidance. This it is which has ended my temporizing, for which I shall labor strenuously to atone in order to divert from our dear country the evils gathering overhead like dark clouds obscuring the fairest sky in Europe. I neither care for nor shall defend myself against the stings of detractors, open or covert. Self has no place in moral convictions, but must be sacrificed to the common good. Constrained by truth to be severe, only error and prejudice will be the objects of my censures. Uppermost in my thoughts will be the Catholic religion, as I sucked it in with the

milk of my good mother (a stock of saints, as all can witness who knew her, her sister, her mother and her aunt), and as it was ripened in me by the teachings I received in childhood from the virtue and learning of those able theologians, my ancestors Crescenzo, Micheli and Donato Savarese. Some of these wept when I was made a prelate, fearing that I might exercise less the sacerdotal ministry than lay offices. But if the shades of those dear ones whose eyes I closed and whose cold cheeks I kissed, hover above my head, as they are ever present to my mind, they will smile on me from heaven, now that I have appeased them, and will obtain for me from the Most High this favor, that the malevolent may wait to judge me by my works."

ITEMS OF FRENCH EVANGELIZATION.

(Translated for the *Christian World* from Reports made to the Mission Intérieure.)

REPORT OF PASTOR BOURGEOIS, OF LE CREUSOT.

1st. *Le Creusot*.—M. Réveillaud arrived at Le Creusot, on Thursday, November 15th, and that very evening held a meeting. The audience, composed of two hundred and fifty persons was very earnest. During an hour that was too short for the wishes of the hearers, Mr. Réveillaud edified us by speaking to us of Justification by Faith. The impression was a deep one. A Protestant who is usually pretty indifferent, came and thanked me for having notified him. Everywhere I received assurances that the words of our brother had done much good, and expressions of regret that he had given us but a single evening. If he had spoken a second time, I was assured on all sides the *temple* (church) would not have contained the hearers.

2nd. In *Charolais*.—Trip with M. Gilliard, Evangelist at St. Vallier, in the department of Saône et Loire.

Palinges.—The meeting for, which M. Gilliard, who arrived at the same time as M. Réveillaud, had not made preparations beforehand, was at first only poorly attended. A fresh announcement, made at the sound of the drum, brought new hearers to the hall of the *Maire*, or town hall. The use of this place had been granted by the maire (mayor) who thought himself an *atheist*, but was no longer so sure of it when once he had heard M. Réveillaud. The Musical Society which was to have the use of the hall after the meeting, was present during a part of the conference, and was rewarded not only by the hearing of the good things that were said, but also because, at the suggestion of M. Réveillaud, the rest

of the hearers were present at the musical *séance*. The meeting thus held was the first public meeting that has taken place at Palinges within the memory of man.

Digoin.—At this place, where in 1882, I had eighty male hearers, and but one hearer of the other sex, there were one hundred and seventy-five hearers in the *mairie*, including ten women who sat in an adjoining room with the mayor himself. A few of those present, in view of the thoroughly evangelical statements of M. Réveillaud, assumed a railing attitude; but the majority on the contrary, listened to him with avidity. After the conference, a free-thinking apothecary held a brief discussion with our friend.

3rd. Trip in company with M. Allard. At *Neuvy* there were only twenty hearers, instead of the sixty to eighty we had last year; but M. Réveillaud writes to us that, in this humble meeting, he felt the presence of God's Spirit.

Chalmeux, six kilometers (four miles) from *Neuvy*. Mr. T. invited us to *Neuvy*; his uncle called us to *Chalmeux*. He is an old man who learned to know the Gospel in a meeting at *Neuvy*, and who, though not able to read, has given himself to it with his whole heart. The start was scarcely encouraging. In no inn are the keepers willing to lodge Protestants. This does not prevent the hall, lent by an inhabitant of the place, from being filled. Men and women flock thither. For about two hours, M. Réveillaud preaches the Gospel to them, explaining especially the Sermon on the Mount. M. Réveillaud believes that the foundations are certainly laid here with the blessing of God.

At *Bourbon Lancy*, where the evangelistic work had been prepared by the testimony offered to the Gospel by two plain Christians from Geneva—Mr. and Mrs. P.,—M. Réveillaud spoke on Monday evening on the Reformation and Religious Liberty. The audience was large and very favorably disposed. We might be able next summer to organize a meeting for regular worship for our fellow Protestants.

Les Guerrax.—On Tuesday evening, about one hundred and eighty hearers were present, and the same subject was treated as at *Chalmeux*. The impression was a good one, and will be deepened by further visits.

In short, the trip in the former districts of *Charollais* has created a current marked by sympathy toward Protestantism. It has consolidated the work that began at *Neuvy*, but seems rather to spread to *Chalmeux* and *Bourbon Lancy*. It has shown us that in the little towns there is a free-thinking radicalism, often far from enlightened, against which we may contend with advantage by means of free discussion and the exposition of the principles of the Gospel. The country places are ignorant but believing. The priest no longer enjoys high esteem; they are ripe for the pop-

ular preaching of the Gospel, and success may legitimately be hoped for in the communes in which the population does not depend too decidedly upon large property owners.

REPORT OF PASTOR BOURGEON (DEPARTMENT OF LA MANCHE).

I left Caen on Monday, December 3d, 1883, and went directly to Valognes, one of the "sous préfectures" of the Department of La Manche, where there is not a Protestant.

The maire had placed at my disposal the hall of the *mairie* upon the express condition that I should abstain from all polemics. Notwithstanding the public notice made several days in advance, as I found from ocular demonstration, as well through the newspapers by means of bills posted on the walls, I was able to gather only thirty-nine persons the first evening, and fifty-seven on the second. It is true that this little audience listened to me with attention, even with sympathy; and did not withhold its approval when I spoke, with the caution imposed on me by the authorities, respecting the work of our glorious reformers. Valognes is a very little town, without manufactures or trade. The inhabitants, through dread of putting themselves to inconvenience, or through fear of of compromising themselves, are little given to attending upon lectures, especially when they do not know the lecturer. The newspaper of the place, of which I send a copy herewith, having spoken with some degree of kindness of my lectures, I hope should I be called to return thither, I should have a larger number of hearers.

I next went to *Avranches* on Wednesday, the 5th of December, and I found that all desirable public notice had been given since the first of the month. The use of the large hall of the *mairie* had been granted to me, and I remarked with pleasure that the desire to be present was greater than at Valognes. The colporteur who accompanied me counted one hundred and thirty persons on the first evening, and at least as many on the next day, notwithstanding a severe snow-storm that came on about seven o'clock in the evening. The maire and the sub-prefect were seated on the front row—perhaps to assure themselves that I would abstain from all controversial statements, as had been exacted of me. Other notables of the place, the principal of the college, the inspector and a good number of workman dressed in their blouses, listened with much attention to all my remarks during these two evenings; and when I spoke of the heroes of the Reformation, when I quoted and commented upon some words of Jesus Christ, applause broke out on several occasions. Nevertheless the religious wants of this population seemed to me to be very vague, and it would be necessary rather to awaken, than to endeavor to meet them. The very warm welcome I received is simply a good augury for the future, in case, as I would advise, great prudence should be displayed.

There is at Avranches an English chapel where worship is conducted by an English clergyman, *but there is not a single Protestant of French nationality.*

At *Granville*, where I spoke in the hall of the *mairie*, under the same conditions imposed by the authorities of the place, I had but thirty-eight hearers. There, too, I satisfied myself that notice had been given a week, and, subsequently, four days in advance of my coming, by means of placards which I had sent. I was told, as at Valognes, that now that I was known, people would doubtless come in greater numbers another time. There are at Granville about a dozen French Protestants visited by an evangelist, who also visits Flers.

To sum up. If we consider this trip as an exploring tour, we have reason to be satisfied. The purpose was to secure audiences, and this first result has been reached in part, at least, particularly at Avranches.

I returned to Caen on the 10th, after having preached at St. Lô. I was accompanied by Mr. Letel, a colporteur, who sold about one hundred volumes.

TRIP OF M. HIRSCH TO VERPEL, TAILLY, NOVART, AND VOUCQUE.

These four villages to which I was led apparently by fortuitious circumstances, but circumstances certainly directed by God, and to which I have each time been pressed to return, do not present anything very striking; and yet I cannot but feel that there is an earnest and deep work going on there.

The meetings are not large, but there reigns a spirit of cordiality and straightforwardness—which certainly does as much good to him that speaks as to those that listen. The ignorance that prevails is great, not only respecting religious matters but about every thing else. The number of those that know how to read, is very restricted. But there is the rising generation, thanks to which there will be reading very soon in all the houses. It is already the little ones who, in five families, read the Bible aloud. It is in the evening, and so a large number of persons get the benefit of it. This reading often appears to them very dry, and more will be needed than my rare visits to enlighten them. God's Spirit will provide.

I believe that I have induced a young man of strong and intelligent piety, inhabiting the Department of the Meuse, to accept a place offered him at Verpel. I shall have in him a valuable assistant, who will give to the work the continuity it demands.

EVANGELICAL SOCIETY OF FRANCE.

LETTER FROM SECRETARY MOURON.

You have been informed of the dedication of the new chapel of *Fouqueure (Charente)*. The services held on this occasion have had a lasting influence on several persons. The following fact is an example:—Fifteen years ago, the schoolmaster of F., when on his death-bed, gave a Bible to the daughter of a man named A., which he entreated her to read, saying she would find in it what he himself had found, namely, peace to her soul. It is now six years since this young girl died, of consumption, at the age of eighteen. She, also, on her death-bed begged of her mother to read the Bible which had been to her the first and best of books. The afflicted parents read the Word of God, at first in remembrance of their only child; but they soon took pleasure in its perusal, and now they cannot do without it. They could never make up their minds to enter the old chapel of F., but the evening of the dedication of the new one, they decided upon taking the important step—and are now firmly attached to our form of worship, and openly proclaim their faith in Jesus, besides helping the Society with their contributions; this to those who know the avarice of the generality of our peasantry, is a proof of the sincerity of their faith. Two hundred persons were present at the festival of the Christmas tree; 150 the next day at the morning services, and on the 1st Sunday of January, at the evening service there were 70; among these are some of the first families of the locality, to which class also belongs the one mentioned above. The department of the *Charente* where F., is situated, sadly needs the light of the Gospel to dispel the darkness of not only Catholic, but heathen superstition—the latter it is true, under the protection of the former. The heathen worship of the fountains is still kept in remembrance—by offerings to the genii of the waters in the shape of pins, bread, small change, or a handful of corn. The heathen armulets are to be found, though in another form in the chaplets which the devotees of our day say over. Can we, in this enlightened age of Christian civilization, leave the poisonous weed of paganism to grow and flourish? In the adjoining department of the *Creuse* the inhabitants are free-thinkers. The men go to Paris to work as masons; there they assist at meetings held by socialists and atheists and return home with high and ridiculous stories about or against God. “All you have said is false,” said one of these learned free-thinkers to our evangelist one evening after a meeting. The evangelist replies, explains, and then asks each auditor his opinion. All the men present, except two, side with the opponent. Nevertheless, the same evangelist presided the other day at the funeral of one who, formerly an infidel, had been brought

to the knowledge and faith of Christ and had for many years sought to bring his fellow men to hear the Gospel preached, and on his death-bed had fought against infidelity. At *Gueret*, the chief town of this department, one evening lately, the weather was so bad that the pastor asked himself if it were worth while holding a service. That evening ten charcoal-burners entered the meeting-house, most likely seeking shelter from the inclemency of the weather. Their master, affected by what he had heard, returned several times; and now has frequent intercourse with the pastor, and contributes in favor of the Evangelical Society. Where is the Christian who, knowing the value of redemption can say: After all it is only one soul saved? Must we not, therefore, continue to seek those who are lost?

At *Auxerre* (*Yonne*) the agent of the Evangelical Society has family worship at friends' houses in two of the suburbs of the town, where at least a dozen of the neighbors assist.

At *Clamecy* (*Nievre*) three young men approached the Lord's table on Christmas day, one of these walked sixteen kilometers (going and returning) every day, for more than a year that he might assist at the Bible classes.

It is just when God blesses here and there the labors of the Society, when the increase of infidelity demands the two-fold efforts of Christians, that fearful pecuniary difficulties paralyze the Society. This month, January 1884, the difference between the expenses and receipts, is only £800; while in January, 1883, it was £1760. Having limited our expenses to the sum which we expect to receive, we have every reason to hope they will not exceed it. A paper of much influence remarks that "the affairs of the society are at present directed with great prudence and strict economy." Unfortunately the deficit is increased by old debts, so that on the 6th ult., *our bankers*, to whom we owe £2,120 *refused to lend* us further money. Who will come to the aid of our devoted agents, so poorly remunerated, of our noble work which we heartily wish to be a holy one?

76 RUE d'ASSAS, PARIS.

H. MOURON, Secretary.

15 January, 1884.

From the 1st of April, 1882, to the 31st of March, 1883, the Evangelical Society, which is wholly undenominational (being a distinct agency from, but working in brotherly love with the Société Centrale, Commission d'Evangelization des Eglise Libres, Mission MacAll, and others), has for its only aim to preach the Gospel among Roman Catholics, and entirely depends upon voluntary contributions, has supported wholly or partially 51 agents, 16 schools, 23 stations with 30 annexes and 267 localities visited; 12,000 worshippers on an average monthly. The late Dr. George Fisch has been succeeded by Pastor H. Mouron in the position of the secretary of the Evangelical Society.

CHRISTIAN UNION IN ITALY.

LETTER FROM REV. J. R. MCDOUGALL, OF FLORENCE.

SCOTCH CHURCH, FLORENCE, Dec. 24, 1883.

Dear Christian Friend.—Here are happy Christmas tidings for you. The prayers of God's people for union in Italy have been answered. It is the Lord's doing, and marvellous in our eyes.

Last week, in Rome, we reached a definite practical result. The Intermissionary Committee, which has only been an informal brotherly gathering until now, was constituted, on a proper basis, a Conciliation Tribunal for settling differences between denominations. The large and loving spirit now prevailing, will probably render the references to it few and far between. It has already adjusted outstanding difficulties. Still it is well, in case of need, to have an ultimate court of appeal.

Further, an Assembly is to be held in early Spring (an "*Assemblea Promotrice*") for promoting the union and co-operation of the Italian Churches.

It will be composed of the members of the Intermissionary Committee and other fifteen gentlemen named by them in exact proportion to the number of communicants in the several Churches. Two of our brethren of the Intermissionary are to draft a scheme for the Assembly, as to colleges, schools, the press, and all other matters for united effort, and which lie outside the independent missionary action of the various bodies.

We hope this scheme, when fully discussed, will be unanimously adopted by the Assembly, consisting of twenty-one of the best known and most influential representatives of Christian opinion in Italy. Thereafter it will be submitted to the Synods and General Assemblies, which meet from May to October, 1884, and we trust endorsed by all of them, and then the united movement, on the basis of confederation, will be begun.

Possibly, as suggested and desired by many, the two Methodist Missions may unite before or after next Autumn. The Waldensian and Free Italian Churches may do the same, and the various Baptist missions may follow the example.

There would then be three large denominations in confederation—united as regards the common enemy, while conserving their individual inner ongoing as at present.

Whether an incorporating union may afterwards be reached in one Italian Evangelical Church, it is not possible to say.

I am sure you will feel encouraged by the above tidings to continue in prayer for Italy. With kindest regards,

Yours very sincerely,

JOHN R. McDOUGALL

WORK OF SCRIPTURE READERS IN IRELAND.

From Banner of the Truth.

MANY and peculiar difficulties beset the path of the faithful Scripture Readers, who, following the Master's own rule, go about "two and two," visiting from house to house and farm to farm in the rural districts. They necessarily differ in appearance from those actually engaged in field work, and consequently their movements are easily observed as they wander from place to place. When an opportunity presents for entering into conversation with anyone, it would be comparatively easy for the Missionaries to confine their remarks to passing events; and if they participated in "popular" views on some of the more prominent topics of the day, they would be received not only with courtesy, but with that ready hospitality which even the humblest of the Irish take delight in showing.

The Scripture-Readers, however, feel that they have a duty to perform, which they can never allow to stand second to any other considerations. They must do the work for which they have been sent out, and feel that they are only in the path of duty while doing it. It has been very gratifying to learn from their superintendents of the faithful manner in which this work is done. They themselves, like the husbandman referred to by St. James, must "wait for the precious fruit, and have long patience for it." And very encouraging it is to find from superintendents, the neighboring clergy, or other friends in the cities, that months after the seed was sown in the rural districts by these good men, it brought forth fruit of which the sowers had never heard.

A very pleasing illustration of this fact is the following:—"A Roman Catholic priest, a very famous preacher, in one of the cities in the South of Ireland, could not help being impressed by a certain unanimity of feeling amongst numbers who came to him for confession. One after another acknowledged doubts in reference to the duty of praying to the

Blessed Virgin. If a solitary member of his congregation had been the only doubter, he might have passed it by without giving the matter any further consideration; but here there were several, and at last he determined to question them, and to find out the origin of these doubts.

He ascertained, on questioning them, that they had been troubled with these misgivings ever since they had read a tract circulated by the agents of the Irish Church Missions. His curiosity was at once aroused, and he said, 'The next time you get one of these tracts, bring it to me.' He little imagined what would follow from so simple a request. In a very little while he received such a supply of tracts as entirely to cover his study table, and the postman for a time seemed to have been transformed into a special agent of the Irish Church Missions. At last he took one of them into his hand and read it, and was considerably astonished by one plain, bold statement in it. A reward of five pounds was promised to any Roman Catholic who would produce a single text from the Word of God, which authorized the offering of prayer to the Blessed Virgin.

Brought up as he had been, and with the strong convictions of a Roman Catholic upon the subject, he thought that in all the world nothing could be easier, and believed that he could find not simply one text, but an abundance of such in support of the general practice of his co-religionists. He procured a copy of the Douay Testament, and immediately began to make diligent search. Unable to find here any argument in favor of the worship of the Virgin, his next step was to appeal to his Bishop upon the subject; and he asked his advice. He added that many of his parishoners had earnestly entreated him to preach upon the subject, and publicly to answer the statements made in the tracts of the Irish Church Missions. The reply of his superior was truly characteristic of a Roman Catholic Bishop. He commanded him to make no reply. In effect he gave the recommendation of a long line of bishops—"Assert, assert, assert; but give no reasons."

To this advice the priest replied that the people still continued to have their doubts on the propriety of offering prayer to the Blessed Virgin. And then there came another highly characteristic word from the Bishop:

"Give them plenty of penances, and don't let them doubt."

The priest for a time acted upon this advice, and as he had begun to share the scruples of his parishoners, he inflicted penances upon himself as well as upon them. But all to no purpose, for the doubts remained as sharp as ever. It was while in this state of mind that, having disguised himself, he attended the Controversial Class which was being held in Townsend street, Dublin. The information he obtained here, by the

blessing of God, resulted in all his doubts being cleared away, and his next step was to leave the church of Rome, and to become a member of the Church of England, in which church he now is a minister.

RELIGIOUS PERSECUTION IN RUSSIA.

(From *Evangelical Christendom*.)

Last week, Mr. H., an Englishman, and Mr. Almanofsky, were summoned to appear before the Governor of Tambof. They live eighty miles off, and had to travel all night, and a great part of the way by horse. On their arrival at the residence of the Governor, it was evident he was in no amiable mood. The following is a brief outline of the interview:—

Governor: "I sent for you because you are engaged in spreading propaganda." Remembering the long, cold, weary journey, and also the authority by which the tracts and gospels were issued, Mr. H. could not help smiling. This added greatly to the Governor's anger, and he exclaimed, "I wish for no smiling faces; I am not joking; I did not send for you to smile or joke." Mr. H.: "It is no joke to have come 120 versts." Governor: "You don't like it; then don't engage in the devil of a p—s propaganda. Send him all his tracts, etc., back, and tell him to send no more, if he wishes to retain you in his service; for, if you distribute any more, or any more are sent to the place, I will send you both to Siberia. Do you understand?" Mr. H.: "Yes, but I am engaged in spreading no propaganda. I have only given away gospels, when travelling by rail; and if this is prohibited, I will desist. I will not, however, be answerable for what tracts and books are sent." Governor: "But you *shall* be answerable; and if you don't like that, throw up your place and take yourself off; for I tell you, again, that if any more are sent, I'll send you to Siberia at once. You may go."

Then Almanofsky, who earns barely sufficient to keep his wife and three young children, and who may be sent to Siberia any day, spoke out and said, "But I cannot promise to discontinue; for if I do, I shall only break my promise." Governor: "You won't! I'll arrest you at once." Almanofsky (taking from his pocket his well-worn Testament): "I was going to ask your Excellency to allow me to read a little out of this book." Governor: "You are mad; you are mad! I'll have you to the asylum;

I will have you arrested;” and rushing to the telephone, he cried, “Connect with No. 8, connect with No. 8. Is No 8 connected? Find at once head of police. Send him here.” Upon his appearance, he told him to draw up a protocol. “H,” said he, “acknowledges giving away gospels, but has promised to discontinue. Almanofsky acknowledges giving away tracts, but refuses to discontinue.”

Whilst the protocol was being prepared, the Governor took Mr. H. to his cabinet, and reasoned more gently with him. Mr. H.: “I simply gave a few gospels. I never spoke a word against the Russian Church, or its rites. It is nothing that has led to this but the spite of the priest.” Governor: “Quite possible. Has Almanofsky money on hand, if you go without him?” Mr. H.: “Yes; but cannot you allow him to return with me, as you can take proceedings against him just the same?” Governor: No; I have telegraphed to Petersburg, and must wait for answer.” Mr. H. was then dismissed, and Almanofsky sent for. On entering the Governor’s presence, he found an officer of the gendarmes there also. Governor: “Why cannot you agree to discontinue, and so stop this affair?” Almanofsky gave his reasons, and read a few passages from his Testament to confirm them. The Governor doubted if the book from which he had been reading was the Testament. Almanofsky showed him that it was printed by the Holy Synod, and issued with their blessing. Governor: “You ought to show that to the head of the Church.” Almanofsky offered it to him. He declined it.

The protocol was now ready. Mr. H. objected to sign till he had added a note stating that no prohibition had before been given. Almanofsky objected to it on other grounds also, and refused to sign at all. The Governor told them that they might go out into the town, but were not to leave till they heard from him on the morrow. On the morrow, not having heard from Petersburg, he permitted them to leave for home. Thus the matter rests for the present. We should be glad to hear that the authorities at Petersburg have given the officials concerned in this disgraceful affair the reprimand they deserve. We hope the time will soon pass, even in Russia, when two earnest Christian men may be compelled to travel in the depth of winter, and at their own expense, a distance of 160 miles, for distributing books that the Censor permits, and that the Synod prints, and the Church itself blesses.

Since the above was written, a further communication has been received, showing that Almanofsky has been arrested and cast into prison for no offence except that of distributing New Testaments and tracts.

The correspondence states: “Mr. Almanofsky has been arrested. A few days ago the police came and searched his house, seizing all the Bibles, Testaments, and tracts which they could lay their hands upon. Two of them then marched him off to Marshanks. He is now cast into

prison, and must there remain till they can force him to give up Christian work, or, if he remains true to conscience, till they can decide what to do with him. It is said that he will have no trial, as this is what is called an administrative question. Talk of religious liberty in Russia! We understood at the coronation that it was granted to the Molochans; and after the years of bitter persecution through which they have passed, and the noble, pure, and loyal lives which they lead, well they deserve it. They are an honour to any country. But what sort of liberty is it that has been granted to them? Listen! A few months ago, several of them were employed by a gentleman who manages one of Mr. Paschkoff's estate. Last week he received orders from the police to discharge them all at once. And why? Because they are Molochans—*i.e.*, because they cannot agree with many things in the Russian Church, and wish to worship God according to the dictates of their conscience, and live according to the teaching of His Word. Yet it was these men, and such as these, into whose hands the Emperor trusted his life, at the time of the coronation, and to whom, by Imperial edict, he granted religious liberty. In the face of such cases as the above, the question forces itself upon one: Is it possible that the Emperor has forgotten his Imperial edict, or has it so little force that the police can thus tread it under their feet at their pleasure? It is such things as these which prolong the reign of lawlessness in Russia, and hinder her rising to that high and noble position which, as a nation, she ought to occupy."

LUTHER COMMEMORATION IN SEVILLE, SPAIN.

(BY REV. HENRY R. DUNCAN, IN *Times of Refreshing*.)

After all that has been said and written about Luther recently, people are no doubt becoming somewhat tired of the subject; but it is not without its significance even in Spain, and in your Society's fine church in Seville, which once was a centre of Jesuit conspiracies, the pastor has been enabled to celebrate in peace and with acceptance this fourth centenary of the great Reformer's birth. The fact that at the same hour, on the 11th of November, in the nearest parish church in front, the Romanists, and in the street which gives entrance to the back of the church the Freethinkers, held opposition meetings on the same subject, shows that Señor Alonso's preparations and announcements had told pretty deeply in the hostile camps.

The service was well attended. It is calculated that at least 400 were present, as the "Biography of Luther" was afterward distributed at

the door to one member of each family ; 300 copies were thus given away, and many had to leave unsupplied. Among the hearers were some distinguished people of the city, men of letters, and two priests, one of whom is a canon in the cathedral. There were besides not a few Freemasons. The discourse, though it lasted for two hours, does not seem to have been thought too long, and the effect was excellent. A magistrate of the Audiencia, a civil court in Seville, said next day to Señor Alonso, "The day that no one has to fear the consequences of a public declaration of his religious views you will have your church full ; the triumph of your party is certain for that day in which the separation of the church from the State becomes a fact."

The bigoted Romish party of course tried to hinder the celebration. Groups of young men were gathered in the street in front to make a disturbance ; but they did not carry out their purpose, being no doubt restrained by seeing the class of hearers that entered.

I have mentioned the opposition meetings. In San Lorenzo, a large church within a few minutes' walk from the front entrance, there was a service of *desagravio* (compensation for the evil being done), in which the priest discharged himself to his own satisfaction of the hatred which his party bears to Luther and Protestants in general. If in any part of the world Luther is well hated and thoroughly, basely, abominably calumniated, it is in Spain. So an idea may be formed of the feast the presiding genius had prepared for his fanatical hearers. The next day one of our friends sent the priest, in an envelope, the "Biography of Luther," with a note saying, "That you may know who Luther was."

The Freethinkers' meeting was publicly announced by placards, and they hoped to make quite a show in the street at the back of the church ; but it is stated that they scarcely succeeded in gathering forty together.

There can be no doubt that the Protestant service was the telling one ; it caused a very good impression, and both Señor Alonso and our friends there are in high spirits about it. Señor Alonso writes me on this subject: "I am content, and so are our friends. We have done what, some years ago, would have been impossible ; we have measured our strength in the limited ground which the law concedes to us, and we have reason to confide in the triumph of the Gospel in this country in which incredulity has labored so hard." I can only add, Amen. The Lord grant more and more external visibility to His cause in Spain, and more spiritual power in the churches. It may be allowed to be an optimist view to speak of the immediate triumph of the Gospel in that land, although that is well within the Master's power, and may be in His design ; but all I have seen of the march of the Gospel in Spain, during the years of my work there under your Society, has gone to convince me more and more thoroughly that, if the Lord's people are faithful to their trust, the

Gospel will, in God's time, have a glorious triumph there. It is making way steadily, although often against what to outsiders seem fearful—literally *fearful*—odds. It is breaking new ground constantly; it is penetrating into chinks, and nooks, and crannies all around, and it *must* ultimately carry all before it. Would that my fellow-countrymen, earnest for the Lord's cause in other parts, would turn their interest and attention, at least in a due proportion, to that long darkened land, that they might bear a hand in helping to flood the country with Gospel light and gladness.



ROMANISM UNDER THE NEW VICEROY OF INDIA.

(From the *Monthly Letter of the Protestant Alliance*.)

It will be remembered that a feeling of alarm, if not indeed of indignation, was aroused throughout this country in 1880 by the appointment of the Marquis of Ripon to the viceroyalty of India. This feeling found expression at the time in a series of meetings, at which an earnest protest against the appointment was made by men of all parties and members of all denominations; and the resolutions passed at these meetings condemned the appointment "as contrary to the spirit, if not the letter of the Constitution, and dangerous to the civil and religious interests of the Empire." It cannot, therefore, now be matter of surprise that the worst apprehensions of danger to the Empire, as arising from this appointment, have been fully realized, Lord Ripon's career in India is an admitted failure, and the latest measure with which his name is associated has only served to create disturbance and ill-will, and to jeopardise the safety of British rule. In reference to this measure the *Times* Nov. 14, remarks: "Lord Ripon, apparently under the impression that he is endowed with a wisdom denied to all his predecessors, and moved by the desire of a man at once weak and ambitious to signalize his reign by some sensational work, threw down before the natives of India a sweeping measure, introduced with ostentatious contempt for the feelings and interests of the English population: and by doing so he has stirred up in a few months more race antipathy and more bad feeling than any six Viceroys that could be named have done in their whole tenure of office. When he was appointed we had numerous protests addressed to us from all parts of the country, on the ground that a man who changes his religion in middle life is not fit to govern an empire. Though sympathising with these protests, which came, not from fanatics, but from their antipodes, we were unwill-

ing to take up an attitude that might have seemed invidious. But, had we done so, no one would now be bold enough to say that we had been unjust. A man who, at the mature age of fifty or thereabouts, apostatises from the religion of his fathers, on the ground of 'grave doubts' as to the validity of English orders or the views of the Anglican Church about the nature of the Eucharist, certainly does not possess the strength and solidity of intellect required in a ruler. A man who, at that age, passes a crushing vote of censure upon his own private judgment by handing it over to a priest, deserves no more confidence from others. Men of sense make up their minds on these subjects at an early age, and it is only rather poor and narrow-brained persons who are troubled at thirty with any question about the form of religion they have lived under. The Romans had a contempt for those who deserted the faith of their fathers, and it was well founded. A man who at forty or fifty has not found some way of reconciling his religion and his life is a weak creature, no matter in what trappings he may be decked or on what pedestal partiality may place him."

It was further pointed out in the Resolutions adopted at the meetings held in this country in 1880, that the marked approval of the profession of the Romish religion, as shown in the appointment of a Roman Catholic Viceroy, "would grievously discourage the Protestant missionaries laboring in India, and seriously retard the progress in Christian Education in that country. It is to be regretted that these apprehensions have been unhappily realised. The Romish journal, the *Catholic Times*, March 4, 1881, stated: "It appears that the personal influence of the Viceroy of India has a great deal to do with the progress of Christianity (Romanism) in that country. Mgr. Antonio Tosi, a member of the Franciscan Order, Bishop of Rhodiopolis, and Vicar Apostolic of the Punjab, writes to the *Unita Cattolica*, of Turin, for the purpose of making known to the entire world how much good a true and sincere Catholic can effect when placed at the head of a nation, even though it should be still pagan or Mahometan. Mgr. Tosi speaks at length of the regularity with which the Marquis of Ripon attends at Mass, and adheres to the other practices enjoined by the Catholic Church, and also of the edification which he thereby gives to the people over whom he rules." This journal further stated that "the Commission of the Propaganda Fide had received from the religious of Bombay and other great central places in the English Indies a report, in which they state that the new Viceroy, the Marquis of Ripon, aids them, morally and materially, to so great and favorable an extent that a marked development in the Catholic missions is taking place in those countries; the Apostolic superior of which now demands a reinforcement of able and willing missionaries, as the actual staff now in permanent residence there has become insufficient to the increased work."

It would appear, moreover, that the presence of a Roman Catholic Viceroy in India was not only influential for the extension of Romish Missions, but that it was made effective for the suppression of Protestant Mission Work. The *Times*, May 24 and June 21, 1881, contains reports of the proceedings taken by the Indian Officials to prevent Protestant Missionaries from preaching in the public squares in Calcutta. The action taken in this matter was at the instance of the Police Commissioner, Mr. Harrison, a Roman Catholic, who immediately upon the accession of the present Viceroy had been appointed to the double office of Chairman of the Municipality and Commissioner of Police in Calcutta. The intolerant attempt to suppress Protestant Missionary Work was happily defeated; but the letter of the Rev. A. J. Bamford, published in the *Nonconformist*, June 2, 1881, stated "that it was clearly enough understood that the Municipal Commissioners would be in favor of suppressing Christian preaching if they could, and that it was known that the Roman Catholics had been the reverse of pleased with the outdoor preaching, since the truth had thus reached the adherents of their Church whom they could prevent from entering Protestant buildings." This intolerant spirit exhibited by the Romish Ecclesiastics in India towards the Protestant missionaries still finds expression in the Press. The R. C. Journal, *Indo-European Correspondence*, Jan 17, 1883, in its report of the R. C. mission work, stated: "Fr. De Cock writes from Jamgain, that he finds the greatest obstacle in the way of conversions is the presence of the Lutherans in the field. In fact, the Protestants, with their missions, are the greatest obstacle to the spread of Christianity in India. They do not make much way, yield very controvertible results, and, like the dog in the manger, they prevent us from doing the work they cannot do. Anyhow, he struggles on, relying on the protection of Mary." The injurious effect of the influence created by the Marquis of Ripon's presence is further shown by the number of Protestants who attend the Romish Services," and in the *Weekly Register*, March 12, 1881, it is stated that the R. C. Cathedral, on Christmas Eve, "was thronged by (R.) Catholics and Protestants alike." The same journal also stated "that the Loretto Convent, the only high-class school for girls, contains more than 200 pupils (R.) Catholics and Protestants."

The Convent schools in India are not only attended by Protestant children, but in many instances these schools are subsidised by the Government. The *Indo-European Correspondence* (R. C. paper) of Nov. 3rd, 1880, published a list of seven Roman Catholic schools in Calcutta, for Europeans and Eurasians, which receive aid from the Government. The pupils at these schools number 1,343. This paper also furnished details of the schools in the Mofussil and in Ceylon. In the former there are three R. C. schools receiving a grant from Government—the Convent

School, Bankipore ; the Boys' School, Bandipore ; and the Convent School, Cuttack, with 209 pupils in all. There are also six other Roman Catholic schools in the district, "some of which have applied for grants in aid." In Ceylon there are stated to be 188 Roman Catholic schools, receiving an annual Government Grant of 56,665 rupees, and having 18,522 pupils on the rolls. "But," this R. C. paper adds, "as all the scholars in Catholic schools are not Catholics, the number of Catholic scholars attending their own schools must be less than it appears to be." The *Indo-European Correspondence*, Nov. 1, 1882, also stated "that through the auspicious administration of Colonel Aolroyd, Director of Public Instruction in the Punjab, the Convent Schools at Murree had received a grant in aid of 200 rupees a month," and that "the Government of the Punjab had been applied to for a further boarding allowance, which, doubtless, will soon be vouchsafed." The *Indo-European Correspondence* of the 28th Sept., 1881, further announced that, on the 1st of Feb., 1882, a R. C. College was to be opened under the patronage of the Romish Bishop and Vicar Apostolic of the Punjab, and that "for Protestant boys special arrangements will be made with their parents."

The *Indo-European Correspondence*, of the 30th Nov., 1881, also announced the arrival of a number of Jesuits, "destined for the Mission of Western Bengal." As a result, reports continued to arrive of the spread of Romanism in India. A correspondent of the *Weekly Register*, writing from Simla, during Lord Ripon's sojourn at that place in the autumn of 1881, stated ; "Every Sunday the Viceroy is at Mass at our little church here, every Sunday at Holy Communion, every Sunday attending Vespers and Benediction, with great simplicity. Naturally the Catholic religion in India is making great progress. Here at Simla, about ten years ago, we numbered only 150 ; now we are more than 400, and churches, convents, and schools are springing up everywhere." In the *Morning Post*, Dec. 21, 1881, the announcement was made that "an Order had been issued in India to the effect that in future Church of England, Church of Scotland, and Roman Catholic churches, which have been built by the Government, or 'by private individuals wholly at their cost, or with the aid of the Government,' shall, when made over to Government, be 'repaired and maintained in proper order at the cost of the State, and be treated as State property,'"—a proceeding that constitutes an advanced step towards establishing Romanism as one of the religions of the State in India. The *Indo-European Correspondence* of 16th and 23rd November and of the 14th Dec., 1881, also furnished full accounts of the patronage shown by the Viceroy in visiting the Jesuit Convents and Colleges, and of his presiding at, and distributing to the students the prizes at the annual meeting of the St. Xavier's College ; and the *Weekly Register* of the 11th March, 1882, stated that "the Marquis of Ripon had had the courage to

put on to the commission to inquire into the present state of primary education in India, a Jesuit Father—The Rev. A. Jean, Rector of St. Joseph's College, Negapatam."

The *Morning Advertiser* of the 6th June, 1882, further announced that "four of the most important appointments in India in the gift of Lord Ripon had been bestowed on Roman Catholics." Two of these appointments are Judgeships in the High Court, and the others Local Government Secretaryships. The patronage of the Jesuits by Lord Ripon has encouraged the influx of members of the Order. The *Indo-European Correspondence*, Dec. 6, 1882, stated that "the Bombay Vicariate has been reinforced lately by the arrival of eight members of the Society of Jesus, five Fathers and three Lay-brothers." And that "there came with them three Daughters of the Cross for Bombay, and two Loretto Sisters for Allahabad." The same number of this journal reported a further "goodly reinforcement of laborers for the mission of Western Bengal," consisting of "two priests and one novice of the Society of Jesus, together with three Daughters of the Cross, and eight Little Sisters of the Poor;" and it added: "This reinforcement brings the number of the members of the Society of Jesus in Bengal to ninety-one, forty-three of whom are employed either in St. Xavier's College or in the parishes of Calcutta; twenty-five are in the Mufusal stations and in the missions among Bengalis, Uriyas and Santhals; the rest are prosecuting their studies." The *Madras Roman Catholic Directory*, for 1883, boasts of an increase of 14,795 adherents over the returns of the preceding year. It gives the following "Summary of Statistics for India." (R. C.) Bishops, twenty-three; Priests, 1,196; in (R.) Catholic population, 1,182,640; (R.) Catholic schools 1,659; Children in (R.) Catholic schools, 68,044.

It is no wonder that the Romish authorities praise the appointment of a Roman Catholic Viceroy! The *Weekly Register*, Feb. 2, 1883, states that "on the fifth anniversary of the Supreme Pontiff's election his Holiness held a reception at which he particularly entered into conversation with Cardinal Howard, relative to the Catholic movement in the East. Cardinal Howard, in reply, paid a tribute to the spirit of justice which animated the British Government in its dealings with (R.) Catholics in all English Colonies, and His Eminence specially eulogised the administration of Lord Ripon in India." The conduct of the Governor-General of India appears to have stimulated the zeal of the Provincial Governors in the same direction. The Romish journal, the *Indo-European Correspondence*, September 27, 1882, reported the visit of his Excellency the Governor of Madras, Mr. M. E. Grant-Duff, to Travancore, and his attendance there at the Roman Catholic Church at Tuet on the Sunday evening. It stated: "His Excellency arrived precisely at 5 P. M. at the hurch gate, where he was received by the European (R. C.) missionaries

who conducted him to a seat prepared for him near the altar. The ceremonies of the Benediction of the Most Holy Sacrament then commenced, *O Salutaris* being first sung, followed by the *Tantum ergo*. As soon as the Benediction was over, the nuns and girls of the local convent intoned the *Gloria Patria*, succeeded by an English hymn in praise of the blessed Virgin Mary. The band of the 6th regiment, stationed at Quilon, was present during the occasion, enlivening it by sweet, melodious airs now and then. I can unhesitatingly say that of all the receptions given to his Excellency in this town, this was by far the grandest." The *Indian Daily News*, December, 13, 1882, also reported that Sir Rivers A. Thompson, the Protestant Lieutenant-Governor of Bengal, was on that day presiding at the distribution of prizes at the Jesuit college of St. Xavier's; and the *Indo-European Correspondence*, March 7, 1883, stated that "the government of Bengal, through Mr. G. Bellett, the officiating Director of Public Instruction, had sanctioned a special grant of Rupees 1,100, for school furniture, to the College classes of St. Xavier." The *Indo-European Correspondence*, November 16, 1881, again reported that Mr. Croft, Director of Public Instruction, had been deputed to preside at the distribution at St. Joseph's Seminary, Darjeeling, in the place of the Lieutenant-Governor, whose attendance had been prevented by indisposition; and the *Englishman*, November 11, 1882, reported the visit of Dr. Hunter, the President, and other members of the Education commission to the Jesuit College at Negapatam, where they were the guests of Dr. Jean, on which occasion Dr. Hunter, in reply to an address from the Jesuit students, expressed his high opinion of the educational system of the Catholic schools and colleges, and specially eulogised Dr. Jean as the leading Educationalist in the Madras Presidency. It will be recollected that this Dr. Jean is the Commissioner whom the Marquis of Ripon has appointed to inquire into the state of Primary Education in India. It has ever been the aim of the Papacy to introduce its adherents into positions of trust and responsibility, and in this way to undermine the Protestant safeguards of the Constitution of this country. If such appointments continue to be made without protest, they will come to be regarded as matters of course. The Jesuitical emissaries of the Church of Rome will not cease to agitate until the highest offices in the Empire, and even the control of the State, itself, be placed in their hands.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

Miss Purlier, under date of February 5th, writes to us respecting her labors during the preceding month:—

"During the past month the severe cold, and snow, and the bad condition of the streets, made it difficult to go about; so that visiting was confined mostly to large tenement houses. About one hundred visits to families have been made. In these, many classes, nationalities and sects were represented. Calling on some for the first time, they hesitatingly received a Christian paper or tract; but making another visit at the end of the month, the Bible-reader was invited in, and made welcome. In fifty or more of the visits to families, prayer was offered, and selections of the Word read, to which respectful attention was given. Nearly all the Romanists gladly received a paper or tract. In one instance the father of a family came to the door, and said, 'Git out of this place, and if ye iver come back, I'll kick ye down stairs;' but he only caused his neighbors to laugh at him, and we believe it was the intoxicating drink he had imbibed that caused him to behave so unbecomingly. Two of his children, however, accepted a Sabbath-school paper. A number of sick and dying were comforted by hearing the Word, and prayer. A poor sick woman, living with her little daughter and aged father said, 'My little girl reads to us every night out of this book; and I will tell you how we got it.' One day, going to see a friend who was a Catholic, my child saw a book on a wash-bench, and this woman put a

bucket of water on it. The child said, 'Mother is not that a Bible?' The woman replied, 'Why, yes. Do you like the Bible? You can have it.' And we were glad to put it to a better use. It has been a comfort to us. My poor old father is not a Christian, but I hope that book will make him one. He often weeps when my little girl reads it, and asks questions.

"One young man, who received a religious paper, after reading it himself, carried it to a sick friend of his, and read it to him. He is concerned about his soul, and has promised to come to the house of God, as soon as he is able. We pray he may find peace in believing, while detained at home by illness. Most all the families were invited to church-services, and the children to Sabbath school. Many of them made promises to come, but the weather has been unfavorable; yet five children attended, and two of the older ones united with the Methodist Episcopal Church. Two young men were induced to join a Bible class, and attend the Gospel Temperance meeting. Partly on account of the distance and the bad weather, I was unable to attend the Cottage Prayer Meeting during the month, yet the little group accustomed to meet there, continued to do so each week, showing their desire to assemble themselves together in humble earnest prayer. Two hundred religious papers, fifty-six tracts and thirty-six Scripture cards were distributed to grateful recipients. One Testament was given to a family unable to purchase, and one Bible to another in like circumstances.

"The severe winter causes much suffering among the poor. There are many charitable institutions, but the

small allowance from these scarcely relieves their extreme necessities, and we cannot turn a deaf ear to the cry of the destitute lest we cry and be not heard. So food has been given to those who have applied to us, and clothes to the naked."

Miss A. B. Schiller reports for the same month (January):—

"During the month of January I made about 125 family visits among the poor generally, but found some of them were German-speaking, and very glad to have me talk with them on matters of importance to the soul. But they are slow to give evidence of any light that may have entered into their dark minds, and we must go on 'not knowing' perhaps until the great Day of Reckoning when all things will be revealed. In the hospital, where four visits were made, I found a welcome from the patients whom I have met week after week for a long time. The many new faces too, lighten with pleasure as we stop for the first time at the couch with a tract, card, or paper, and a hand-clasp showing sympathy with their suffering. There were none unwilling to listen and I hope all will receive some benefit.

The sewing school is in progress on Saturday afternoons with about the usual enthusiasm.

Tracts, papers, small books, one German Bible, and especially *cards* were a feature of the month's work of distribution. Many were the exclamations of pleasure, as a little bright card carrying with it some Scripture truth, was placed in the hand of young or old, and a wish accompanying each that it would prove a blessing, as well as a pleasure."

Cleveland, O.—Rev. J. Yauch.

Rev. J. Yauch writes:—

"Again I am called upon to write a few items by way of a report. I was

enabled by the Divine grace to make about sixty-five visits during January, talking to Protestants and Roman Catholics, to Jews and Christians, to believers and unbelievers, as I hope trust not in vain. I had opportunity to press the truth of the urgent necessity of repentance and a change of heart upon some earnest listeners. Others, however, do not understand what is meant by a change of heart or regeneration, or do not care to understand it.

"An English-speaking opponent argued the foolish, but by no means new idea, that whatever a person is or does in this world, that he had to be or to do; as it was so appointed by God himself, and therefore a person is not responsible for his acts. It is one of Satan's many devices wherewith he deceives people. I said, "My friend! there is no necessity for remaining in sin, since the Lord is continually calling us to flee from the wrath to come; for He has no pleasure in the death of the wicked, but that they should live. What if for instance, said I, a man had fallen into a horrible ditch, into deep mire with the gloomiest prospects of perishing unless help were rendered, and that man should continually cry and lament saying, "here is my appointed place forever to remain." At the same time there is continually a strong arm stretched out towards him, and he hears a sweet voice calling him out of his misery, offering the powerful arm to help him out; but the unfortunate man pretends not to hear or see all this, but continues to lament his hopeless condition, saying that it is God's irresistible will that he should stay and 'perish there? Would he be honest or sincere?" I asked. The man looked serious and thoughtful. On the whole I think the Spirit of God is stirring the hearts and consciences here and there. On the other hand, the spirit of infidelity, mockery at religion, licentiousness and frivolity seemed never so apparent and

striking as at present. May the Lord revive His work in the midst of the years is my prayer."

Chicago, Ill.—Rev. A. Miller.

Mr. Miller reports a smaller number of visits made during the past month, on account of severe illness in his family. With scarcely an exception he was cordially received, and was permitted to converse with the inmates of the homes to which he went, and to offer prayer with and for them. During the past four weeks, four souls have been hopefully converted to the Lord Jesus Christ in connection with the efforts of Mr. Miller. Three of these are young men for whose salvation he has prayed, and labored long; and the fourth is a widow whose heart her great and recent loss has opened to receive the truth. The attendance upon the Sabbath-school is reported as about 80; but about twenty of the smaller children are unable to come in the extremely cold weather of winter.

St. Paul, Minn.—Rev. E. R. Irmscher.

Mr. Irmscher, writes:—"During this month of January I made visits and calls, 305; visits to the sick, 14; held prayers with twenty families; supplied eighteen destitute families with wood, clothing and provisions; reported four families as unworthy of support. Bibles sold and given away, 16; Requests for prayer, five. The Lord gave me a most gracious month. One family, which I found in great trouble and very destitute, a few months ago, was richly supplied by Christian friends. They showed their thanks in different ways. They have joined a Protestant church, and are enjoying their choice.

"A few weeks ago, I was called to a family in need. I found the mother of the family, of seven small children, very sick, with rapid consumption.

Soon after I visited the family. The husband saw me on the street, saying with a trembling voice: 'My dear sir, my wife is going down very fast, the doctor no longer has any hope.' I went to the house, on the next day, and found the man also sick at home, very much discouraged. I could speak with much liberty, earnestly and with faith. I pointed them both to Jesus for their soul's salvation, afterwards I prayed, the Lord blessing us. The sick lady said, 'By the help of the Lord I shall live and raise my children for Jesus, as I will give my own heart to His service.' A few days after that I went to the family again with my wife. We found them both happy in the Lord. The sick lady said: 'O, my dear friends, the Lord heard your prayer: I am a child of God now. My husband, who laid the Bible aside for five years took it up, came to Jesus and found pardon. He is praying now with the children, and what a new, happy life!"

"The family is a well educated family, longing now to praise the Lord. We prayed much also for her health, and we know, if it is the will of God, she will be restored and able to raise her children for the Lord.

"During the month the blessing from on high has been richly bestowed on my work from house to house. I could mention many blessed conversations, but I will close."

San Francisco, Cal.—Rev. E. Verrue.

Mr. Verrue encloses the following reports for January, from the *French Colporteur*.—"As I was passing the shop of a French Canadian carpenter, to whom I had offered in vain a New Testament some time before, he called me in, and requesting me to be seated, said he wanted to have some conversation with me. I took a seat and he commenced by saying: 'I am a lost man.' And then, in the course of his

remarks, he stated that he had been very wicked, that he had spent the largest part of his life in places and with persons any decent man would be ashamed to speak of. He said: 'As I have seen you passing several times, it has made me think of my wicked life; and I have wanted to call you in, and ask your advice. He became much agitated, and seemed to despair of help. I gave him what counsel I could, and urged him to go to Jesus just as he was. For some time afterwards, he continued in the same troubled state of mind; but he at length found Christ, and now he rejoices in God his Saviour. This month I have visited a large number of factories and workshops in the suburbs of the city, and I found that the men who listened the most willingly to the word were generally Irish Catholics, and men come lately from Europe. If they were not of my opinion on religious matters at least they were no scoffers, as I found many native Americans to be."

Our *Italian Colporteur* reports: "I offered a Bible to a lady, an Italian interfered and said: 'What are you selling there? Bibles? Do not listen to him; the Bible teaches us to steal.' I told him that

since I was converted, I have read the Bible every day; that I have read it all over, and that I have never found the place where it was taught to steal and how to steal. He answered: 'You believe in God, I do not. I told him, if you do not believe in God, you cannot understand the Bible. You had better take one, and read it; it will teach you to believe there is a God, and how to serve Him, how to prepare to die and to meet Him in Judgment. He said, 'You attend to your business, and I will to mine,' and he went away.

"A few days ago I visited an Italian family, where I had sold a New Testament. While I was there, the husband came in. He said to me, 'you are speaking of the Bible, I do not believe in heaven nor in hell.' I told him, 'I am speaking of the truth. If you do not believe in it, you will be responsible before God for yourself and children.' He answered, 'I do not care; but you may come and speak of those things to my wife and children, they will be very glad to see you.'"

Circulation of Scriptures for January; 70 New Testaments; 18 Bibles; 12 portions of Scripture; 450 tracts and periodicals.

RECEIPTS

In behalf of the American and Foreign Christian Union for the month ending January 31, 1884.

NEW HAMPSHIRE.

Hanover, Rev. S. P. Leeds, \$3.90; and for C. W., \$1.10..... \$5 00

MASSACHUSETTS.

Williamstown, 1st. Cong. Church per Chas. S. Cole, Treasurer..... \$15 35
Cambridge, Miss D. Carlton, \$3.90; for C. W., \$1.10..... 5 00
Boston, J. O. L. Hillard, \$3.90; and for C. W., \$1.10..... 5 00
Fitchburg, Mrs. A. S. Dole, 90c.; and for C. W., \$1.10..... 2 00
Taunton, Mrs. N. Rand, \$2.00; and for C. W., \$1.10..... 3 10
Boston, A friend..... 100 00
Shelburne Falls, E. Maynard, \$6.00; and for C. W., \$1.10..... 7 10

\$137 55

RHODE ISLAND.

Newport, Mrs. A. B. Tilley, 90c.; and for C. W., \$1.10..... 2 00
Providence, Union Cong. Church per A. C. Tourtellot, Treas.... 25 00

\$27 00

NEW YORK.

Medina, John Parsons, \$2.20; and for C. W., \$2.20..... 5 00
Glasco, Mrs. Rev. J. J. Buck..... 10 10
N. Y. City, Miss M. E. Swan, \$10.00, in memoriam of Mrs. Elizth Swan; and \$1.10 for the C. W., Gen^l F. T. Locke..... 11 10
Hempstead, Mrs. Sarah M. Norris, \$3.90; and for C. W., \$1.10..... 25 00
Albany, Geo. Seeley, \$3.90; and for C. W., \$1.10..... 5 00

5 00

Teumansburg, R. Tallmadge, M. D., \$4.00; and for C. W., \$1.10.....	5 10
Poughkeepsie, Wm. Adrance, \$4.90; and for C. W., \$1.10.....	6 00
Brentwood, E. F. Richardson, \$2.00; and for C. W., \$1.10.....	3 10
Wappingers Falls, Miss M. E. Rem- son, \$1 00; and for C. W., \$1.10.	2 10

\$77 50

NEW JERSEY.

Ocean Grove, Miss Annie Graham, \$3.90; and for C. W., \$1.10.....	5 00
Newark, Miss M. A. Rasch.....	1 00
Orange Valley, W. P. Vail, M. D. \$5.60; and for C. W., \$4.40.....	10 00
Orange, Brick Church Sunday School	50 00

\$66 00

PENNSYLVANIA.

Philadelphia, T. M. Adams, \$2.80; and for C. W., \$2.20.....	5 00
Honeybrook, Friends of Christian Union and Freewill Offering by Miss M. Buchanan, in full of L. M. for Mrs. Sarah M. Barr, \$15.00; and for C. W., 10c.....	15 10
Braddock, U. P. Ch., J. W. McKinney for C. W.....	2 00
McKeesport, W. Whigham for C. W..	2 00
Irwin, U. P. Church.....	5 18
Centreville, W. P. Hay's, for C. W.,	2 00
West Fairfield, U. P. Ch., John Up- degraff, \$5.00; others 95cts.....	5 95

\$37 23

KENTUCKY.

Louisville, Mrs. Chase, Mrs. Bokee, Mrs. Coffin, Mrs. C. C. Speed, \$5.00 each; others, \$30 00.....	50 00
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MISSOURI.

St. Louis, H. Hitchcock, \$10.00; Mer- mod & Jaccard, \$10 00.....	20 00
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ILLINOIS.

Chicago, 1st. Cong. Church, Philo Car- penter per E. C. Wentworth, Treasurer.....	25 00
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OHIO.

Twinsburg, Prest. Church.....	5 00
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MICHIGAN.

Arnada, Rev. H. N. Bissell, \$3.90; and for C. W., \$1.10.....	5 00
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IOWA

Roscoe, Henry Evans, \$5 00; others, \$5 00.....	10 00
West Liberty, M. E. Church.....	12 00
Burlington, M. E. Church.....	20 00
Shell Rock, Union Meeting.....	21 00

\$63 00

CALIFORNIA.

San Francisco, Rev. E. Verrue, from Subscribers to the C. W.....	12 10
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Received for the CHRISTIAN WORLD, in
addition to items specified above.

Mrs. D. Hill, \$1.10; Mrs. G. W. Eddy, \$1.10; John North, \$3.50; Mrs. N. R. Cooke, \$1.10; H. G. Trout, \$3.80; M. Ross, \$1.10; Rev. D. S. Faris, \$1.10; Rev. C. C. Corss, \$1.10; Deo O. Ellis, \$2.25; Rev. W. B. Browne, \$1 10; Jas. Frost, \$1.10; H. Chapin, \$2.20; Rev. J. Given, \$1.10; Mrs. M. L. Clark, \$1.10; Rev. J. Brayton, \$1.10; Wm. McElroy, \$1.10; F. H. Knight, \$3.30; Rev. G. W. Welk- er, \$1.10; J. B. Stickney, \$1.10; J. W. Gray, \$1.10; Mrs. S. Rou- inson, \$1.00; Rev. Thos. Cone, \$1.10; W. C. Baker, \$2.20; Rev. J. M. Bean, \$1.10; Mrs. S. A. Ogden, \$1.10; E. M. Snow, M. D., \$1.10; L. L. White, \$2.20; Mrs. J. F. Caril, \$1.10; Saml. Smith, \$1.10; Mrs. R. E. Hainsford, \$1.10; Rev. W. W. Adams, \$1.10; Mrs. M. Van Wagnen, \$1.12; Dr. E. J. Lane, \$1.10; O. R. Barker, \$1.10; W. H. Campbell, \$2.00; Mrs. S. A. Moen, \$1.10; A. M. Herkness, \$2.20; F. P. Shumway, \$1.12; Rev. W. Brush, \$1.10; Mrs. M. J. Myers, \$1.10; S. Hopley, \$2.20; Rev. A. B. Peffers, \$2.00; E. S. Howell, \$2.20; Seth Thomas, \$10.00; R. J. Dodge, \$1.10; H. F. Lombard, \$1.10; Alex. Grey, M. D. \$1.00; Mrs. S. Holmes, \$1.10; Rev. T. Aitken, \$1.10; Hon. John Jay, \$5.60; E. W. Andrews, \$3.30; Dr. M. R. Carson, \$1.10; Geo. Wiggan, \$5; Prof. W. Por- ter, \$1.10; W. T. Young, \$1.10; Mrs. E. A. Potter, \$1.10; Rev. D. Sawyer, \$1.00; Miss A. E. War- scher, \$3.30; C. E. Vail, \$1.10 Levi Andrews, \$1.12; Rev. J. Bolton, \$1.10; J. J. Miller, \$4.00; Edmd. Dwight, \$1.12; C. Leavitt, \$1.10; Rev. M. S. Terry, \$4.48; D. Mallock, \$1.10; Rev. J. G. Atter- bury, \$1.10; H. Barrus, \$2.20; Smaller Sums, 80 cts.....	120 81
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Total receipts for the month.. \$651.19

The Christian World.

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THE

Christian World

A Monthly Magazine of

RELIGIOUS INTELLIGENCE,

— FOR —

Christian Homes and Missionary Meetings.

Though all the winds of doctrine were let loose upon the earth, so Truth be among men we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?—*Milton.*

APRIL, 1884.

NEW YORK:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION.

No. 45 BIBLE HOUSE.

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The Donation of \$100 constitutes a Life Director, or \$30 a Life Member.

FORM OF BEQUEST.

I bequeath to my executors the sum of.....dollars, in trust, to pay over the same in.....days after my decease to the person who, when the same is payable, shall act as Treasurer of the Society called the AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the City of New York, in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE CHRISTIAN WORLD.

Vol. 35.

APRIL, 1884.

No. 4.

EDITORIAL NOTES.

IMPORTANT CHANGES IN THE SOCIETY have been resolved upon by the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, and will take effect on the 1st of April, 1884, simultaneously with the issue of the present number of the CHRISTIAN WORLD. At that date the Mission Work of the Society in this country will be suspended, and the Society will concentrate its energies upon the more vigorous, and it is hoped, successful prosecution of work in Papal Europe, and, particularly in France. It will be made, for the present, the chief object of the CHRISTIAN WORLD, as representing the work of the Union, and to the end of securing a wider and more effective interest in the cause, to set forth directly the immediate, urgent needs of the Society's European work, and the successes and requirements of that immeasurably important field. In order to accomplish in the fullest measure the results contemplated, a Corresponding Secretary will assume office, who will be able to give his entire time to the prosecution of the interests of the Society, and who, in addition to the duties now assigned to the position, will devote himself to the presentation of the cause of the Union to churches and ecclesiastical bodies as he may have opportunity. Besides these changes, action has been taken by the Directors to submit to the Annual Meeting of the American and Foreign Christian Union, to be held in the month of May, the question of a reduction of the number of the members of the Board from forty to sixteen, serving in due classes and rotation, of whom twelve shall reside in New York and its vicinity. The day for the holding of the Annual Meeting will be fixed by the Directors at their stated meeting in April, and will be duly announced in the next issue of the CHRISTIAN WORLD.

THE WORK OF THE PAST ELEVEN YEARS.—WITHDRAWAL OF THE PRESENT SECRETARY AND EDITOR.—In pursuance of the above mentioned changes, the present Corresponding Secretary, whose other duties render it impossible for him to undertake the enlarged work in contemplation, withdraws at this time from official charge of the affairs of the Society, and his editorial responsibility will cease with this issue of the Magazine. Having, in February, 1872, been requested by his honored and lamented friend, the late Rev. Samuel W. Crittenden, at the time Corresponding Secretary of the Society (of whose recent decease the present number will carry to many readers the first intimation), to assist him in the editorship of the CHRISTIAN WORLD, the writer was in May, 1873, chosen to succeed him, upon Mr. Crittenden's declining a re-election. The position which he was asked to fill was not altogether an easy one, nor was the prospect at that time a bright one for the Society's permanence. In the March number of the Magazine, the Directors had published to the Christian public, in connection with a very complete Historical Sketch of the first twenty-three years of the Union's operations, a statement of the reasons for which they had arrived at the determination to discontinue appropriations to the foreign field. This action was not based upon any disposition of the Board to under-estimate the importance of the magnificent openings for Christian effort abroad, but upon the fact that three of the leading denominations in our country had determined to enter upon work in Papal lands through their own Mission Boards, and upon the consequent diversion to other channels of the funds that had hitherto flowed through the treasury of this "Union" of Christians of various Evangelical denominations. Under these circumstances, while it was not deemed expedient or just to the memory of its pious founders to disband an association that had been the honored instrument in God's hand of creating and fostering the interest of the American churches in the conversion of Roman Catholics, here and in other lands, it was deemed prudent and, indeed, necessary, to curtail its operations pending the experiment of distinct denominational effort. The plan was therefore adopted of maintaining, and, to some extent, developing, the evangelization work already attempted in this country, and especially of continuing the publication of the CHRISTIAN WORLD, as a distinct missionary agency designed to disseminate correct views regarding the Roman Catholic question, to awaken the conscience of the Protestant Churches of America to the importance and hopefulness of efforts for the conversion of nominally Christian lands, and to chronicle the progress of such efforts.

In the good Providence of God, the American and Foreign Christian Union has pursued this unostentatious work for a decade of years, sustained less by any direct application for funds, than by the gifts of the liv-

ing and of the dead which have come without solicitation. But its activity has by no means been confined to these limits. Anxious'y scanning the broad field of the Papal world, it has concerned itself deeply in endeavoring to awaken an interest in behalf of those portions of that field for the evangelization of which little or no exertion was put forth from this side of the Atlantic. Beginning with the issue for January, 1877, the needs of France in particular have been held prominently forward in the pages of the CHRISTIAN WORLD, as a "most important country for the conversion of which our American Churches were doing scarcely anything." In response to appeals in these pages, and, more especially to the direct presentation of the cause during the brief connection of Rev. Mr. Newell with the Society, as Secretary for French Evangelization, very large and important help has been rendered to a country whose regeneration, thank God, is now at length beginning to assert its claims upon our Christian sympathy and support. We need not at present do more than allude to the indirect assistance rendered through the deputation of M. Réveillaud and the lamented Mr. Dodds, and to other departments of foreign work.

In laying down official relation with the Society, now that the very interest awakened in this work makes a demand upon the time and energies of the secretary which the other professional obligations of him who has until now acted in this capacity forbid him from undertaking to satisfy, the writer relinquishes with regret his personal connection with a department of Christian work rendered doubly dear to him by inherited attachment. The kind words of many of those with whom this work has brought him into contact, and especially the appreciative expressions which the Board of Directors have been pleased to enter upon their minutes, lead him to cherish the hope that his labors have not been altogether in vain in the Lord.

THE NEW CORRESPONDING SECRETARY.—We have pleasure in announcing that the Board of Directors of the American and Foreign Christian Union have unanimously elected the Rev. George B. Safford, D.D., of Andover, Mass., to succeed to the offices of Corresponding Secretary, Editor and Assistant Treasurer. He will enter upon his duties April 1st, 1884, with the hearty good wishes and prayers of all true friends of the evangelization of the Roman Catholic world, that the blessing of Almighty God may abundantly rest upon his labors.

DEATH OF REV. SAMUEL W. CRITTENDEN.—The name of Mr. Crittenden must now be added to the names of the corresponding secretaries

of this society whom God has taken to Himself. The catalogue is a long and honored one. Not to speak of Rev. Dr. E. N. Kirk, who was one of the secretaries of the Foreign Evangelical Society, the principal one of the three organizations merged in the American and Foreign Christian Union, the list contains names so dear to the hearts of God's people on both shores of the Atlantic as those of Robert Baird, Herman Norton, E. R. Fairchild, A. W. McClure, A. E. Campbell, Joseph Scudder and Samuel W. Crittenden. The term of service of the dear brother who has just been taken away from us was indeed but a brief one, covering the space of only two years, and nearly eleven years have elapsed since he left this Society, to engage in other departments of Church work ; but he left among us too many hallowed memories to allow us to suffer the sad event of his death to pass without a tribute to his memory. To great amiability and native courtesy, he united the sterling excellences of a character founded deep in sincere Christian principle. Prompt efficient, and systematic, he administered with wisdom and fidelity the affairs committed to his charge. Not alone in the conduct of this society, but in the pastoral office and in the various ecclesiastical relations which, in God's providence, he was called to fill, he so acted as to commend the Gospel of our Lord Jesus Christ and to exhibit it to the world as the most potent factor in the elevation and enlightenment of mankind. It was God's will that he should have the opportunity, through a long, tedious and, at times, painful illness, to exhibit the power that abides in sincere Christian faith and hope to overcome temptations to impatience and discouragement, and to remove the victory and the sting from death and the grave. At length, on Saturday, March 1st, 1884, at his quiet home in Philadelphia, he entered into his eternal rest, leaving behind him, for the comfort and consolation of those who knew and loved him, the record of a life of great Christian devotion and usefulness.

OUR MISSION WORK AT PERTUIS.—On another page we publish a quarterly report, just received from Rev. C. A. Lador, containing many details respecting the progress of his labors not only at Pertuis itself, but in other towns and villages within a radius of ten or fifteen miles. As we have frequently reminded the readers, a peculiar interest attaches to this mission, from the circumstance that almost every one of these towns and villages was of the number of those places where just before the close of the reign of Frances I. a frightful butchery of the French Waldenses was perpetrated which, from the names of the two principal places involved, has come down in history under the designation of the "Massacre of Mérindol and Caebrières." In the course of his report, Mr. Lador refers to his having had the privilege of a visit from Rev. Elie Vernier, who

took part with him in the conduct of several meetings. We have before us a letter from Mr. Vernier himself, under date of Valence, January 27th, 1884, written to the French Protestant paper called *La Chambre Haute* ("The Upper Room"). This excellent publication is a monthly of sixteen pages, edited by Rev. Mr. Galland, and printed at Anduze, some twenty or twenty-five miles north-west of Nismes, at the entrance of the Cévennes Mountains, and in the very heart of the country which witnessed, at the beginning of the eighteenth century, the conflict known as the Camisard War. The special object of *La Chambre Haute* is the revival of vital piety among the Protestant Churches, the promotion of prayer-meetings, and the advancement of the Evangelical Alliance.

MR. VERNIER'S ACCOUNT we translate for the benefit of the readers of the CHRISTIAN WORLD:—

"Our dear friends, readers of *La Chambre Haute*, who asked God to accompany me in my recent trip in Provence, will learn with thanksgiving that their prayers have been answered. The Saviour's presence was made very sensible to us in the twenty-four different meetings which we held at Pertuis, Villelaure, Lauris, Laroque d'Anthéron, Saint Martin, La Motte, Peypin d'Aigues and Oraison, as well as in many devotional meetings from house to house.

"In every place where we held more than one or two meetings we were able to detect precious spiritual results. Hearts opened, tongues were unloosed. It is true indeed that 'the Spirit bloweth where it listeth.' It is not, however, always those souls which we should judge most ready to receive the Spirit's impress that in fact receive it. Those which might appear to us the best prepared, by their experience, by their character, to give public witness to their faith, are often the most timid. In some of our meetings we have seen dear young children, who, under the promptings of the Holy Spirit, have said aloud: 'Yes, we want to belong to Jesus Christ.' Other children and women have of their own accord prayed aloud, while here and there a friend whom his secular profession had often led to accomplish deeds of valor, and evidencing moral courage, has declared to us that he could not pray in that fashion, because, as he himself confessed, 'he trembled like an aspen leaf.' It is only the fear of God, becoming in us stronger than the fear of men, that drives out timidity from our hearts, and gives us the simplicity of the child in the presence of his Father.

"Our dear brother, Pastor Lador, who accompanied me almost constantly during this trip, has a very interesting work at Pertuis, where he resides, and in a number of villages in the vicinity. He seeks much more to bring souls to the Saviour than to Protestantism. Protestantism in Provence, alas! has almost everywhere fallen to the lowest plane of

religious indifference, materialism and unbelief. To preach Protestantism in such a community would be more than useless.

"In places that are altogether Roman Catholic, it is the most pious persons of the Roman Church that derive the most profit from the visits and meetings of Mr. Lador. He seeks to enlighten their faith by the pure light of the Gospel, and already encouraging success has been obtained. At V., our hall was filled with children, young men and young girls who, for nearly two hours, listened to the teachings of the Gospel which the Lord granted us the privilege of bringing to the level of their understanding. The grown persons present were deeply impressed. Mr. Lador takes care to distribute, at the close of each meeting, copies of tracts, which are literally snatched up.

"At Pertuis, we held a series of seven meetings, at which several souls seemed to be savingly affected. During these our friends decided henceforth to hold a prayer-meeting every week. Glory to God Christ will be in the midst of them and will do great things in them and for them.

"At La Motte and Saint Martin, where formerly Evangelical workers resided, and an important Protestant centre, we had six meetings which were also greatly blessed. For the first time, on the following Sunday, in the absence of any preacher, our friends of Saint Martin and La Motte came together for mutual edification while their pastor was carrying the Gospel elsewhere. May the same come to pass everywhere to the glory of the supreme Shepherd of the sheep.

"It was a blessed privilege also to be able to encourage our friends of Peypin d' Aigues, where dear Pastor Saltet resides, by a two day's visit. Their little church was filled on two occasions. Certainly the Lord was in the midst of us. With the valuable co-operation of Mr. Lador, we had a final series of six meetings at Oraison (in the Department of the Basses Alpes), where we were received with great cordiality by our old and indefatigable friend Mr. Bertrand, whose field of labor extends over a score of places all of them Roman Catholic. What delightful moments we passed together in prayer! And, in the evening, what a deep impression the Word of the Lord produced upon our numerous hearers. After two hours of exhortations and appeals, interspersed with prayers and singing, we had no other means of ending the meeting than by stationing ourselves at the door, and saying a kind word to all, pressing their hands and receiving their pressure in return. Many frankly declared themselves on the Lord's side and promised us that they would meet together for prayer. On the last day, at the celebration of the Lord's Supper, we felt once more how sweet it is to draw near to the 'Lamb of God that taketh away the sins of the world.' Thus this trip ended, in the course of which I visited Laroque d' Anthéron, where we had a good meeting in the Church of our dear brother Pastor Milsom."

PRIESTLY ARROGANCE IN THE UNITED STATES.—Within the past month at least two significant events have occurred within the bounds of our own country, in themselves sufficient to demonstrate to all minds but the most prejudiced and wilfully blind to truth that the Church of Rome has lost none of its ancient arrogance. The bishops and priests of that Church in the United States still claim to be lords over God's heritage. And this not alone in matters purely spiritual. In the temporal concerns of the various congregations, it would seem that the laity has, according to the theory of these leaders, no independent rights, none, certainly, which the hierarchy is bound to respect. One of the incidents to which we refer above occurred in the diocese of Buffalo. The story, as given by the daily press, is briefly this: The German church of St. Boniface has until lately had but three trustees; last January, however, it was discovered that the revised statutes would allow the number of trustees to be increased to seven. Accordingly, when the pastor, Rev. Chrysostom Wagner called upon the congregation to nominate a name to fill a vacancy occurring through the expiration of the term of office of one of the three trustees, the congregation took advantage of the opportunity, beside re-electing this gentleman, to add four more trustees to the Board. Not having been consulted in the matter, Mr. Wagner regarded this action as an affront, and appealed to his superior, Bishop Ryan. The bishop thereupon wrote a letter in which, after dwelling upon the good service their pastor had done to the church, he called upon the people to rescind their action. This neither the Board nor the people consented to do, and the bishop, learning of the refusal, and of the fact that the Board had taken steps to provide themselves with a new seal, in place of the old one which the priest had refused to surrender to them, proceeded to threaten them with condign punishment unless they should submit. He told them that "his action would depend entirely upon theirs. If they persisted in interfering with the Church collections, and did not withdraw the obnoxious Board of Trust, he should take from them their pastor, and would order the church closed until they should submit." Nor has the bishop failed to carry out his menaces. On the 1st day of March, the doors of the church were closed by episcopal order, and Rev. Mr. Wagner was required to return to the cathedral. According to the *New York Tribune*, of the next day, great excitement prevailed among the German Catholic population of Buffalo.

MEDIÆVAL EXCOMMUNICATION REVIVED.—In reading the accounts of the other case alluded to, we seemed to be plunged again into the middle ages. The scene is changed from Buffalo to Cleveland, Ohio, and the victims of priestly wrath are not of German but of Bohemian nationality.

It is unnecessary to give a history of the causes that led to Bishop Gilmour's indignation; suffice it to say that the occasion is another display of a certain measure of independence on the part of the members of the parish of St. Procop's Church. Whether it is that these natives of the country where more than four and a half centuries ago John Huss preached against the abuses of the Romish system, one hundred years in advance of Martin Luther, brought with them across the ocean some of the spirit that animated that great and heroic soul; or whether they have been long enough in this country to gain a little of the thirst for personal liberty inspired by our history and institutions—we know not. But, whatever the cause, the congregation of St. Procop's had placed itself squarely in opposition to the bishop, and the latter has pronounced sentence of excommunication against them. The penalty, he is resolved, shall be no bagatelle. "My interdict," says Bishop Gilmour, "means that neither mass shall be said nor the sacraments administered, and the dead shall be buried without funeral service. Nor shall the members receive the sacraments in another parish, or at the hands of any other priest, in the Diocese of Cleveland."

We do not fancy that the proclamation will strike terror into any hearts. We are no longer in the age of Hildebrand, nor in that of Innocent III. Even Papal bulls are now-a-days tolerably harmless missiles; and the fulminations of the bishops of minor cities of Christendom are still more innocuous. True, in all probability, Bishop Gilmour will carry his point. He has succeeded in producing a disagreeable state of things in his Bohemian church, and men like to extricate themselves from such conditions as speedily as possible, often consenting even to forego their rights for the time and compromise some of their cherished principles. But he may be sure that few members of St. Procop's will be able to efface the matter from their memories. To them the bishop's authority will be a synonym for despotism. The Church will have lost much of their love. If now they still cling to the Roman Catholic system, it will be simply from habit and from lack of knowledge of anything better. Let the pure doctrine of Jesus Christ, as presented in the Holy Scriptures, but be offered to them, and many will lend their ear to the proclamation and accept it as the glad tidings for which they have been unconsciously waiting. May the sequel bear out the prediction.

PROGRESS IN CHILI—CIVIL MARRIAGE.—The Valparaiso *Record*, of January 5th, 1884, brings us good tidings respecting the progress of popular sentiment, as well as legislation, toward complete religious toleration and equality. It says:

On the 24th the Senate took up the Civil Marriage Bill. By a previous vote of fourteen to seven it had been decided to devote three sessions, from 2 to 5:30

P. M., during the week to the matter. Mr. Concha Toro spoke in opposition to the measure as being unnecessary and one that would be pernicious to the poor. The impossibility of getting married when the parties are one Catholic and the other Protestant seemed unimportant, although the speaker wished all to enjoy the rights of conscience. The bill proposes that no marriage shall have civil effect unless it be performed according to the civil law, although the parties are at liberty to be married by the Church or not, as they may choose, and yet it is alleged that "the rights of the majority, who are Catholics," will be sacrificed. Fact is, when Catholics cannot oppress others they are not free! Petitions signed by seventeen thousand ladies and fifteen gentlemen were presented, praying the bill might not pass.

On the 31st the Senate passed the bill on first reading, twenty-four to four. The motion then was made to commit it to be reported on. This the Minister of the Interior said would so delay the bill that the Senate could not meet the demand of the nation to have it become a law this session. The motion to commit was then lost by a vote of twenty-one to seven.

A later issue of the *Record* (January 19th, 1884) conveys the pleasing intelligence that not only has the Civil Marriage Bill become a law, but a supplemental Civil Marriage Registration Bill has passed the Chamber of Deputies and has been advanced to its second reading in the Senate without being referred, as its opponents desired it to be, to a committee. As soon as the bill was passed it was expected that the Chilian Congress would adjourn. Certainly this body has done good service to the cause of civilization as well as religion; for it has "secularized the public cemeteries"—as noticed in a late number of the *CHRISTIAN WORLD*—"enacted civil marriage, and now civil registration will complete the trio of liberal measures that are designed to liberate oppressed consciences."

A WAIL FROM THE POPE.—Meanwhile Leo XIII. is deeply grieved; though less grieved than he will probably be, on learning of the passage of the most recent of these bills. He has replied to a letter of condolence, sent by the chapter of the cathedral of Santiago and the vicar-bishop, on the dismissal of the Papal delegate, Monsignor del Frate. In his answer he deplores "the hostile conduct of that government against our venerable brother." He esteems the letter of the canons and vicar-bishop "worthy of all encomium and praise; and a proof of pastoral zeal, from which," he says, "we hope through thy firmness, with God's aid, for a remedy for the evils now threatening the Chilian Church from the projects, bills of new laws relative to civil marriage and the sacred cemeteries." "We doubt not," he adds, "that the clergy and people united with thee, are to second thy aims, and we ask God, in fervent prayers, that the legislators of the Republic, may retrace their steps toward sentiments * * more just to that Church. Meanwhile, to thee, venerable brother, and to all the faithful who bestowed on us no despicable sum of money as St. Peter's pence, we give thanks."

[Translated for the CHRISTIAN WORLD.]

A MISSIONARY TRIP IN CENTRAL FRANCE.

(Correspondence of *Evangile et Liberté*.)

On the 31st of October, I took the train at Paris for Luxé, in the Department of Charente. It was an autumnal day, neither summer nor yet winter. The sun showed itself only a few instants before disappearing at sunset, to assert its hidden majesty. The trees, in the country, are not so stripped of leaves as in the great city. The poplars have a tuft of yellow leaves quite at the tip-top. The foliage of the woods varies from the dark green of a few pines to the pale color of the leaf about to fall, and to the deep brown of the leaf that still clings to the branch, but ought to be numbered with those that lie on the road.

At Luxé the omnibus is full. I am compelled to take my place upon a trunk on the "imperiale" (on the top). Happily the air is mild and quiet, the night peaceful, and the distance is not long to Fouqueure.

The next day, the building to serve both as a place of worship and a school at Fouqueure was dedicated. The congregation dates from some forty years back. The Department of Charente was at that time powerfully moved, and the hearers of the Gospel were counted by thousands in different localities. Persecution came, attended by imprisonment and fines. There were cases of defection and dissensions. However, everything was not lost. There remain groups of Christians here and there. The communicant members of the congregation of Fouqueure number a score; the adherents about one hundred and thirty, including the inhabitants of neighboring villages. At Fouqueure itself, which counts up a thousand inhabitants, the tenth part of the population, it is estimated, are Protestants.

Persecution has given firmness to character, has taught self-sacrifice, and developed the spirit of enterprise. These friends formed a corporate body which busied itself first with the purchase of the old church building, next with the erection of a new one upon land belonging to it. The old edifice was falling into ruin and was too small. It would certainly have been so yesterday for the hearers that came to the different services. The new one comprehends a school for girls and quarters for the teacher. The boys' school is in the same enclosure.

At ten o'clock there was a prayer meeting of about thirty, in which several men prayed with a remarkable ease of expression. At noon the dedication services were held, preceded by a baptism. The audience was an interesting one to study. Besides the Protestants of Fouqueure and the environs, there were Roman Catholics who were only waiting for

this opportunity to come for once to our worship. Judging by the dress of all, one would scarcely suspect that the country is impoverished. The women wear a large white cap of conical shape, to which the young girls add two broad ribbons falling behind the head. The married women do not wear these ribbons; husband's authority, wings cut.

The "garde-champêtre" is there, in his capacity of member of the church, and not of representative of the law—a man with broad shoulders, the bearing of a man in authority, with head thrust forward, accustomed to scan the horizon. He has been in prison; it was, it is true, for the Gospel's sake. Some of those present came thirty kilometers (eighteen or twenty miles), and had to start, in carriages, at three o'clock in the morning. The pastors of the established (Protestant) churches of the district sent letters expressive of sympathy. Mr. Marsault, the valiant editor of the *Témoin de la Vérité*; Messrs. Deschamps, father and son, the latter an agent of the Evangelical Society of Geneva, who was on his way back from a trip to hold conferences in Vendée, in which, with a colporteur, he did not give away, but *sold* eighty-five copies of the New Testament; Mr. Bian, a veteran in evangelization work; and a young man, Mr. S. Auboin, whose clear and simple style of address is agreeable, took an active part in the different services.

After the principal service, our friends were able to make, to the great astonishment of some, a collection for the building; and, to the great pleasure of all, this collection produced an amount which, in view of the sacrifices already, and the poverty of the district, was a source of rejoicing. It were to be desired that these friends might be assisted in paying off their debt of about a thousand francs, with which the Evangelical Society of France cannot burden itself, having done all that it can do. Too many meetings had been appointed. That set down for three o'clock could not begin until near four, the people having scarcely had time to go home. It was a good one nevertheless. The best was that held in the evening, which lasted nearly two hours. Two smoky lamps and a few candles lighted up the room, in which the seats were rough boards upheld by square supports. The rain was falling without, but within there was a large, attentive and serious audience, interested in the lively and direct address on the parable of the Prodigal Son. There were more Roman Catholics than in the morning, and a number seemed to be greatly moved. No controversy was indulged in other than that which naturally arises from the preaching of the simple Gospel.

The station of Fouqueure is now in a good condition. Unfortunately, because of his wife's health, the teacher-evangelist, Mr. Nicolet, must be relieved. A man of established character, of a piety not inclined to quarrelsomeness, to whom the southern climate would be agreeable, who loves country life in a good house standing in the midst of a garden, and

especially one that would desire to carry the torch of Gospel-light into a district yet involved in darkness, would here find a sphere of useful and appropriate activity. If some one of your readers thinks that he has the requisite qualifications, let him kindly write to Mr. Mouron, at the office of the Société Evangelique, 76 Rue d'Assas, Paris.

RELICS OF PAGAN SUPERSTITIONS.

On Friday, at Angoulême, Pastor Lièvre, the learned antiquarian, who holds in that city as prominent a position as that of the bishop, in the matter of honors and functions in certain administrative departments, showed me a part of his curious collections, and placed in my hands his latest pamphlet: "Remains of the worship of local divinities in the department of Charente." Everybody knows that Christianity has made numerous compromises with paganism. This historicial thesis, supported by examples and quotations of places and dates, assumes in the work of Mr. Lièvre a great precision and contains a conclusion as easy to deduce as disagreeable for whatever relates to paganized Christianity, that is to say, for Roman Catholicism. Reading his work before the Archæological Society, where the bishop was present, Mr. Lièvre did not need to state the inferences to be drawn from the subject; they came of themselves.

The worship of the fountains has everywhere left souvenirs. The clergy, not being able to prevent the people from betaking themselves to the sacred waters, placed them under the appellation of a saint. In the department of Charente, forty saints or thereabouts share among themselves seventy fountains. Churches have been built upon fountains which have since been covered over. In one of these the mouth of the spring has remained open, and the people still believe in the virtue of its waters. The offerings to the genii of the waters, of which the usage has continued, are pins, bread, small coins or a handful of wheat. In some localities, the pagan presiding genius, having become a demon, is not regarded as a source of help to Christians.

The worship of trees has been less persistent than that of springs. Several villages retain the name which the Romans gave to sacred woods. These are the villages that bear the designation of *Luc* (*lucus*).

The rocks have been the objects of a worship that has but slowly disappeared. There are stones that dance when the bells ring.

A few grottoes are reputed to have supernatural inhabitants, which are none other than the genii of the spot, robbed of the worship formerly rendered to them. In some places it has been found necessary to place the sacred edifice at the opening of the grotto, for fear of seeing the people always return to the latter. Some names of places seem to have a connection with the worship of the sun or of fire, which is still celebrated

twice a year, at the solstices, without those that observe these ancient rites having the slightest idea of their meaning. The Winter solstice is celebrated by placing in the fireplace an enormous log and, sometimes, an entire tree. The Summer solstice is celebrated by the bonfires everywhere lighted. The brands are preserved, and different virtues are ascribed to them.

It was in vain that the Second Council of Tours forbade the observance of the first day of January as a festival in honor of Janus, and that the Synod of Auxerre condemned the pagan custom of gifts on that day. The people has not, any the more, paid attention to the prohibition made by this last ecclesiastical assembly against having collations at midnight on Christmas eve, nor against consulting wizzards, sorcerers and diviners. It must be conceded that some of these practices of pagan origin have no longer any religious significance, and are very innocent. But what is less so, is that, should one of the Merovingian kings come back into the midst of us, he would still find on the neck of Christians the pagan amulets which he had proscribed. The rosary which a good woman was passing between her fingers this morning in the train, differed only in the shape of the beads from the amulets which Mr. Lièvre possesses in his collection.

GUERET.—A HUMBLE LABORER.

The little church of *Guéret* has passed through adversity. Quite lately, the young pastor who had come to settle with this people, Mr. Delattre, was compelled by his young wife's health to return home. She had, in the brief time of her sojourn here, succeeded in winning all hearts. The removal of Mr. Delattre and his wife left a great void, but a small number of pious souls resolved to maintain the work, and it was certainly this determination that conserved it. One night this winter, when the weather was wretched, the pastor thought that no one would come to the meeting for worship. However he went to the place appointed. Ten men made their appearance, ten coal-men of the neighborhood, one of whom, their master, in particular, returns often to the service, keeps up his relations with the pastor, and contributes to the "Société Evangélique." Such a conquest compensates for many vexatious experiences. Is not a human soul in question?

A colporteur of Mr. Dardier visits all the fairs of the neighborhood. He is a man who has lost the use of his hands, of his feet, with an impedient in his speech. All this does not prevent him from gaining his living by selling religious almanacs and the Holy Scriptures; which shows that he sells a goodly number of copies. From time to time he acts as distributor of notices of the holding of conférences, which proves that if he has not a good foot, yet he manages to walk. Formerly he lived by

begging, and his reputation was far from being what it is now, since the Gospel has changed it.

THE DEPARTMENT OF CREUSE.

Scarcely has one left Guéret to take the road for St. Léger-le-Guéretois, when a wide panorama seems outspread before one as from an eminence. From the plain the hills rise in the distance like the waves of the sea, their tops crowned with chestnut trees. Further on the ground is covered with yellow heather and short grass. The rain that fell during the morning has ceased. The sun has come forth, and thanks to its having deigned to smile, and thanks to the company of Mr. Delattre, the fifteen or sixteen kilometers (ten miles) that have to be traversed are only a trifle. On the crest of the hills, the wind is cold and penetrating. The sandy road has already become dry.

Mr. Berlouin, the evangelist at St. Leger, tells me that lately at a gathering he was speaking of God. A man undertook to reply, contradicting everything the evangelist had said. At the conclusion of the discussion, Mr. Berlouin asked each person present: "In favor of whom are you?" All of them—about a dozen persons—with the exception of two, declared themselves for the free-thinker. Many of the men of the Department of Creuse go as masons to Paris. There they take in the poison of atheism in the public gatherings and come back to spread it at home. Is it not a happy circumstance that at Paris, in the first instance, and, subsequently, when they return to their native district, they can find the antidote for the poison? Let not, therefore, those that labor for the evangelization of France be discouraged. It is not the moment for yielding an inch of ground.

JOUILLAT.—TRIALS OF THE EVANGELIST.

Jouillat is another spot in the environs of Guéret which also forms a centre for a work of evangelization. The evangelist, Mr. Pantet, mentions several persons that have been decidedly gained over to the truth. Every time that I see men occupied in the work of evangelization, far from the great centres, I am struck with the extent of the self denial of all kinds, material and intellectual, to which they are obliged to submit. We must forgive them much, because they love much. Their spirit of sacrifice should make us indulgent for their lacks in other regards. Those who lament the alms they give, more or less cheerfully, to the evangelical societies, would give less sparingly, and with more joy, if they would only take into account all that is demanded of an evangelist, and the little he receives in return, whether by way of salary, or as spiritual successes.

THE SCHOOLS OF THE FREE ITALIAN CHURCH.

(Thirteenth Annual Report, by Rev. JOHN R. McDougall.)

While thanking our kind subscribers, I regret to say that the income of our Schools has been considerably less during 1883, so that 3000 francs have been taken from the Evangelization fund, in order to balance the account. Our staff of teachers has also been reduced in Rome, and any thing like extension in other places has thus been prevented. A larger income was really needed, as the remarkable development of the Church at Bassignana has necessitated the opening of a school there, for which the Committee will have to be responsible. I trust our friends will bestir themselves during 1884. The Christian Schools in Italy ought to be earnestly and generously maintained. No efforts give such promise for the future.

The Annual Florentine Bazaar on behalf of the Schools brought in about the same sum as last year, although several good friends had removed from town. This success was owing to the zeal and energy of the ladies, and particularly of Mrs. Milne Collie.

The following reports will interest our friends.

ROME, 43, *Via di Panteco, Piazza Ponte Sant' Angelo*.—The Rev. Lodovico Conti thus writes: "The very existence of our Schools is a marvel. Owing to the organized papal opposition, we have had to encounter such difficulties that, without the help of God, our doors would have been closed. Perhaps it is because these are the only evangelical day-schools in Rome that they are made the object of continual attack by the Roman Catholic party.

Any way the Pope has formed a Committee, under the presidency of the Cardinal Vicar, composed of parish priests and members of the clerical nobility, such as Princes Torlonia, Borghese, Chigi, Lancellotti, Massimo, Del Drago and others, especially ladies. The wealth and influence at the disposal of this Committee are used to injure our work. Five opposition schools have been opened in our immediate vicinity, one in Via Coronari, another in Via Giulia, a third in Via Tordinona, a fourth hard by us on the other side of the Tiber and a fifth in Piazza Monte Giordano. Our evangelical citadel is thus strongly besieged by mediæval superstition and error.

The method adopted for withdrawing our children is the temptation of bread and soup at midday, the gift of clothes and shoes, and at the end of the elementary course, watches to the boys and dowries of one hundred francs each to the girls. Those who are aware of the ignorance and the

poverty of the operatives of Rome will understand the seductive influence of these bribes. But this is not all. Spies are employed to discover the children in attendance on our schools and a crusade is begun against their parents. When threats of excommunication fail, efforts to cut off their means of livelihood often succeed.

And yet the schools not only exist, but make progress, amid such a tempest of opposition. By reason of diminished resources, we have dismissed one teacher and cut off one department of study. The four classes are thus attended: the Infantile, under Signorina Aureli, has thirty-two girls and thirty-nine boys; the Inferior, under Signorina Goriorossi, has twenty-five girls and seven boys; the Superior Class for boys, under Signor Mollo, has twenty-four pupils; and that for girls, under Signora Bini, has twenty-six; giving a total of eighty-three girls and seventy boys—or 153 in all.

Only Eternity will reveal the good done. In moral results, we have been successful in combating the many defects of papal training, especially as regards untruthfulness and puerile superstitions. In moral results again, following as we do the Government programme, our children who leave us for the Normal, Technical or Gymnasial Schools have no difficulty in passing the preliminary examinations. A further advantage may be mentioned, that through the rapid progress of our pupils, with Colonel Mauro's system, three years with us in the elementary course correspond to four in the Government Schools.

The education of the heart is based exclusively on the Bible, which every pupil has in his hands, and from which special instruction is given twice a week. Although, at their age, the children may not give evidence of conversion, still the Seed of the eternal Word is sown in their hearts, which later on the Spirit of God will bless.

More than one-half of the children attend the Sabbath School and are still further brought under direct spiritual teaching.

Here is one blessed result of our work, which occurred last month. A child of nine years of age, by name Oreste Bartorelli, fell ill of chest complaint, and the disease made such rapid progress that the disconsolate parents spoke to the boy about calling for the priest, to administer the last Sacrament and so open for him the gates of Paradise. The dear little fellow protested with tears, that he did not wish either priest or Sacrament, that Jesus by the shedding of His blood on the Cross had opened heaven to him, and that he wished them to read the Gospel to him, and to send for the Teacher and for Pastor Conti to repeat those beautiful things he had heard in the School. The boy pleaded so hard, and the parents were so moved, that I was asked to go and see him.

On each of my three visits, such was the faith and love of the child to the Saviour, that his death-bed became a means of Evangelization.

The death of Oreste, which was more like that of an angel winging its flight to heaven than of the close of an ordinary life, made such an impression on the parents, who had been living a worldly life, as to hold out hopes of their conversion. Their house is now open for the preaching of the Gospel among their neighbors on our missionary visits, and every thing betokens lasting results.

I am so convinced that our School work is agreeable to the mind of Christ, that I trust those who love His cause will pray for us and help us with their kind gifts.

FLORENCE, 7, *Via dei Benci*.—Signor Nannoni, the head master, thus writes: "Of the 150 children on the roll, 140 attend regularly, although both Evangelical Churches and Schools in town have been fiercely attacked by dominican preacher Doria.

The religious teaching holds the first place in our Schools, and the pupils exhibit much interest in the study of the Gospel. By means of one of the scholars, the heart of a mother has been touched, and she has now joined the Evangelical Church.

The father of another pupil, though not yet converted, has rejected large offers from the priest, on condition of withdrawing his children from the Schools. And yet he is a poor man.

A girl of fourteen years of age, who has finished her education at our School and is now in the Government Normal Academy, is so interested in the Scriptures that she comes regularly to the Sabbath School, and resists every persuasion of her mother "to make her first Communion," as she wishes to be an evangelical.

Another little girl refused entrance to the priest, when going round to bless the houses, telling him that the Lord had already blessed the dwelling. Two boys of good family, who have now left us for the Technical School, attend regularly the Sabbath Class and wish to belong to the Evangelical Church.

The majority of the children belong to the Society for the Protection of Animals. During 1883 no fewer than thirteen have distinguished themselves for kindness and courage in defending unfortunate beasts. Sometimes they have rescued the animals by paying away their pocket money, at others they have received blows for their interference. Prizes have been accorded to these thirteen scholars, through Countess Baldelli, by the Florentine Society for the Prevention of Cruelty to Animals.

On the whole, these Schools are yielding the results for which they were instituted. As time goes on they are forming an important contingent for our Churches, of which they are but the nursery."

The silver medals of Rev. James Spence and the prizes of Bibles and Savings Bank Books, given by Mrs. Milne Collie, for the best acquaintance with Scripture and the best essays on a Bible character, were

publicly bestowed, along with the other School rewards, at the recent Christmas festival, when the children did honor to their five teachers, in the presence of a crowded assembly of their parents and of Christian foreigners.

LEGHORN, 8, *Via degli Asili*.—Signor Davide Destri thus reports: "The work of Evangelization in this town has a rich nursery ground in the Schools, which have always been the subject of public eulogy, even in the daily press. Many of our pupils have entered with honor the Technical and Gymnasial Schools, while some have inspired such confidence as not to be subjected even to the entrance examination.

During last year every thing has gone well in the Schools. The pupils number above 175, of whom 105 are males. Indeed, the School-rooms are full, so that we have had to refuse several applicants.

Pernaps the best evidence of the success of our Schools is to be found in the fact, that the Capuchin monks, who have purchased a Convent near our Church and Schools, display unceasing energy in attempting to withdraw our scholars. To this end, among many other plans, the bestowal of presents to the families of the children, in the form of clothes or food, has been diligently plied. But the parents have had the good sense to appreciate the benefits of a good education for their children and have turned a deaf ear to the charming of the Friars.

The five teachers give themselves heartily to the work. The Christmas festival was a splendid success, in the fullest sense of the word."

To this last remark I can say *Amen*, in all good conscience, for I never was present at a more popular *festa* in Italy. The children were not a whit behind those of Rome or Florence in singing and declamation. It must be a great pleasure to Mr. and Mrs. W. Miller, who do so much for these Schools, to see the happy results of their efforts.

TURIN, 27, *Via dell' Accademia Albertina, ground floor, inner court*.—"I send you a few notes," writes Signor Michele Marini, "for your School Report."

It is very difficult to have a large attendance of Roman Catholic girls in our schools, for every one knows that the future depends on the character and education of the women.

And yet there are parents, even among Catholics, who care for their children, for the twenty-eight girls on our roll have been most punctual in their attendance. Cavaliere Jervis, of the Industrial Musuem in Turin, and one of the female teachers in the Comunal Schools were most painstaking in the school examinations, and attested, to the great joy of the teacher, that all the five classes had made remarkable progress, and were on a level with, if not superior to, the best schools in the city.

Quite a number of Christian friends have visited the Schools during

the year, among others Mr. Fielden Thorp of New York. The circulation of the "Amico dei Fanciulli" is a great blessing. Mr. Woodruff of Brooklyn gives us these. The "Società dei Trattati" has also sent us a packet of books, for which we are grateful.

Brevity forbids me to cite several interesting facts, which proved that the Gospel is influencing the hearts and lives of these dear children. I must not forget to mention, however, their collection of forty-eight francs for the Lord's work in Italy. The Christmas tree and the distribution of prizes was a joyous gathering. There are now thirty-three girls on the roll. If we could have an infant teacher and a master for boys, what a large school we could have!

NAPLES, *Guantai Nuovi*, 7, *Vico Medina*.—The Rev. Nicola Graziosi writes: "We have been obliged to get more benches this year. We have closed the year with thirty-five pupils, all girls and Catholics, except four, who are the sons of members of the Church. But for want of teachers and school-rooms we have had to refuse other fifty-seven, who applied. We are indebted for this large number of applicants, not only to the new locale, and the placard above the balcony, but to the opposition of the parish priest of St. Matthew's and the members of the Papal "Circolo," who visited from house to house and threatened the loss of work to all who should send their children to our School.

A large number of Christian travelers have visited the School and expressed their satisfaction. The Government Inspector calls it *a model School*, and praises it everywhere. A Christian Swiss lady, Mrs. Landry, proprietor of the hotel Bristol, is the protectress of the School and comes every week to cheer us. The teacher, Signorina Wajer, is zealous and active and is beloved by the children. She is an earnest Christian, and is much esteemed by all the Evangelicals in town.

The Sabbath-school is attended by thirty children. The Christmas festival passed off happily and was spoken of very kindly by the *Roman* newspaper.

SPEZIA, 5, *Via Garibaldi*, *first floor*.—This School continues to flourish, under the care of the Evangelist Luchetti and his excellent wife. There are forty children in attendance.

BELLUNO, 85, *Sotto Castello*.—Here, too, the Evangelist Ballarin and his wife labor indefatigably in the School, among their twelve pupils, several of whom come from a considerable distance among the hills.

FARA-NOVARESE.—The tidings from this place, both as to School and Church, are exceptionally joyous, for the new place of worship is built and ready to be opened, and the commodious school-house behind it is already full of children during the day and adults at night. So that the terrific persecution suffered by the Christians here has been overruled

for good. The Bishop of Novara is now urging the opening of other schools, in rivalry of the Evangelical one.

The children come in many cases from a distance, and are not deterred by rain. They attend equally well the Sabbath-school. The annual examination and distribution of prizes was a crowded and enthusiastic gathering.

I make no reference to the Schools in *Pisa* and *Venice*, because Miss Carruthers for the former, with 100 scholars, and Mrs. Hammond for the latter, with thirty-five orphan industrial boarders, publish separate reports.

But I cannot omit to speak of *Bassignana*. Here there is such a revival going on, and such an increase in the membership of the Church, and such an enlargement of the liberality of the brethren, as fills our hearts with joy. The Church needs to be widened, and last year I admitted that Evangelical schools would be a great boon. Unfortunately the funds have not enabled us to do anything. Despite this, the brethren have themselves opened a School, which is attended by above 100 pupils. They have taken this step in the enthusiasm of a simple trust in God. They feel sure that He will supply what is lacking in their own united and self-sacrificing efforts.

Although the committee has disclaimed all responsibility, I fear we shall be obliged to condone their impulsiveness and come to their help. Meanwhile they are sending their minister to collect in various towns of Italy, and probably some of my readers may have received letters from him, asking their sympathy and aid. I can only say that the case is a truly excellent one, and that I shall be most happy to be enabled to help to maintain these Bassignana Schools.

How can I close without appealing for an intelligent and generous support for these Christian Schools in Italy during 1884? Not only is Bassignana thrown upon our care, but the various parts of this report reveal possible openings of usefulness, of which we cannot take advantage for want of means. Worst of all, we have had to lessen our staff in Rome. Necessity compels us. We must not go in debt. Anything rather than that. But I confess to a feeling of shame and humiliation that the only Evangelical day-schools in Rome, the headquarters of Popery, and beleaguered by five surrounding popish schools, established purposely to suppress them, should be driven to reduce their effective strength for want of that maintenance, which so many earnest Protestant Christians could so readily afford. I cannot believe that the Lord's stewards are in fault. I feel sure that all the blame must somehow be mine, in the writing and circulating of the School report, or in not with sufficient frankness asking Christian men and women to come to the help of the Lord against the mighty agencies of Romanism, in the very centre and fullness of their

operation. Now, however, I have discharged my conscience, in speaking thus plainly, so that I hope there will be no need to lower the flag any further on the Protestant citadel over against the Vatican.

JOHN R. McDougall.

SCOTCH CHURCH, FLORENCE, 30th January, 1884.

PROTESTANTISM NOT A FAILURE;

ROMANISM LOSING, NOT GAINING, IN THE UNITED STATES.

[From the *Evangelist*.]

The stir about Luther has awakened a measure of interest in regard to the whole matter of the Reformation. One of the pastors hereabouts is following up his sermons upon Luther with one upon Calvin and Geneva, one upon Knox and Scotland, one upon England, one on Holland, and one on the Westminster Assembly; giving them on alternate Sabbath evenings, and with a goodly increase of attendants, the subjects being somewhat new to the people in these parts.

In place of the usual missionary sermon also, on the first alternate Sabbath in the month, the same congregation listened to a presentation of "the Reformation continued," or the results of it as shown after three hundred and sixty years. The points taken up were the state of Europe in the year 1500 as compared with the year 1860; second, the populations under Protestant governments at the two periods; the third, the condition of the United States, religiously, in the year 1800 as compared with 1880. The materials of comparison are furnished largely in Dr. Dorchester's work, published a couple of years ago. The minister who has a fancy and an aptitude for this kind of address, will also find in this same work some diagrams, which, reproduced on cloth with crayons, will aid the conception and the memory by the eye, and help the figures addressed to the ear.

As to the first point—Europe in 1500 and 1880—the Bible was in existence, in print, as follows, in 1500; in Germany, published 1460; Italy, 1471; France, 1477; Spain, 1478; Bohemia, 1488; or rather, it was printed in the languages of these countries. But though published, it was not in any general circulation, being frowned upon by the Papacy, and finally forbidden in the vernacular tongues by the Council of Trent, 1546, the year Luther died; and all the editions appearing in the "Index Expurgatorius," 1559.

Europe was divided between the Papal and Greek Churches—the

first counting eighty millions, the latter twenty millions, with a little corner of Moslems in Bulgaria; the whole population being one hundred millions. In 1875 the population reached three hundred and nine millions, of which the Papacy has gained sixty-nine millions, the Greek Church fifty-five millions, and the Protestants, commencing at zero, seventy-four millions, with a residuum for Jews and Moslems.

Now for the second point, the gain of Protestant governments as compared with the Papal, in and out of Europe. The population of the world under nominally Christian governments, in 1876 has reached six hundred and eighty-five and a half millions, of which four hundred and eight and a half millions are under Protestant governments. Under the Greek governments there are ninety-six millions, and under the Papal, one hundred and eighty and a half millions. By this estimate the Papal and Greek governments together rule two hundred and seventy-six and a half millions. I am not sure that Dr. Dorchester, whose figures are followed, has given a sufficiently high estimate of the Russian subjects in Asia; but for my purpose it does not matter, for that is to show the relative growth of Protestantism and the Papacy. Of course not all the people ruled by Protestant governments are Protestants, nor are all the people ruled by the Papacy Catholics. There is a mixture in all the countries. But Protestantism is now advancing faster in Papal countries than the Papacy in any Protestant country.

There is another feature of this relative gain worth a moment's notice. I allude to the relative growth of population itself in Protestant and Papal countries. Austria has gained in fifty-nine years ending 1851, ninety four per cent.; France, in eighty-nine years, ninety two per cent.; Spain, in 111 years ending 1834, sixty-six per cent.; while Great Britain, in fifty years to the year 1851, had gained 148 per cent., and Prussia, 273 per cent.

But the third point is most significant to us, since it is a very common impression that the Papal Church is rapidly gaining upon us; and some think it is going very soon to swallow us bodily.

It is true that the Papal Church grows, and grows rapidly, in the United States, especially if you look at the ecclesiastical machinery—bishops, archbishops, priests, nuns, etc. It is true, too, that the Celtic people come in great numbers—Irish, Scotch, French, Italians and Germans, Belgians and Poles. And now and then some tired pilgrim, having made the circuit of the sects, drops into the bosom of the Papacy for *rest*; some child of foolish parents, sent to a Sisters' school to get a "finished education" with such as agree with Monsignor Capel that education consists mostly in "manners," becomes a pervert, with a zeal that burns in accordance with its novelty.

But after all, does the Papal Church hold its own? By its own con-

fession it does not. Sadlier's Directory, quoted by Dorchester, gives the increase as follows: In 1800 it was 100,000; in 1850, 1,614,000; in 1870, 4,000,000; in 1880, 6,367,000, which is less than the Papal immigration alone in the past thirty years by 632,670. All the Papal authorities of any reliability agree as to the present low state of their population, as compared with what it ought to be, did their immigrants and their offspring remain Catholics. But it is plain that they do not. Monsignor Capel put the population the other day at eight millions! The *Chicago Tribune* put it at *four*, possibly *five*, millions. The *Irish World*, July 25 1874, says the Church has lost in this country eighteen millions of her people! Other of their authorities put the Celtic element in this country, say Irish, Scotch, French, Spanish and Italian, up to 1870, at twenty-four millions, the Irish alone being fourteen and a third millions. That Church, by their own calculations, ought to have here twenty-six millions, instead of its six and a third, as claimed.

FACTS WITHIN MY OWN KNOWLEDGE.

Now are there any facts known to us personally, which go to sustain these representations of losses of the Papal population? Dr. Dorchester quotes from the *Freeman's Journal*, June 5, 1852, as follows:

"We know of a Catholic couple, settled seventy to eighty years ago, whose descendants are very numerous, but there is not a Catholic among them! In another county is an old Irish couple with great-grandchildren, one hundred souls in all, and but three Catholics in the whole number."

There is a list of such cases, but they date back a number of years, for the Catholics have ceased to give such facts, for wise reasons.

But in my editorial days, when speaking of Papal losses, my Papal neighbor was accustomed to challenge me for any such facts which I *knew myself*, and till I produced them disputed my statements. I might accommodate him now with a few, if best. In a confab with a Catholic neighbor some time ago, I showed him that he had no right to complain of reading the Bible in the schools, since we desired to read nothing which his party did not accept; and that for myself, I would take the Scripture to be read from his own prayer book. His reply was "Ah, but the schools get away our children from the Church!" Perhaps they do. But is it the schools alone that get them away?

A gentleman gave me some facts the other day which I see no reason for withholding. He was himself born, baptized, and trained in the Catholic Church. He is now a Protestant. His family was lately gathered at the funeral of their mother, a lady of near ninety years of age, and still a Catholic at her death. The family was a large one, of French descent. The children of the first generation were ten, all present at the funeral;

the grandchildren were forty-two, and the great-grandchildren thirty-six, or ninety in all. There were among the ninety still *five* Roman Catholics. On the mother's side the family was not as large, though still numerous; and in that the proportion is five Protestants to one Catholic! In the course of my ministry I have baptized some who had been Catholics, and married a considerable number who were so still, if anything, and have buried several of the same sort. But the great body of these wanderers from the Papal fold do not get into Protestant churches. They constitute a middle body, along with Protestant renegades, between the Churches; having lost the old faith without gaining a new. Many of them are joined with the dangerous classes in the cities and on the frontiers. One of Dr. Dorchester's diagrams shows a gain upon them by the Evangelical Churches from 1870 to 1880, which should date back perhaps, to include the previous decade and the revival of 1858, which surely did make inroads upon this neutral body.

I could quote further statistics to almost any extent, supporting the facts already stated; but I will be content with a few, which show directly the position of the case. In 1775 there was one Evangelical Church organization to each 1,376 people; in 1880 there is one for each 520 people. In 1800 there was one Evangelical communicant to 14.5 of inhabitants; in 1880 there is one to each five people. As to church edifices, there were, in 1850, 34,537 Evangelical; of Roman Catholic, 1,222. In 1870 the Evangelical were 56,617; the Roman Catholic, 3,806. In the period from 1850 to 1880 (thirty years), the Roman Catholic priests increased 5,100; the Presbyterian ministers increased 4,276, the Baptist, 11,428, and the Methodist 15,430; or 31,124 ministers against 5,100 priests.

These figures seem to answer the question whether the Reformation *continues*. To these may be added the fact that the European despotisms have either been broken down or greatly modified in favor of religious freedom; that persecution has mostly ceased; and that the Bible is now substantially a free Book over the world. If these things are thought worthy of being groaned over at the Vatican, they are rejoiced over everywhere else. And yet the outlook now is, or ought to be, to the Papal renegades, as fully as towards the Papacy itself.

AMBROSE.

CARDINAL McCLOSKEYS PASTORAL.

ON THE THREATENED SUPPRESSION OF THE PROPAGANDA.

In a recent brief, our Holy Father, Pope Leo XIII., has expressed the desire that the beautiful devotion of the Rosary, which he recommended in such earnest terms a few months ago to all the faithful throughout the world, "should be restored to the place of honor which it once held, when no day was suffered to pass without its recitation in every Christian family;" and to further this end he has manifested the wish that the third part of the Rosary be recited daily in the principal church of each diocese, and on Sundays and other days of precept in all churches having the care of souls.

In accordance with the Apostolic brief, we hereby ordain that, in addition to the daily recitation of the Rosary in our Cathedral, this devotion be practised also on Sundays and holy days in all the churches of the diocese in which there is a resident rector.

From this devout practice we augur great good to souls, not only in virtue of the powerful intercession of our heavenly patroness, the Queen of the Holy Rosary, who has never yet despised the petition of those who have recourse to her, but also from the intrinsic efficacy of prayer itself. "Nothing," says St. Chrysostom, "is so powerful as prayer, for it renders impossibilities possible, and things difficult it makes easy." "Prayer," adds St. Bonaventure, "is as the armor which equips the soldier; as the torch that lights the path in darkness; as the dove carrying the olive-branch of peace." Safety, light, comfort in affliction, all come to us through prayer, for the Lord our God "is gracious and merciful, patient, and rich in mercy."

With this same sense of trust and loving confidence, the Holy Father also directs that three "Hail Maries," the "Salve Regina," and a fitting response be cited by the celebrant and the faithful after every low mass in future, and the invocation, "Queen of the Most Holy Rosary, pray for us," inserted in the Litany of the Blessed Virgin, after the title "Queen conceived without original sin."

Among the various reasons assigned for besieging heaven by our pious importunity is the following: That "the Church is now assailed not only by private individuals, but by civil institutions as well, and civil laws" affecting ecclesiastical liberty. The words of the Sovereign Pontiff are, unhappily, only too fully illustrated by the recent decision of the Supreme Court of Italy regarding the property of the propaganda. Gratitude to that venerable institution, from which our own diocese has received so many substantial favors in the past, cannot permit us to remain silent under this latest and shameful outrage offered to the Holy See.

We will recall to your minds, dear brethren, first the law itself on which the decision of the court is based, and then consider its recent application.

On July 7, 1866, the Italian Government enacted a law suppressing religious corporations. The first article reads as follows: "Religious orders, corporations, and congregations, whether regular or secular, which imply community of life and have an ecclesiastical character, are no longer recognized in the kingdom. The houses and establishments belonging to the aforesaid orders, corporations, or communities, are suppressed." A later law, of Aug. 15, 1867, provides that all the property of religious corporations be turned into the national exchequer, without power of being diverted into other channels, the interest, merely, after deducting

taxes and expenses of administration, to revert to the original owners. These taxes and assessments are said to amount to nearly one-third of the capital.

The injustice of this legal robbery is manifest.

All Christians are bound to practice the precepts of the Gospel; a favored few, to whom special grace is given from on high, are called to embrace its counsels, and to lead consecrated lives of poverty, chastity, and obedience. It is a matter of history, beyond dispute, that from the middle of the third century of the Christian era this common or religious life took root in the Church, and continued to flourish, age after age without interruption, whatever meanwhile may have been the form of civil government.

Abstracting even from the divine sanction of the Supreme Lawgiver, implied in his express commendation of poverty, chastity, and obedience—abstracting from the right of prescription acquired for the religious life by fifteen centuries of existence, the law of nature itself gives men the right to live together in the pursuit of virtue, just as they may unite for any other lawful object.

The religious communities of men and women in Italy, founded to serve Christ in his suffering members—to nurse the sick, to care for the orphan, to instruct the ignorant; or, again, to devote themselves to lives of penance or of prayer, so to aid in averting the anger of God from his people—all these communities with vested rights, were legally swept out of existence without trial or form of judgment, by a stroke of the pen, and their property, whether acquired by gift or by legitimate purchase, wrested from their occupation and ownership and squandered by forced sale; even the promised pittance of a few cents a day was often denied the dispersed members. Such is the actual legislation of Italy with regard to religious orders.

The decision of the 29th of January, 1884, applies the same law, in all its severity, to the property of the Propaganda.

The Sacred Congregation of the Propaganda was instituted by Pope Gregory XV., in 1622, to direct the work of foreign missions in spreading the light of the Gospel and the benefits of civilization. More than two-thirds of the Catholic world (our own country included) are at this moment under its beneficent supervision and direction. Among its auxiliaries, besides the famous Polyglot Press for the printing of Bibles and liturgical works, is the celebrated Urban College for the education of missionaries of every clime. To this school of theological learning the American Church is indebted (to speak only of those who are gone) for such names as those of the late Bishop Lynch of Charleston; Bishops O'Connor of Pittsburg, M'Mullen of Davenport; Rosecrans of Columbus, Archbishop Wood of Philadelphia, and Archbishops Kenrick and Spalding of Baltimore.

Another subsidiary agency of the Propaganda in which the Catholics of this country have reason to be specially interested, is the American College in Rome. The spacious buildings forming this institution were purchased by the Sacred Congregation of the Propagation of the Faith, and placed at the service of our prelates for the preparation of candidates for the sacred ministry. At present over fifty young Levites are peacefully pursuing their studies in the American College. By the sentence of the Court of Cassation both the Urban and the American College are liable at any moment to be sold, and the proceeds converted into Italian *rentes*.

There is not even the pretext that the property thus threatened with confiscation was ever the fruit of anything but the lawful and voluntary offerings of pious individuals. It is in no sense the result of Government grants or bounty. The kingdom of Italy has no more right to seize upon it than the United

States would have to appropriate the funds of the American Bible Society in this city, or the Methodist Book Concern. Both are corporations and legal trusts for the spread of the Bible and the Gospel. The Propaganda is the same.

By the recent decision of the courts the Holy Father is outraged in the exercise of his spiritual authority in directing foreign missions. He is treated as a minor incapable of administering his own property. He is made dependent on his oppressors even for the limited interest from his own funds which he is permitted to receive. The homes of learning which he destines for the training of missionaries are subject to closure at any moment, and the rights of millions of Catholics throughout four-fifths of the globe are violated in his person, inasmuch as he is debarred from discharging efficiently toward them the duties of Supreme Pastor.

As in the recent Western floods, which threatened hour after hour to submerge happy homes and smiling hamlets, men looked on with alarm and dismay, apprehensive of still greater evils that might be in reserve, even so would our hearts tremble for the future did we not know full well, as regards Holy Church, that in his own good time our Lord will say to the waves and the tempest, "Thus far shall you go and no farther." "On thee, O Peter! will I build my Church, and the gates of hell will not prevail against it."

Meanwhile, reverend brethren and dearly-beloved children, let us pray earnestly that the hour of trial and affliction for our Holy Father and the Church may be shortened; that all wrong-doers may return to wiser counsels and to a sense of justice. "Let God arise and let his enemies be scattered; and let them that hate him flee from before his face. As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God. And let the just feast and rejoice before God, and be delighted with gladness."

MISSIONARY INTELLIGENCE.

FRANCE.

Pertuis (Vaucluse).

REPORT OF REV. C. A. LADOR (January 28, 1884).

At *Pertuis*, we have had during this month fourteen meetings. Rev. E. Vernier, of Valence, presided five times at our meetings. This dear brother has done much to encourage and stimulate us in our efforts to win souls to Christ. Our audiences have, naturally, been larger than usual, and we trust, many grains of the "good seed" fell into honest hearts, to spring up for God's

glory. At our prayer meeting an old lady poured out her heart to God in an earnest and fervent prayer. This dear sister learned how to read, after she was thirty-five years old and the mother of five children. She wanted to be able to study the Bible for *herself*. She kept, at that time, a grocery store, and, as soon as she was converted, she understood that, in order to be faithful to God, she must close her store on Sunday. Her husband quarrelled with her on that account, and, on the first Sunday, he undertook to wait upon the customers himself, but succeeded only poorly. The second Sunday nobody

came and the husband grumbled a little. The third Sunday he said nothing and submitted to the situation. But they sold no less; on the contrary their business increased more than before.

Helene P., nine years old, a member of our Sunday school, also offered, *voluntarily*, a prayer for her parents, at our public prayer-meeting. This dear child was dangerously ill during the summer; but she asked Jesus "to help her to be patient, and to come and heal her." Her request was granted, for now she again enjoys good health and is regularly present at the Sunday school. At *Villelaure* and *Lauris*, our meetings continue to be well attended. Mr. Vernier accompanied us thither, the last time, and we enjoyed much the two evenings spent in these villages. At *Villelaure* (three miles and a half from *Pertuis*), our room in a house perhaps two hundred years old, was filled with women and children, all but two of them Roman Catholics. These friends have the courage to come, although their priest tells them: "To go and hear the Protestant minister is a sin against one's conscience!"

Several bright children, especially among the girls, answered very correctly to Mr. V.'s questions, showing that they understand quite well what Jesus has done for them and what they ought to do for Him. How joyful they are when they see me enter their village! They flock around me, asking me whether we have a meeting that evening; and, if so, they are at the door long before the appointed hour. May God bless these dear children and make them grow up to be sincere and loyal friends of Christ! Unfortunately, in this village, as almost everywhere else in *Vauchuse*, the majority of the men are unbelievers in religion and "Radicals" in politics, many of them favoring and voting with the anarchists.

At *Lauris*, eleven miles from *Pertuis*,

besides the women and children, we had several men in the room. What pleased us particularly was to see, in a corner of the room, a woman and her two children whom we had seen twice at our *Pertuis* meetings. They travel about mending umbrellas and crockery. Being at *Lauris*, at the time we were there, and hearing that we were to have a meeting, they sought out the place and came. They bought a New Testament. May the divine Book lead them to the Lamb of God!

At *St. Martin* and *La Mothe*, six miles from *Pertuis* the women and the girls come willingly to the meetings; but the men and boys remain away entirely, except at Christmas and at Easter, or when we have a distinguished speaker from abroad. In these two villages there are several pious women who need to be encouraged and guided, for many are the obstacles placed in their paths.

Mr. Vernier, Mrs. Lador and myself started on the 17th for *Oraison*, a large village in the department of the *Basses Alpes*, situated thirty miles distant from *Pertuis*. The Evangelical Society of Lyons has an Evangelist there. We remained three days, holding meetings, in the chapel. Several persons in that village are evidently "not far from the kingdom of Heaven." Let us pray that the Holy Spirit may descend and enlighten their way, giving them full courage to confess the Lord Jesus.

During the months of December 1883, and January 1884, our *colporteur* an old man of sixty—residing at *Pertuis*, has sold twenty-seven Bibles and 116 New Testaments, besides many other religious books.

We ask the prayers of all the brethren who learn of the work done in *Vauchuse* in behalf of the cause of Christ. May His kingdom be firmly established in this land, so often drenched with the blood of His martyrs.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

Miss Lavinia Purlier writes, February 29th:—

"Your very kind letter was duly received, announcing the fact, that the Society would suspend its mission work, in the United States, April 1st, 1884. I am truly grateful for your very prompt communication. For several years we have been anticipating a change, but were surprised when it came. The Christian tie that has bound me so long cannot be easily severed. My separation from the Society's mission work causes both joy and sorrow—joy, if the dear Lord's kingdom be better advanced, and perhaps a little selfish sorrow in parting with a work so dear to me; but I shall ever love and pray for its success, and that God's blessing remain upon it, and His wisdom guide it still.

"I cannot express my gratitude to the Society for enabling me for so many years, by their kind support, to carry the Gospel of the Lord Jesus to untold numbers, who might never have found their way to the sanctuary, or heard the voice of prayer or exhortation. I have been enabled to tell Love's message in the darkest abodes of sin; and in the chambers of death the presence of the Redeemer has been felt. The Society sent me to the benighted foreigners and Romanists of this city to teach them the way of Life. The truth of God has been presented orally, and in tracts, papers, Scripture cards, and religious books. The Bible has been read and prayer offered when and wherever allowed. Many have even accepted the sacred volume and perused it themselves. Poor Romanists have been patiently led to Jesus, laid aside the crucifix, and learned to know and trust the only Mediator. Yet many of these poor blinded ones,

accustomed to trusting things which are seen, must be led by deep and human sympathy that moves not only the tongue, but heart and hand. If there be no Christ-like help, when suffering from cold, hunger and nakedness, by the Christian whom they have seen, can they believe on Him whom they have not seen? And we hear the Master saying, "Little children let us love not in word only, but in deed and truth.

"The A. & F. C. U. has been a blessing to thousands of little children, and to poor, old, infirm, desolate ones, the widow, and broken-hearted, and some who sat in darkness and the shadow of death, have been cheered, comforted, and made to realize they had a friend who sticketh closer than a brother. May its spirit of love never die! But my work is almost done, and perhaps you ask, where are the sheaves gathered in this long harvest. I can only answer, much seed has been sown—some fruit has been gathered. Some has not yet sprung up. I can but leave the results with our patient, loving Master, who will not let His word return unto Him void. True it has been sown in weakness but He is able to raise it in strength. I have long felt my inefficiency for the arduous work, and have not been able to answer every call of distress that has reached me, but those ministrations have only been limited by want of time and means. Conscious of a thousand failures I have endeavored to pursue the path marked out for me, but am painfully aware that much attempted has been sadly performed, and much left undone.

I return thanks for the kindness and confidence the Society has so uniformly bestowed, and now I seem to hear the tender Shepherd say, 'Child, it is enough, come rest awhile.' The month of February has been an eventful one, in that a greater flood has visited us than ever was known here before, causing great distress and suffering,

loss of property and life. My usual work was somewhat interrupted by it; many poor families were obliged to leave their homes and take shelter anywhere. Scarcely anything was thought or talked of for days but the increasing waters; many were saved from a watery grave only by taking them out of second and third-story-rooms; then came the great work of finding food, clothes and shelter for them, but our city did again act nobly in caring for the destitute, during this calamity. Owing partly to removals and confusion a smaller number of families were visited but I hope with good result. A young girl who was induced to attend Sabbath school with some who united with the church last month, has professed her faith in the Saviour and asked admittance into His visible fold. She has been the means of bringing with her seven others who we pray may also speedily become the Lord's true followers.

"Tracts, papers, books and Scripture cards have been distributed.

"In giving food to the hungry, clothes to the naked, shelter to the homeless and friendless, a way is opened to urge the recipient to take the Bread of Life, the Robe of Righteousness, to seek shelter in the Rock—Christ Jesus.

"A poor inebriate who has wandered long and far from the way of righteousness, and several times asked alms, came a few days ago, and said, "I have come this time to ask your prayers that I may be saved from this cursed drink." He was urged to come to Jesus, *at once*, with all his guilt, and fears, and from the depths of his soul seek pardon and mercy, and he would find it. He promised to attend that night a meeting for outcasts. May he by faith see the Lord Jesus in all His divine compassion, repent, believe, and be saved. A deep interest in many of our churches is manifest; souls are being saved.

Infidels both old and young, some of them made so by the Romish church,

have been urged to search the Scriptures with honest hearts and unbiassed minds, and see if God's word is not true. Some seem troubled. Oh, that they may not close their eyes to the truth. Temperance and the religion of Jesus is my theme in every place.

"The Enemy is doing his work. Intemperance, Sabbath-breaking, licentiousness, profaneness prevail. The frequency of murder, robbery, arson, and theft, renders life and property insecure; sin and wickedness abound. Yet many earnest importunate prayers are offered daily that sinners be saved, and our trust is in Him who came to destroy the works of the devil. Hasten the time, O Lord, when Thy kingdom shall come, and Thy will be done in earth as in heaven."

Miss A. B. Schiller writes, under date of March 1st :—

"I will report for the month of February, 1884, about 100 family visits, although somewhat hindered by the high waters which swept through and past our city. My home was surrounded by water, and I was compelled to leave the house by means of a skiff, and made such temporary arrangements with friends as enabled me to carry on my work for the Society. Made five visits to the Cincinnati Hospital. Here I met a young woman who told me she had quite made up her mind to become a Roman Catholic, I entered into a long and earnest conversation with her, quoting Bible verses for proofs, and asked her to read the Blessed Word for herself. She said, 'I have no Bible, but would like to have one very much.' She further said, 'I thank you for talking to me so, and I will think it all over.'"

"Two other persons received Bibles at their own request, and a large print Testament was given to a girl who had been talking to me about the rosary. "Now," said I, "If you will read this book and practice what it teaches you

will find more real good than by counting the rosary."

"The sewing school has met with many disappointments during the present season. The most serious was caused by the waters coming into the church where our class meets.

"Tracts, papers, cards, etc., were distributed freely, and several small books were loaned out, one temperance volume, after giving enjoyment to four or five persons was returned, and is now doing a good work among patients in the hospital. May all these efforts redound to God's glory and be blessed to some fellow creature."

St. Paul, Minn.—Rev. E. R. Irmscher.

During the month of February our missionary reports that he made 295 visits to families, etc., and thirteen to the sick. In twenty-four cases he was permitted to offer prayer with families. A considerable number of strangers were induced to come to church, and of children to join Sunday schools. Thirty-one copies of the Bible were sold or given away, as well as 390 tracts. Mr. Irmscher remarks: "The Lord granted me a very successful month in different ways. I was enabled to speak to many about the salvation of their souls; and the Holy Spirit opened many hearts. Our meetings have also been seasons of refreshment for the souls of Christian workers."

San Francisco, Cal.—Rev. E. Verrue.

Mr. Verrue, under date of February 27th, encloses the following items of missionary information from the report of Mr. F. Dumet, the French colporteur:—

"One day I came to a house where I found several persons seated on the front steps. I offered them a New Testament; one began to laugh and said that it was good enough for children as it contained nice stories. I told him that it was equally interesting for adult persons. I was willing to give a New Testament to his boy, if he would

promise to read it. During the conversation this man said that he was not an infidel but a Roman Catholic, and would read anything good, no matter if the priests should prohibit it.

"In my visits I converse with all classes of people, Roman Catholics and sceptics. One man denied the existence of God because his child was in a dying condition four days, during which he prayed that it might be restored to health. It finally died, and he was disconsolate. After a long talk with him, I was gratified to hear him acknowledge he was wrong and express a desire to be a better man. The bad weather has a little interfered with my work on board the ships. However, I can report that the sailors seem to receive my visits with pleasure, and, in a few instances, some of them have introduced me to their friends on board of another vessel."

The Italian colporteur reports:

"I met a few days ago, in a little street a young girl who invited me to walk in and see her mother. When she heard that I sold the New Testament, she said: 'These are Protestant books, I will not have them.' A short time afterwards she had moved in another street, when, seeing me pass by, she called me in to write a letter for her. She asked if I recognized her. I told her that I did not. She then said: 'Some time ago I refused your books because they were Protestant, but now I have found out that they teach the truth'; and she bought an Italian New Testament for herself and one for her daughter in English. Another day when I offered a New Testament to a young man he said 'All that is to deceive us. You sell us these books to take us back to the priests and to the mass.' I told him he was quite mistaken. On the contrary this book taught him to confess his sins to the Saviour, Jesus Christ alone, who is able and willing to forgive us all through faith in Him; that He died for us, and now we are sure to go to heaven. I told him also that we can pray everywhere and be heard by our Father in heaven. This month I met with an ungodly Frenchman who, when I offered him a New Testament, addressed me in very blasphemous language. I am glad that I seldom meet such profane people and I thanked God that I could pray for him. During the month 198 Bibles and New Testaments, twenty-eight portions of Scripture; 317 tracts and periodicals were distributed."

R E C E I P T S

*In behalf of the American and Foreign Christian Union for the month ending
February 29th, 1884.*

MAINE.

Norridgewock, Rev. B. Tappan,
\$5.00; and for C. W., \$1.10..... \$6 10

MASSACHUSETTS.

Randolph, Miss Abby W. Turner,
\$23.90; and for C. W., \$1.10..... \$25 00

NEW YORK.

Albany, S. McCrea de la Grange,
for C. W..... \$5 00
Tarrytown, H. F. Lombard..... 25 00
\$30 00

NEW JERSEY.

Perth Amboy, Henry D. Tyrrell,
\$1.70; and for C. W., \$3.30..... \$5 00

PENNSYLVANIA.

Philadelphia, Hannah S. Toland,
for C. W..... \$5 00
New Florence, J. R. Hill..... 5 00
Little Redstone, Pres. Church..... 3 00
Fayette City, " "..... 5 00
Leesburg, U. P. Church, W. L.
Douglass and S. J. Culvert,
\$5.00 each..... 10 00
Bala, U. P. Church..... 5 00
Howell, U. P. Church, balance..... 5 00
Elizabeth, Reformed Pres. Church..... 5 25
\$43 25

KENTUCKY.

Louisville, Mrs. B. F. Avery, \$10.00;
Mr. M. C. \$10.00; Mr. Wood,
\$10.00; Judge Russel Houston,
\$10.00; Mrs. W. B. Belknap,

\$10.00; J. E. Hardy, \$5.00; R. J.
Menefee, \$5.00; Thos. Stevens,
\$5.00; all through Mr. Ewing.... \$65 00

MISSOURI.

North Springfield, M. H. Merriman \$10 00

ILLINOIS.

Peoria, Mrs. John L. Griswold..... \$100 00
Rockford, L. C. Jacoby, for C. W.,
Pittsfield, Wm. Carter, bequest in
part, per H. D. L. Grigsby..... 10 00
150 00
\$260 00

OHIO.

Bloomfield, U. P. Church..... \$5 00
New Philadelphia, Dr. J. C. Grimes,
New Concord, Pres. Church..... 5 00
4 50
Northfield, U. P. Church..... 3 87
" Pres. Church..... 6 77
\$25 14

MINNESOTA.

St. Pauls, various sums..... \$27 00

*Received for the CHRISTIAN WORLD, in
addition to items specified above.*

L.S. Hopkins, M.D. \$1.10; Sarah Hager,
\$2.00; P. N. Clapsaddle, \$1.50;
John C. Brown, \$1.10; Parmelia
Anthony, \$1.10; R. Edwards,
\$1.10; E. B. Woodruff, M.D.,
\$2.20; W. Bullard, \$1.50; Welles-
by Col. Lib., \$1.10; Calvin Hatch,
\$4.00; Mrs. M. W. Lendrum,
\$1.10; Rev. H. G. Hinsdale, \$1.10;
Mrs. L. P. Dexter, \$5.46; John
Mace, \$1.10; smaller sums 12 cts. \$25 58

Total for the month. \$522 07

The Christian World.

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